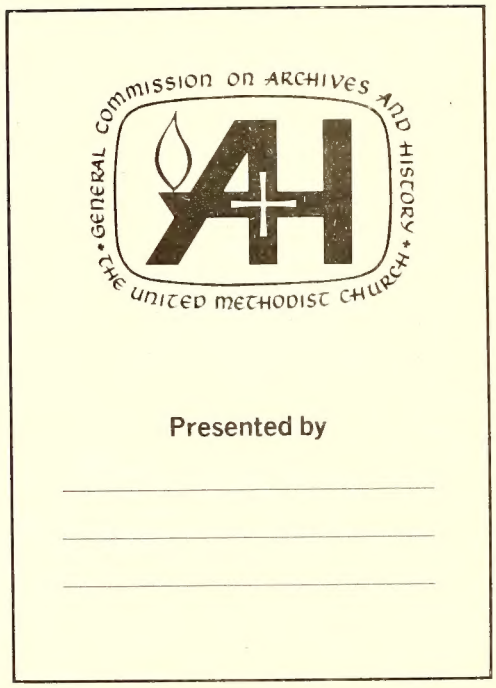
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VOLUME XXXII.

NUMBER 9.

METHODIST PROTESTANT ...

J. F. McCulloch, Editor and P...

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Methodist Protestant Herald 1926

A GOOD TIME.

By Marian Douglas.

Said good Grandfather Gay,
"On a Thanksgiving Day,
If you want a good time, give something away."
So he sent a fat turkey to shoemaker Price,
And the shoemaker said, "What a big bird!..
How nice!
And with such a good dinner I ought
To give Widow Lee the small chicken I bought."
"This fine chicken—oh, see!" said the pleased Mrs. Lee;
"And the kindness that sent it
I would like to make someone as happy as I;
So I'll give Mrs. Murphey my big pumpkin pie."
"And oh sure!" poor Mrs. Murphy said,
"'Tis the queen of pies!
Just to look at its yellow face gladdens my eyes.
Now it's my turn, I think. So a sweet ginger cake
For the motherless Finnigan children I'll bake."
Said the Finnigan children—Rose, Danny, and Hugh—
"It smells sweet of spice, and we'll carry a slice
To little lame Jake, who has nothing nice."
"Oh, I thank you, and thank you." said little lame Jake;
"Oh what a beautiful, beautiful cake!
And, oh, such a big slice! I'll save all the crumbs,
And will give them to each little sparrow that comes."
And the sparrows they twittered, as though they would say,
Like good grandather Gay, "On a Thanksgiving Day,
If you want a good time, give something away."

Both crew and passengers. Many of the ... ter arose and dressed, ready for any emergency. Some one went to the room of the eight year-old girl and informed her of the apparent danger. "Is father on deck?" was her question.

"Yes, your father is on deck," was the answer she received. Assured of this, she dropped back on the pillows again; and, in spite of the howling storm, was soon fast asleep. The undisturbed heart was hers because of the confidence which she had in her father who was in command of the ship. Even so does the Christian say, amid the confusion and bewilderment of life:

"In peace will I both lay me down and sleep;
For Thou, Jehovah, alone makest me dwell in safety." (Psa. 4:8).

The Christian can be undistracted because of the Master's promise of peace. "My peace I give unto you," He said, "not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful."

"Christ does not withdraw His servants from the world in order that they may abide in peace," affirmed Sir W. Robertson Nicoll. "Like Wordsworth's water-lily, 'whose head floats on the tossing waves," because its root 'is fixed in stable earth,' so He would have men, there where their work is, abide in peace because they abide in Him."

"Peace, perfect peace, by thronging duties pressed?
To do the will of Jesus—this is rest.
Peace, perfect peace; with sorrows surging round?
On Jesus' bosom naught but calm is found."

Advancing years, with all their changing experiences and sometimes with their misty shadows, can be met with serenity by the undistracted heart. Julia Ward Howe one day visited her minister. As he was helping her to her carriage, he somewhat tactlessly said, "It is pretty hard to grow old, isn't it?"

Standing still and looking up, she gave the happy reply: "No, the deeper I drink the cup, the sweeter it tastes; all the sugar is at the bottom." It was a reply worthy of a noble nature, and indicated the presence of the undistracted heart.—Dr. W. J. Hart, in Christian Herald.

—Rev. J. W. Wellons, Christian minister, was one hundred years old last week. He preached on his hundredth birthday to a congregation of about one thousand people.

CHRISTIAN AND THE WORD.

...y be safely said that the growth of ...tian is, in the great majority of ...ite exactly proportioned to the real, knowledge of the Word of God. "Is ...or this cause that ye err, that ye know not the Scriptures nor the power of God," And so the Word becomes the greatest and most rational means to personal acquaintance with God. We may as certainly and truly come to know Him through His word as we may come to know a correspondent whom we have never seen through his letters.—Selected.

ON THE LEVEL OF THE CROSS.

One notes, with ever-deepening wonder, how rich and poor meet together at the feet of Christ. That is so written on the Gospel story that he who runs may read. These were times of bitter social cleavage, imperiling the whole fabric of society. It was a religious cleavage before it was a social one, and that is the most ominous of all. And then came Jesus, drawing to His feet the children of every separated section, mediator between sundered classes as truly as between God and man. Rich men like Nicodemus sought Him. Poor men like Simon Peter loved Him passionately. Women ministered to Him of their substance, and the beggars by the highway waited for Him. One came to Him with the request that He would settle some dispute about inheritance, and s ...ers who had no inheritance at all. So has it been right down the course of history. Slave and emperor have knelt together. Rich young rulers have come running to Him, and found the indigent were there before them. In every land where Jesus has been preached, the rich and the poor have met together there, for that Lord is the maker of them all.—George H. Morrison.

—We have an overflow of church reports this week. This indicates activity in the churches. We regret that we have not room for all. We thank those pastors who report their poundings in abridged form.

—How will this new year end for us? It is not a question of luck or chance or fate, but it is a question of will—yours and God's. God wills the best for you: what do you will for yourself?

—Fire broke out in the residence of Mr. Willis Booth last Saturday morning. Through the presence of mind and timely action of Mrs. Booth the fire was extinguished before the firemen arrived. Mr. Booth was at his office in the Court House when notified that his house was on fire. He never hurried home so fast before.

THE LORD IS MY SHEPHERD.

Herbert Taylor Stephens, D. D.

The Lord my Shepherd is, His voice I know,—
His loving care fails not. He leads me on
Through pastures green, where living waters flow:
I feed and quench my thirst, and want is gone.
My soul, confused with woes, He doth restore.
He leads my steps in holy, restful ways,
In paths of righteousness, and opes Heaven's door,
And brings me safe through life's dark, winding maze.
Should darkness fall, and Death itself draw nigh,
I will not doubt His kindly, loving hand:
E'en in the vale of shadows, with the cry
Of wild beasts near, my God doth still command!
His rod can smite—His staff great comfort give:
He speaks, and angry foes must stand aside:
He spreads a bounteous table, and I live,
And in His boundless wisdom e'er confide:
My head, unworthy though, my Lord anoints
With oil of gladness, and my faint heart cheers:
He fills my brimming cup, and me appoints
A place to serve through all the coming years.
Such goodness fills my heart with joy and praise:
Such mercy,—Ah. 'twere hard to understand!
But I will sing His grace through endless days,
And live and dwell for aye in Beulah Land!

SAFEGUARDING OUR NATIONAL FUTURE.

Who Are To Provide The Children Of The Future? What Can We Do About It?

By Luther K. Long.

"The Fruit of the Family Tree," by Albert Edward Wiggam, continues to be one of the most dilligently read of recent books. In the 18th chapter, "Can We Make Motherhood Fashionable?" he enters a strong plea for a larger proporation of births in our best families; for it is only thus that we can be sure of a truly prosperous nation. Mr. Wiggam says:

"For we must reckon always in forecasting our national future with the type that shall be the actual living individuals who dwell in that future. 'Our most precious legacy from the past is not its institutions, but its ideals.' A race of fools will waste any bequeathment whether it be an ideal or an empire. And to forecast whether our heritage will be dissipated we must reckon with the stern biological warnings of the mathematician. We must accept as a fact proved by Professor Karl Pearson, that one-fourth of the married people of each generation produce one-half the next.

"This is one of the great warnings which modern biology has issued to the statesmen.

"But, since in our time the lower, more incompetent one-half produce children at a faster rate than the other half, which is socially more adequate, the net result is that the lower one-half is producing about three-fourths of the next generation, while the upper half is producing the remainder. Such a program would wreck the stock of any breeder no matter how much time and money be expended on feeding, housing and sanitation. And in the long run such a program can work nothing but disaster to the human herd.

"But, if motherhood can once more be made a fashion among the better one-half, and sound housing, economic and labor conditions set up so that these stocks can be induced to produce more than their share; if the lower one-half, by the diffusion of birth control and many other measures which are not repressive nor lacking in true humanitarianism, can be so educated that it will produce less than its share, the central problem of race progress will be solved."

Sensible Mate Selection.

Discussing the importance of wisdom in marriage if a better breed of children is to result, Mr. Wiggam says:

"The psychologists have been studying this matter of mate selection. And they find it is not an unfathomable mystery, but as open to study as anything else. Courtship has propably been correctly described as 'a man pursuing a woman until she catches him. But what determined one particular man to pursue one particular woman and what led her to decide to catch him is not in the realm of the occult, nor is it a matter of fate, nor is marriage altogether made in heaven. It is a thing which, mostly without our knowing it, has been immensely influenced by our early education.

"Instead of this taking the romance out of love, as some have hastily argued, all this new and wonderful knowledge, it seems to me, has added to the great romance of love, marriage, and children. Can anything more completely blast the romance of love than defective, neurotic and uncontrollable children? Does anything keep the romance in love more permanently than healthy, happy, well-born children? Moreover, we know from many actual instances that when young men and women have grown up in the light of this new knowledge of heredity and its influence upon themselves and their future children, it has had a profound influence upon their choice of mates.

"When young men and women realize that they are the trustees and guardians of this precious heredity, carried in the tiny germ-cells; when they realize that the individual with whose heredity they unite their own means so much to their unborn children; when they see clearly that a marriage into strong, healthy stock means sound, intelligent children, it is bound to elevate the dignity, responsibility and beauty of marriage.

"The fact that they have learned that mate-selection largely determines the character, happiness and intelligence of their children makes this 'sweet fulfillment of the flesh' and sweeter fulfillment of the spirit the greatest and most romantic adventure that the human mind can conceive. Moreover, they see also that through their healthy, well-born children they can control almost the whole future social destiny of man.

"Of course many people, including many of our social workers, industrial leaders and politicians, exclaim: 'I don't believe in heredity—it is all bosh. There are Mr. and Mrs. Brown, both fine specimens of humanity, and yet their oldest boy drank himself to death and one of their daughters was a wayward, worthless girl. It is the kind of enviroment, the way you raise them that counts.' The way children are reared does count for a great deal; such uninformed persons fail to note two things that are obvious and one thing not so obvious. First, Mr. and Mrs. Brown did give their children a good environment, as good as that of any children in the neighborhood. Second, this wayward girl had two or three brothers and sisters who, under the very same environment, turned out all right. Third, if they will go back on both sides of the parents' ancestry they will likely find almost exact duplicates of both the wayward and the good children, or else the elements out of which such combination might easily have been made."

Man May Manage His Own Development.

That man is still undergoing processes that lift him up or pull him down is evident to every thoughtful person. Changes in body, mind, and spiritual aspiration—changes in ideals and purposes—are continually taking place. Progress along some lines is quite evident; while along other lines a retrograde movement is apparent. It is interesting to feel that in all this we may have a conscious and an increasing part, that we may contribute largely to the intelligence and happiness of future generations. Mr. Wiggam says.

"Races have probably fallen in the past from a reversed birth-rate, the upper section dying by race suicide while the lower and more incompetent have been left to occupy the empty shell of the national edifice. But these races knew nothing better to do. In our age the case is different. We know how. We not only have means of diffusing knowledge, but we have a wholly new body of knowledge to diffuse. We have learned more about heredity and the factors of race progress and decay in the past twenty years than in the previous twenty thousand. And I like to believe that humanity is going to be equal to the task of using this new knowledge in the problem of the management of its own evolution. The moment man organiezs his kind into groups to further his happiness and progress, that moment he largely takes his race out of the hands of brute nature and natural selection."

—The medical faculty of the University of Belinhas decided to exclude American physicians from clinics until German representatives are again admitted to all international scientific associations.

OUTDOOR AND INDOOR SMOKERS.

Will H. Brown.

Rev. S. L. Coward has an article in the Central Methodist in which he gives extracts from letters from friends concerning tobacco addicts. One was from a woman school teacher near Billings, Montana, where she boarded at a ranch house. She had noticed that the cow-boys smoked a great deal, and asked if the open life of the cowboy prevented their lungs from being as badly affected by smoking as the lungs of smokers in the cities. The foreman's wife invited her to the bunkhouse when she made up the beds. Here is the teacher's report.

"As this was Saturday I followed her, and she gave me a horrid object lesson that I will never forget. She had spread out a newspaper by the bed of an inveterate smoker, who had a peculiar cough, on which he had been spitting through the night. There was a mixture of red and black in the mucous he had spat up—the black from burnt paper he had inhaled, and the red was lung tissue or cell lining. Think of it—a man literally coughing up his lungs."

Not many smokers seem able to maintain self-control. The habit grows on them. There is an occasional exception. Nicholas Coundron the Greek-American tobacco king, is a moderate smoker, and has manufactured millions of cigarettes. He was 90 years of age last year. In an interview in the Chicago Tribune he said he began smoking when he was 20 and limits himself to two or three smokes a day, adding: "The men and women of today who smoke from ten to twenty cigarettes a day are simply POISONING THEMSELVES INTO THEIR GRAVES."

Observe that he did not begin smoking until he was 20; that he is a moderate smoker, and that he admits tobacco is a POISON.

REMINDER OF THE WORLD WAR.

The expense to the Government of its World War control of the railroads of the United States amounts to a total of $1,696,000,000. That is shown in a report just submitted to President Coolidge by James C. Davis, Director General of Railroads. With the report Mr. Davis sent his resignation as Director General, for his work is finished. That work is a remarkable achievement. In accepting the report and r signation, President Coolidge expressed to Mr. Davis his heartiest congratulations and referred to him as "a public servant who has performed a particularly efficient, able and difficult task."

When the railroads were turned back to their private owners after the World War the Government was faced with perhaps 50,000 lawsuits. Many of these suits were brought by private parties against the railroads during the period when they were under Government operation. The railroads also filed claims against the Government for a total of more than a billion dollars. Mr. Davis succeeded in settling every one of these lawsuits out of court, to the satisfaction of both the Government and the claimants.—Current Events.

—Ogden H. Hammond, of New Jersey, was appointed by President Coolidge last week as U. S. Ambassador to Spain. Mr. Hammond succeeds Alexander P. Moore, resigned, who has been Ambassador to Spain since 1923. Mr. Moore sailed for the United States last week.

HIGH COST OF WAR.

"The amounts spent by this Government in aid of agriculture and business, for science, education, better roads, and other constructive efforts are insignificant when compared with outlays due to war and national defense. This will be the situation as long as war is the method of settling international disputes. These facts should be faced squarely by those who clamor for reduced Government expenditures and at the same time oppose the world's effort to devise rational methods for dealing with international questions."—Secretary of the Treasury Mellon.

THE WORK AND THE WORKERS.

Each pastor and each worker in the conference has my very best wishes, and my most devout prayers in the work to which this new year is calling. May God grant to each of you a very happy and a very successful year. Our prayers should be so blended and our efforts should be so united as to insure the best year we have ever known as a conference. Our record of last year will be difficult to surpass; but by God's grace and power we should do better during 1926 than we did during 1925.

Many things pertaining to the development of the church we love are claiming and will be claiming our attention as the days of 1926 go slipping by. We can only live one day at the time, and so can only shoulder the responsibilities of one day at the time. Each day will be lived in the presence of our Lord, and should be spent as He may direct, remembering that it is to Him that we must give account in the final reckoning. I am sure every Christian worker in the conference will join me in this statement when I say, "I am glad that all final accounts must be rendered to God and not to men." This I say because God knows all and men can only know a part.

After Conference Adjustments.

The after conference adjustments have nearly all been made. Some of them have been unusually and needlessly difficult. One of the best men I ever knew said the other day, "It is a pity that anybody will make a difficult situation more difficult."

It seems now that we are headed toward a settlement of the last adjustment for the present. It may be that not everyone will be wholly satisfied when it is done; but we trust that every one concerned will at least believe that we have honestly done the best we knew to do.

I am trying to live in Matt. 7:12. Can't we as a conference live in that verse? Arthur Nash of Cincinnati is working it out in a big business in that great city, surely we can live it in church work.

Rev. E. G. Cowan.

I am glad to report that Brother Cowan is improving. On December 27, 1925 he was ordained to the gospel ministry in the Grace Methodist Protestant Hut, Greensboro, N. C. Dr. S. K. Spahr, Dr. C. L. Whitaker and Rev. Lawrence Little assisted in the service. Conference directed that we assist Brother Cowan and his family financially for a while. So on December 18th I mailed a letter to each Sunday school Superintendent in the conference in which I asked that each Sunday school take an offering for this family. Many have responded and we thank you. Some have written saying they will take this up later. We also thank you. Many others have not responded at all. We believe you will. Surely not one Sunday school will let a call like this go by unheeded. Please look after it soon so this may get out of the way of other claims. Thank you.

Rev. D. A. Braswell.

As soon as I read of the loss sustained by our brother, Rev. D. A. Braswell, in the burning of his home and all his household belongings, I wrote to him to get an estimate of his loss. This is in part his reply:—"We received your welcome letter this morning, for which you have our thanks. Our loss is over $5,000. We only had $2600 insurance on the house and contents. This does not include the loss of my daughter's and grand-daughter's clothing. What makes the loss so sad is the helplessness of my wife and the ever increasing expense. Please continue to pray for us."

In a later letter Brother Braswell says:—"It looks like we are ruined financially. I believe our God will bring good out of it all. We have received a number of nice letters, some donations. All we had saved in a lifetime is gone."

Now, brethren, it is not for me to tell you what to do in this case, nor is there any conference action saying "Help Brother Braswell." But surely every one of us will do something to share this loss with him. A loss of $2,400 is too heavy for us to allow him to bear alone. Speak of it to your people, and get many to help.

Brother Braswell is almost beyond that period in life when he has earning capacity. He is serving a mission field which has promised him a very small salary. It will really cost him half of what he gets, or more, to serve the work. Do you sympathize with him? If so how much? Write Brother D. A. Braswell, Concord, N. C., direct and tell him how much.

Church Extension.

Conference directed that February be made Church Extensiin month. During this month all charges are expected to collect the full quota for Church Extension. No church extension approperations were made during the last annual conference for Church Extension on any field. These approperations to be made by the Board after we have heard from the fields. Please get ready for it, knowing that the actions of the Board must be directed by the response of the churches.

Faithfully yours in His service.

A. G. Dixon.

West Lexington, South Davidson Charge.—The West Lexington Sunday school began the year 1926 with a splendid record, there being 127 in Sunday school last Sunday morning. It was the largest attendance the school has registered in several weeks. The offering amounted to $5.71. Brother H. C. Koonts, the superintendent, was well pleased with the attendance for the first Sunday in the New Year. He asked all who would resolve to be present every Sunday during the year to indicate it by the uplifted hand. There were 82 who thus avowed they would endeavor to maintain a perfect attendance in Sunday school during the coming year.

The Men's Bible Class was re-organized last Sunday morning with the election of the following officers: C. B. Way, president; C. B. Yates, vise-president; Archie Miller, secretary-treasurer. Brother C. L. Hedrick, formerly of Mt. Carmel Church, has been teacher of the class for several weeks. The president appointed two committees at the conclusion of the teaching of the lesson last Sunday morning, and these were: Membership, R. H. Gibson, Chairman, Committee to visit the sick, G. A. Barber, Chairman. Other committee chairman will be appointed later. The class is delighted to have Brother Hedrick as its teacher, for he is an interesting and excellent teacher. The class will likely undertake some definite work aside from the study of the Sunday school lessons.

The Sunday night service was well attended, considering the fact that a rain was falling at the time of the service. About as many as usual were present. Our pastor, Brother Crutchfield, delivered a helpful sermon, using as a text, Rev. 3.8. The theme of the sermon was, "Opportunities for Service." It was a New Year's sermon and was enjoyed very much by the congregation.

The Methodist Protestant Herald has been given consideration by our pastor and also the superintendent of our Sunday school for the past few weeks. The people of our church have been urged to become subscribers to the paper, and the interest in the Herald is increasing among our people here.

Doubtless the readers of the Herald have already learned of the horrible accident which occured here on the night of December 31, when three members of one of the Lexington Fire departments were killed as a result of the overturning of the big fire truck used by the firemen. In addition to the three men killed, two others have been in a critical condition in a hospital here since the night of the tragedy, and little hope is entertain for their recovery. One of the men in the hospital, Henry C. Gibson, is one of our Sunday school members, being former secretary of the men's class. Special prayer was offered in Sunday school last Sunday for the two men in the hospital and for all of the relatives of the deceased firemen, two of whom lived almost in the shadow of West Lexington Church. The entire town of Lexington has been stirred as never before because of the surpassing tragedy of New Year's night.

Our services for next Sunday will consist of Sunday school in the morning and preaching by the pastor at 7 o'clock at night.

C. B. Way, Reporter.

Randleman Charge.—Christmas exercises were held at Worthville, New Salem, and Mt. Lebanon. Each service was well attended, and seemed to be throughly enjoyed by every one.

On the day before Christmas Level Cross did a fine thing for the pastor and family. It was this: Miss Dolly Vickry and her sister, Miss Gladys, came over with a Ford carrying an abundance of various items such as any family finds useful and necessary. Some of the packages were marked denoting their origin, others were not. We regard Miss Dolly, the Sunday school superintendent, as being responsible for putting this fine expression across. We thank you, every one.

In addition to the above we were not forgotten by a goodly number who exemplified the spirit of Christmas in various ways—by cards, checks and miscellaneous gifts. Thanks for all.

The Ladies' Aid recently added a new door to the parsonage, which is a decided improvement. They have also installed a kitchen sink for our convenience, and for those who follow us as well. The ladies of the Aid Society desiring to do something especially for us, purchased and presented to us one ten pound turkey for Christmas. This expression of theirs is gratefully appreciated.

Miss Carnin VanWerry, one of our faithful members, and Sunday School teacher, and Urban Trogdon were married during the holidays.

Mrs. M. J. Hughes who has been ill for some weeks does not improve, we are sorry to say. A great and noble woman is she.

Wm. H. Neese.

Henderson.—We are glad to report that most of our sick folks are well or improving. Little Miss Elizabeth Hight who was operated on for appendicitis in Decemoer and little Jessie Baity who was seriously ill with pneumonia are 'most well now. Mrs. Sam Fox and Mrs. J. W. Hayes, Sr., are on the convalescent list also. Mr. T. T. Hicks is confined to his home on account of illness.

Several homes have been saddened by the loss of dear ones. Mrs. J. J. Taylor's by the going away of husband and father; Mr. and Mrs. G. B. Harris and other relatives by the death of their little grandson, Clarence Kerner, Jr. Our hearts go out in sympathy to each one of them.

At the last Ladies' Aid meeting, Mrs. S. R. Watson was elected president and Mrs. S. R. Harris, vice-president, Mrs. F. R. Harris, secretary, and Mrs. H. T. Powell, treas.

The Sunday school has put in a new hot-air furnace in the annex, which makes the building much more comfortable.

The Philathea class had charge of the Christmas program. They had an old fashioned Christmas tree for the little folks and a short program of songs and recitations. A free will offering was taken for Brother Cowan.

Last Thursday night the Philathea class held their monthly business meeting and semi-annual election. Mrs. J. M. Baity was elected president. Mrs. C. L. Finch, teacher.

Rev. and Mrs. R. A. Hunter are back from a pleasure trip to Greensboro to visit friends.

Mrs. S. R. Harris is in Philadelphia visiting her daughters.

We were glad to have our college boys and girls at home for the holidays.

Two of our young people were married on Christmas Day. Mr. Blannie Hight and Miss Mary Powell. Mr. Hight is the son of Mr. and Mrs. W. C. Hight, and Mrs. Hight is the daughter of Mr. and Mrs. O. H. Powell.

Reporter.

Mebane.—On December 11th the Ladies' Aid Society held their bazaar and served supper. This was quite a success, about $60. being cleared.

December 17th the Ladies' Aid met with Mrs. J. E. Barnette; a fine attendance present. Several important matters were brought before the meeting and discussed. At the close of the meeting Mrs. Barnette served fruit salad. Christmas night a short program, under the direction of Mrs. A. H. Jobe and Mrs. P. U. Thompson, was given; following this every member of the Sunday school was given a treat consisting of oranges and apples. Then presents were taken from the big Christmas tree. This was indeed an enjoyable occasion.

We feel our report would be incomplete if we failed to mention our two missionary societies. In December the W. H. M. S. and W. F. M. S. held a joint meeting at the church. These societies are doing a great work and we feel that these organizations are a great asset to our church. New members were added at the December meeting.

Mr. Hery Smith, an aged confederate veteran, died at his home here December 24. His funeral being conducted by Dr. Johnson in the M. P. Church Christmas day. He was a member of this church and attended services when able; for sometime he had been in very feeble health.

We extend our sympathy to the bereaved ones.

Misses Elizabeth Nicholson, Pomona Johnson and Alta Allen, students at H. P. college, spent the holidays at their homes here.

Reporter.

Asheboro.—The work here seems to be starting off nicely and we are hoping for a good year. The congregations have been good both morning and evening and all the organizations seem to be functioning very satisfactorily. Yesterday we had 181 in Sunday school and almost a full house for preaching service.

At Thanksgiving we took our offering for the Children's Home and secured a reasonably good offering. At Christmas we had a beautiful little Christmas Pageant, directed by Miss Kate Bulla. Quite a good many of the members of the Sunday school were used in the pageant. The offering for the budget was twenty odd dollars.

A splendid informal reception was given in the church on New Year's eve and a large number of our people were present to enjoy the occasion. Then at 10:20 the Christian Endeavor Society took charge and had a splendid programme during the Watch Night service. Almost ever since we came here the young people had been talking about the Watch Night service and we wondered how they could make one so interesting. Now we know. When they started the service at 10:30 we wondered how they could keep going until midnight but found they had to leave off some of their programme as the midnight hour came all too soon.

The people here have been very kind to us and we have been the recipients of many valuable gifts during the holidays. Since Peter Slewfoot wrote his letter years ago about enumerating all the gifts I have always been content to leave off the enumeration. But we appreciated the gifts anyway and feel that we are in the hands of good friends.

J. E. Pritchard.

Siler City.—We had a good day at Siler City yesterday. The preaching services were well attended. The Sunday school did nicely under the leadership of Mr. E. D. Woody, there being 56 present to start the new year.

The Christian Endeavor Society discussed the topic, "God's Care." It was a well planned program. Special music by Mr. Ralph Fraizer and Miss Minnie Cooper, added much to the meeting.

Mr. Wade Siler and Mr. L. L. Wrenn have been ill for some time. We hope they will soon be well again. F. L. Gibbs.

Pine Grove, Kernersville Charge.—The writer greatly enjoyed worshiping with the people of her church during the holidays.

The Christmas entertainment was rendered on Wednesday night, December 23rd. The children carried out their part in an excellent manner, for which much credit goes to Mesdames Robah Warren and Ernest Crews for their untiring efforts in training the children.

The people seem to be highly pleased with the enthusiastic young man whom conference sent over to preach for us this year.

The first quarterly conference will be held at the Kernersville Church next Saturday, January 9th. All the official members are urged to be present.

The Christian Endeavor Society is a devout band of young people. They love the work. Pastor Love and his cousin met with them last Saturday night. The Society presented the pastor with a nice ring as a Christmas gift from the Endeavorers.

Pastor Love preached a very helpful sermon at 11 o'clock yesterday. At this service one young man united with the church.

Misses Blanche Ingram and Trevah Beeson from High Point College and Bessie Cooke of Guilford College were among the young people who spent the holidays at home with their parents.

With all good wishes to the Herald and its readers. Nelle Gray.

Flat Rock Circuit.—Our Christmas service was held at Flat Rock, Wednesday night, December 23rd. The children did nicely with their speeches and songs. They all seemed to enjoy it to the highest extent.

Our Sunday school is doing just fine, but the attendance is not as large as it was before Christmas; 51 were present last Sunday. We are planning to run the Sunday school all winter, and we hope that more people will soon take a better interest, especially the parents. Our superintendent is doing all he can to make it interesting for both young and old.

The friends of Mr. and Mrs. J. B. Ogburn will be glad to know that they are improving, as they have been ill for some time. They have been greatly missed at Flat Rock Church, and especially in the Sunday school work as they both are teachers.

Mr. Byrd Johnson has been very ill. He is another faithful member when-ever his health permits him to come.

Our prayer meeting is still progressing. We expect to have prayer meeting every Sunday night when the weather is suitable.

Jessie Thacker, Reporter.

Asheboro.—Since our last report we have had our Christmas exercises. The Christmas sermon was preached by Rev. Paul S. Kennett on account of the pastor, Rev. J. E. Pritchard, being called away to conduct the funeral of Mr. M. L. Winningham at Giles Chapel, December 20, 1925. This sermon was greatly enjoyed as Mr. Kennett served as our pastor during the last three months of last conference year and Mr. Kennett is always welcomed back at any time. The special music, consisting of two anthems sung by the Senior Choir, was an item of the Christmas service greatly enjoyed by many as these anthems were beautifully rendered. The evening service of December 20th was given over to the Sunday school, a very effective Christmas pageant was presented under the direction of Misses Kate Bulla, Ethel Lovette and Esther Ross.

On December 27th, the coldest day for us this winter, we had a good sized congregation despite the weather, for both Sunday school and the preaching services. At the 11 o'clock preaching service Mr. Pritchard preached the New Year's sermon on "The Untraveled Part of God's Highway" which was one of the most wonderful sermons yet preached by Mr. Pritchard to the Asheboro congregation.

Thursday evening, December 31st, the Annual Watchnight Service was held by the C. E. Society in conjunction with the church. The first two hours of the evening were given over to the church reception after which the C. E. Society held the watch-night services. The custom of holding the watch night service has been observed by the C. E. Society here since its organization in 1919. This service is thought to be one of the best held in a long time, and the training which the young people are receiving through the C. E. Society has greatly pleased the pastor and the entire membership of the church.

Sunday morning, January 3rd, Mr. Pritchard preached on "What is a Man Worth" and made it quite clear that a man is not and cannot be measured as to his worth in dollars and cents, but rather by his accomplishments in deeds of worth and achievements that live on after him—these are valued higher than dollars. Reporter.

Burlington.—The first Sunday in the new year was a good one with the Burlington Church. All the services of the day were well attended, and a good spirit prevailed. The Baracas had a surprise for the Sunday school in the gift of 300 Rodeheaver song books. The gift was gratefully received, and hearty thanks erpressed to the Baracas. Our church is taking on new interest in music, and we are hopeful of added inspiration through this feature of our worship. One of the pastor'r pleasant duties of the day was to present a beautiful open face gold watch, with chain, to Brother George C. Smith. This was a Christmas present of the Baracas and was expressive of the high esteem they have for him as their teacher.

We were glad to have our young people home from their schools for the Christmas holidays. Our interest follows them as they return to their studies.. We trust that these days of their school life may mean happiness and usefulness for them in the years that are ahead.

Cupid has been busy with his dart in these parts, and some of our girls have been his happy victims. On Christmas eve Miss Rodema Sykes became the happy bride of Mr. John Lee Boswell, and just before Christmas Miss Mabel Martin was equally happy in being united in marriage to Mr. Perry Stines. We hope for these splendid young people long years of unmarred married life. We were glad to receive Mr. Stines into the church Sunday, also Miss Daisy Johnson, our Sunday school pianist. Each joined on confession of faith. This encourages us, as a start for the new year; and others are to follow.

Plans are being made for the winter months. It is our purpose to keep spring time in our spirits, let the thermometer caper as it may. Our senior C. E. Society is holding fourth Sunday services at the County Home. Their first service was held December 27 just after Christmas. A treat was carried out for the inmates and distributed in connection with the service. The C. E.'s report a delightful time, and I suspect it would be difficult to tell who was happier, they or the old people at the Home.

Our hearts go out in deep sympathy to Sister Emma Baulding, whose sister, Miss Margie Baulding, recently passed into the great beyond. It is comforting to know that she was so well prepared to go. May the Father of us all make his grace abound towards those who will feel most keenly this separation.

All of our regular services will be held next Sunday and we are hopisg and praying for another good day. S. W. Taylor.

THE NEW CRISIS IN FOREIGN MISSIONS.

Professor Homer E. Wark.

It becomes more and more apparent that the missionary is working in a new world. He is dealing no longer with an Orient asleep, but with an Orient wide awke. We are confronted with an Orient that is awake to the fact that while he slept, strong men entered his house, and today are keeping him in relative slavery. He is determined to break this hold of the Westerner. He is not too sure whether the missionary is partly to blame for his present plight or not.

The people among whom the missionary is working are disillusioned about the West and its civilization. They are quite aware of our failures. This knowledge has led to cynicism about everything Western, including Christianity. In view of these facts, they deeply resent our attitude of superiority.

How shall the missionary deal with a world like that? He is conscious that the time has come for various readjustments in his methods and objectives. Is the missionary likely to throw away his real objectives? Many feel that he is. Some think he is in danger of turning aside from his real task and losing his way. Ought we to lament this situation or rejoice over it, The writer sees no occasion for alarm or disheartenment. The situation is normal. The adjustments can and must be made speedily.

Here at home we find that the old slogans and catchwords are outworn and useless. The old appeals and the old arguments are no longer persuasive. What does this mean? It means that we are in a new world so far as missions are concerned. Our outlook here as everywhere is greatly altered. A new interpretation is imperative. A rational apologetic for missions must be found. A new statement of the fundamental aims and objectives of missionary endeavor is essential. The whole philosophy of missions has been undergoing change, and only lately have we realized it. A new synthesis is needed, a synthesis that will reassure our supporting people at home, and carry the leaders of the new movement abroad with its message. To some degree the giving of the churches may lag until the motive and aim are made clearer. Until we can achieve that, there will be some measure of doubt, uneasiness, and fear.

In the meantime, there are a few things to remember, and these facts will carry us along until we achieve the new apologetic. Let our people be told that in no quarter is there a belief that he movement has failed. To a considerable degree, the problems of today on the fields are occasioned by our success. The missionary has not failed. He has on the whole done his work well. The new spirit and outlook of the Orient are in no small measure due to his influence. Among other things, he has labored so well that today there are rising churches of promise and power. These churches are coming to self-consciousness and are beginning to act for themselves, as we should expect them to do. Their sense of independence is the best proof that Christianity has now become real with them. There is nothing in this fact to occasion discouragement, except to such as may have dreamed of some sort of domination over these churches. We must respect these peoples all the more for the spirit of freedom and independence they now show.

Again, let it be said that the missionary is not done with his task, but is needed as much today as ever before. No one wants the missionary to leave. No one is asking that he return home. It is true, however, that the feeling exists that his relation to the movement must now be quite different from what it has been in the past. He must now make way for the leadership of the nationals. Formerly, of necessity, he made decisions and constructed policies. Now he must allow the churches to express themselves in all such matters. Much of the detail of the work will now be done by nationals. The missionary will be left freer than he has ever been before to be a spiritual and intellectual leader. In other words, his position will be enhanced.

Once more, let it be said that there is no tendency to reject Jesus Christ throughout the Orient today. There is a good deal of opposition in some quarters to the Christianity of our missions and churches, but it is rarely that any opposition to Jesus is expressed In most parts o the Orient there is glad recognition of the uniqueness of Jesus Christ. These people are quite as ready as we are to accept Him as the consummate revelation of God. Many of them believe that His gospel affords the best basis of a new and better civilization. They are ready to acknowledge Him as he best international bond. But they are insisting upon their right to interpret Him for themselves. They are far from willing to regard our interpretation of Him as final.

These peoples are also unwilling to accept the ecclesiasticism of the West. The Western form of Christianity will not likely win the Orient. The Eastern peoples are now rethinking Jesus and His gospel. A new interpretation will be coming along before many years pass. They are not going to accept Western domination in church any more than in state. They demand entire freedom. In all this there is no occasion for alarm, only cause for thanksgiving. No better proof that Christianity has taken root could be found. We now know that it has reached down deep into their lives, and is a profound reality. Our work of introducing Christ to them has succeeded.

Finally, let it be said that there is the same need of Jesus Christ today that there has been in the years past. We are now hearing much about the good aspects of the non-Christian religions. The civilizations and cultures of these lands have been deeply studied, and a larger measure of value has been found than we had supposed existed. All this is well. The presentation of these peoples by missionaries has been one-sided and in a measure unfair. We can well afford to know the best about them. But after all is said in this connection that can be said, few will question the Orientals' need of Christ. The best relates simply to a portion of the people, and the need of the masses is only too apparent. The recognition of the good can never vacate the missionary program. Even after these peoples have become literate and their economic level has been raised, there will still be the need of spiritual help.

No, the missionary is not losing his way. He is simply readjusting his program to the new day, and getting ready for more successful advance. There is no less loyalty to Jesus Christ than there was a quarter o a century ago. There is no less expectation of His triumph than our fathers entertained. Missionary methods must now be altered, in order that Christ may best be exalted who is the same yesterday, today, and forever.—Zion's Herald.

HOME MISSIONS.

Since accepting the office of Secretary of the Board of Home Missions, October first, my time has been largely occupied in becoming acquainted with the detailed work of the office and familiarizing myself with the duties of the office, as applied to the annual conferences and churches where the Board has extended its activities. In addition I have attended three annual conferences, viz. Eastern, North Carolina, and Mississippi, and visited churches in Texas, Oklahoma and Kansas City.

My first official visit was to the Eastern Conference which was held in Bridgeton, New Jersey, in October. With the exception of the Mississippi Conference, which I attended a year ago, it had never been my privilege to visit any of our annual conference except Maryland, to which I belong.

The welcome I received from the brethren of the Eastern Conference, and the cordial greeting from the newly elected President, Rev. Roby F. Day, D. D., a personal friend for many years, made me at once to feel very much at home. With the other official representatives of the denomination, who were present, I was given ample time to present the interests of the Board of Home Missions, and was assured of the full co-operation of the Conference in extending the work of our Lord's Kingdom through our beloved church. The session of the Conference was not only a pleasant one but encouraging in the evidences of progress manifested in every department of its activities.

I called the attention of the Conference to the need of a close relation existing between the Church Extension Society of the Annual Conference and the Board of Home Missions. I wish to call the attention of all the annual conferences to this. The Board of Home Missions should, as far as possible, co-operate with the Church Extension Boards. In most cases the Church Extension Boards are in closer touch with the local work that is being done, and therefore better prepared to advise and supervise.

The Board of Home Missions has rendered assistance to a number of churches within the present bounds of the Eastern Conference. The only one now being helped is Trinity, Atlantic City, of which Rev. George D. Jones is pastor. It is to be hoped that a new church building will be erected there in the near future. As I see it, the Eastern Conference has a great field. No annual conference in th

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gie Baldwin, from our midst to The Church Triomphant; and

Whereas, in the death of Sister Baltwin, this churrh, Sunday school, and Ladies' Aid Society have lost one of the most interested, faithful and consecrated members; one who was connected with the church since its organization; one who was always in attendance whenever her health permitted; one who was always faithful and conscientious in the discharge of her duties; and whose life revealed so impressively the Spirit of her Master. Therefore be it

Resolved, That we bow in humble submission to the will of our Heavenly Father, who doeth all things well; and be it further

Resolved, that we hereby express our appreciation for the noble and consecrated life and cheerful disposition of Sister Baldwin, and our deeply felt loss in our church and kindred organizations of which she was a faithful member, and be it further

Resolved, that we deeply sympathize with the bereaved sister, and other loved ones who survive her. and express the prayer that the God of infinite love may comfort them in their hour of sirrow, and sustain them by His Gracious Presence. And be it further

Resolved, that a copy of these resolutions be sent to the bereaved sisters; that they be read at the next preaching service; that they be spread upon the minutes of the church; and also be published in the Methodist Protestant Herald..

Fountain Place Methodist Protestant church, Sunday school and Ladies Aid Society.

Mrs. G. L. Amick, for Ladies' Aid.
Miss Pauline Pickard, Sunday school.
Herbert W. Wade, Church.

Parker.

The little daughter of Mr. and Mrs. Bernard Parker passed away December 25, 1925, aged three years, four months and six days. Little Ruth suffered very much. Everything that loving hands and skilful physicians could do failed to keep her alive. She first took pneumonia and then other diseases set in. She was taken to Lincolnton hospital before she died. Little Ruthalthough very young had learned to sing several songs. Her little voice will be hushed in the home, her mother will no longer hear her sing, "Little ones like me," and, "At the Cross," but no doubt she is singing those very songs in heaven. She was laid to rest at Friendship Church, Fallston, December 27th under a beautiful mound of flowers. Reporter.

Dr. S. K. Spahr is the new president of Greensboro Ministers' Association, chosen unanimously by his brethren.

..—Two of our ministers are to become travelers. Brothers Bethea and Ballard are to join the Christian Herald party in a trip to Palestine. They will start Jan. 21 and expect to return March 13. Bro. Bethea has promised us notes of travel. What he writes about the lands visited will be interesting. and it would also be interesting to read what the people of those lands think of Bro. Bethea and Brother Ballard, but we cannot hope that they will report to us.

OUR TASK AND OUR PRIVILEGE.

Paid A. C. B. In Full.

1. Whitakers,
2. Fountain Place.

Paid College Assessment In Full.

1. Whitakers.

Paid On College Assessment.

1. West End.....$21.00.

Paid On A. C. B.

1.	Charlotte	$45.95
2.	Littleton	$27.00
3.	Halifax	$16.60
4.	Flat Rock	$16.35
5.	Silar City	$15.00
6.	Pleasant Grove	$10.00
7.	Vance	$5.75
8.	Chase City	$5.00
9.	Rockingham	$5.00
10	Melton's Grove	$2.00
11.	Saxaphaw	$1.00

Paid On G. C. B.

1.	Asheboro	$28.65
2.	West End	25.00
3.	Littleton	17.50
4.	Spring Church	16.87
5.	Orange	16.00
6	Sarapahaw	14.29
8.	North Davidson	12.56
9.	Pinnacle	12.30
10	South Davidson	11.00
11.	Lincolnton	7.52
12.	Fountain Place	7.22
13.	Randleman	5.30
14.	Cleveland	4.77
15.	Pageland	4.30

A fine report this week. West End continues the college column while Charlotte goes above Littleton on the A. C. B., and seven other names are added to the list on the A. C. B. We bid all these welcome and pray God's abundant blessings on them.

Asheboro takes first place on the G. C. B., and West End second. Littleton again is forced down the list and comes in third. Last report Littleton stood alone, this week there are fourteen entries. We welcome all these and bid them God-speed on their mission of light.

Remember that February is Church Extension Month, and that the work done on our Church Extension Fields this year will depend entirely on what the charges do in collecting Church Extension Money during February. Men, pastors and laymen, I am calling on you to make this a test of co-operation—to make an intensive effort all together to raise the entire amount of our Church Extension money. God knows that the conference needs it and we all know it. He knows too that we can do it if we try. Will you try for Him. The Christmas Offering is not all in. Those who have reported have done well. I am hoping that every church has been loyal and responsive to the request of the conference. May our God bless you as He can.

A. G. Dixon.

State St. Church.—Last Sunday was the second anniversary of the organization of our Sunday school. On the first Sunday in January, 1924, the Sunday school was organized in the Masonic Hall. It was the day that is referred to as the "cold" Sunday, and cold it surely was. Only 13 were present that day. 13 seems to be quite a lucky number in the M. P. denomination. From 13 our Sunday school has grown to be many times double that number. The First M. P. Church in High Point was organized with 13 charter members. Many other great things in the denomination have started with the so called unlucky number of 13.

The Christmas program was well rendered by the children and some of the young ladies on Sunday night before Christmas, quite a large crowd attended and all voted the entertainment a success. On Wednesday night following the C. E. Society gave a social entertainment that was much enjoyed by all present. There were games and contests and a spelling match, after which delicious home made candy was served. The children received their treats on Thursday afternoon.

Miss Cleo Spainhour of Greenville, S. C., spent the past two weeks with Mr. and Mrs. Bethea. She is quite a talented musician and reader and delighted us with recitations and music on several occasions. We all hope she comes again and comes often.

Mrs. Bethea had another good surprise for us last Sunday morning when she presented the church a lovely communion set. One of the most modern and convenient and also one of the most beautiful. Mrs. Bethea is one of the dearest women. I hope she knows how much we all love and appreciate her.

The Womans' Foreign Missionary Society will meet Thursday at the home of the president, Mrs. F. J. Cox.

The C. E. Society and some of their friends enjoyed a watch night party last Thursday night at the home of Mrs. A. H. Evans.

Reporter.

Gillburg.—We are very glad to say that we are doing better work in our Sunday school than we did last fall. Mr. Brannock Newman is our new superintendent and I am sure if all follow him and cooperate with each other we will have a fine Sunday school.

Last Sunday, January 3, at 3:00 o'clock P. M., our pastor, Rev. M. P. Chambliss, preached, his subject being: "Is the world growing Better?" The crowd was rather small but the sermon was enjoyed by all and we hope helpful.

The pastor and the stewards will meet next month, hoping to carry across, "The Every Member Canvass." We sincerely hope that there will be success.

Alma Poythress, Reporter.

Cleveland Circuit, Kistler Church.—Our pastor the first Sunday preached a good sermon. We are always glad to hear him; he always has something good to tell us. We are starting off for the new year by receiving five fine members; four from the Baptist and one from the M. E. Church. We are having the best Sunday school that we ever have had. Greater interest is being taken in the lessons and the song services. We are expecting more to join next preaching day.

Cleveland circuit is in the best shape that she has ever been in a long time. Pray for us.

Reporter.

YOUNG PEOPLE'S PAGE.

Published in the interest of our Sunday schools, Christian Endeavor Societies, ant other organizations among our young people. All articles, items of interest, etc., for publication on this page should be addressed to Rev. Lawrence Little, 310 Bellemeade St., Greensboro, N. C.

CHRISTIAN ENDEAVOR.

Topic for January 17. Great Ideas that have Spurred People to Action. Isa. 6:1-8; 2 Sam. 7:1-3.

Plans For The Meeting.

Draw upon the blackboard in rough outline an open book, making the drawing as large as the blackboard space will allow. On the left-hand page of the book write the names of great men who have been founders of great ideas, such as Abraham, Moses, Lincoln, General William Booth, Robert Livingstone, Washington, Carnegie, Roosevelt, Wilson, St. Paul, Savonarola, etc. Leave the other page blank until after the meeting is opened. After all have taken part who will, ask the members to think of the ideas those men have advanced. As they bring them out, place the idea opposite the name of the man who has advanced it, on the other page, for instance, "American Independence" after Washington's name, "World-wide Evangelization" after St. Paul, etc.

A Suggested Poster.

On a large piece of card-board, print in big capital letters, "A GREAT IDEA." Then in smaller letters, place an announcement of the meeting, hour, topic, leader, etc., and at the bottom of the page the words, "At Christian Endeavor Tonight—Come!"

Appropriate Hymns.

The following hymns, selected from our Methodist Protestant Hymnal, will be appropriate: No. 102, "I sing the almighty power of God"; No. 115, "God moves in a mysterious way"; No. 216, "Holy Ghost, with Light Divine"; No. 302, "Take my Life, and let it be."

Will you debate?

Suggested topic for debate: Resolved, that poets contribute more great ideas to mankind than statesmen.

Item For The Information Committee:

Endeavorers all over the world are making plans for the observance of Christian Endeavor Week, January 31st to February 7th. During this week, the movement will be forty-five years old, having been organized by Dr. Francis E. Clark on February 2, 1881. In recognition of his valued leadership during these years in which he has never accepted a penny's salary as President of the United Society of Christian Endeavor, but has supported himself by his writings and lectures, the Endeavorers of the world are planning to raise $100,000 as a "Francis E. Clark Recognition Fund." During the life-time of Dr. and Mrs. Clark the income from the fund will be given to them. At their death and ever after the fund will be kept intact and the interest used in sprading Christian Endeavor, the movement for which Dr. Clark gave so much.

Christian Endeavor Doings.

On Christmas Eve, the society of Pleasant Grove Church went to High Point on an errand of mercy, supplying a needy family with a chicken, two cakes, apples, oranges, candy, toys and other necessary articles.

The societies of Greensboro organized themselves into carolling bands and went in several groups to different parts of the city to sing Christmas carols to shut-ins, aged, etc., Grace Church, under the leadership of Paul W. Rawlins, had a large number of Endeavorers to participate.

Please Report.

Please write to Rev. Lawrence Little, 310 Bellemeade St., Greensboro, whenever your society does anything unusual, so that other folks may know about it. We want this page to be full of interesting items from our Sunday schools and Christian Endeavor Societies.

SUNDAY SCHOOL.

A Book A Month For Superintendents.

Surely if anybody needs to read and study, it is the Superintendent of a Sunday school. Nobody in the entire church program, except possibly the pastor, has a greater responsibility. No Superintendent is worthy of his place who is not willing to read and study in order to do his work more effectively. He ought to subscribe to and read regularly his own church papers. In addition, in so far as he is able, he should read good religious magazines and books.

The International Journal of Religious Education—by the way, the best paper in its field—has completed a list of books suitable for a Sunday school Superintendent and recommends that one book be read each month. All of these may be secured at the prices quoted from The Methodist Protestant Book Concern, 516 N. Charles St., Baltimore, Md. The list follows:

January. "Organization and Administra- $1.25.

February: "Memorial Biography of Marion Lawrance," by Lawrance, $4.00

March: "My Message to Sunday School Workers," by Lawrance, $2.00.

April: "The Sunday School at Work in Town and Country," By Brabham, $1.50.

May: "The Successful Sunday School at Work," by Leavell, $2.00.

June: "One Hundred Projects for the Church School," by Towner, $1.60.

July: "A Complete Guide to Church Building," by Burroughs, $2.50.

August. "The Church-School Blue Print," by Lawrance, $1.50.

September: "Church School Administration," by Fergusson, $1.75.

October: "The Sunday School Secretary," by McEntire, $1.50.

November: "Devotional Leadership," by Verkuyl, $1.25.

December: "Psychology of Leadership," by Tralle, $1.75.

If any superintendent cannot read one a month, it would be fine to read as many as possible in the course of the year. The officers of the Board of Young People's Work have a number of these books in hand and would be glad to lend them to superintendents who are interested but do not care to go to the expense of purchasing the books outright. May we lend them to you?

Sunday School Happenings.

Brother Braswell reports that new Sunday schools have been organized at North Charlotte and at Spencer. We wish these new schools the very best success in their great work.

A very interesting contest has been held during the month of December between the Sunday schools of the four M. P. Churches of Greensboro as to the percentage of attendance, based on the enrollment at the first of the month. All of the schools report increased interest because of the contest, several new scholars, and general awakening as to the value of the Sunday school work. The results of the contest were as follows: St. Pauls won first place with an average attendance of 77.7 percent; Calvary came next with 67.7. percent, with Grace a close second, attaining 67.5. percent; West End was fourth with 47.2 percent.

It is proposed to continue this contest during January, February, and March.

The Greensboro Institute for Sunday school workers will be held at Park place Methodist Church next Sunday to Tuesday, January 10-12. All Sunday schools workers are invited to attend.

WHAT ARE YOU DOING IN YOUR SUNDAY SCHOOL WORK? Let us know about it.

Albemarle.—As things have just about settled down to normal conditions, and we have collected ourselves, I will attempt to let you hear from this part of the work.

We arrived here after some delay caused by sickness, and found the work moving along nicely. The people were in the midst of their preparation for Christmas.

The Sunday school, under the splendid leadership of the fine superintendent, Mr. Laster Hatley, gave a Christmas program, consisting of a pageant and music by the choir and orchestra. The program was under the direction of Mrs. Carl Moton, assisted by Miss Blanche Furr at the piano. The pageant was followed by the unburdening of the beautiful Christmas tree of its many gifts.

In all the hurry and excitement over the Christmas preparation they did not forget to show their kindness and hospitality in entertaining us in their homes. And then, on Wednesday evening after we had moved in to the parsonage on Monday, about forty of the good people piled the table and stacked the floor with good things to eat.

Things are moving along well, it seems. We have had a very large congregation at each service. Interest in the Junior Christian Endeavor work has been revived. The young people also met last Sunday evening and re organized the Senior Society. They resolved, it being the first of the year, to make it a great success. H. W. Kelly, Pastor.

NEAR EAST RELIEF.

Shiloh S. S., Randolph Ct..... $17.87

LOVE'S GIFTS.

E. G. L.

"Gold, frankincense, and myrrh. The Wise Men must have been very rich to bring such gifts! I wish I could give Christ something costly and rare!" sighed Margaret, a few days before Christmas.

"Like attar of roses!" exclaimed Mildred. "I priced that once in a drug store, and it was ten dollars an ounce!"

"As precious as the ointment of spikenard in the alabaster box, which the woman poured on His head."

"But He is not here now, in the flesh, and we could not give it to Him if we had it. We might carry it to the altar, and leave it there."

"Perhaps He would not be pleased with such offerings now," said Margaret, doubtfully.

"Instead of giving Him gifts, we give them to each other," mused Mildred. "I suppose this is pleasing to Him if we give them in the right spirit."

"If we expect nothing in return. I think kind deeds are also gifts, and He said, 'Inasmuch as ye have done it unto the least of these, ye have done it unto me.' "

"We ought not to forget the aged, at Christmas time," said Mildred. "Aunt Sally Brown and Uncle Silas are both eighty years old."

"Aunt Hilda West and Uncle Henry, too," added Margaret, eagerly. "Think of the gingerbread dolls and the delicious seed cakes that Aunt Sally and Aunt Hilda used to make for us!"

"And the rides Uncle Silas and Uncle Henry have given us with old Nancy and Judy!"

"Let's invite the four to our house for Christmas," suggested Margaret. "I'm sure father and mother will approve and will help us to give them a good time."

"That's a fine idea!" agreed Mildred.

Christmas was on Thursday. During Tuesday night several inches of snow fell. Wednesday dawned bright and clear.

"There's just enough snow to make good sleighing!" cried Mildred, jubilantly.

"Yes, and we'll go for your guests, this afternoon," promised father.

Directly after dinner he harnessed Darkey and Joan into the "pung," and he and Mildred drove away, while mother and Margaret were still busy with preparations for the festivities.

Aunt Hilda had just finished "doing the dishes" when the little black horses trotted into the yard. Uncle Henry was filling up the wood-box.

"You both are to put on your things and come to my Christmas party," announced Mildred after the greetings.

"I've asked Sam Dunn to look out for things here," added father, "and we will bring you home."

Mildred rushed into the "spare" bedroom, and brought out Aunt Hilda's hood and cape, while father hurried Uncle Henry into his overcoat. Before the two old people had recovered from their surprise they were being whisked away toward the Brown house.

Aunt Sally and Uncle Silas were taking their after dinner nap in the high-backed chairs before the fire.

Mildred gave each of them a loving shake. "Come to our house and dream of Santa Claus tonight," she said gaily.

They stared at her incredulously, but she only laughed and told them that she and father had kidnaped them, and they must come right along. Father filled up the kitchen stove and said Sam Dunn would look after the fire and feed the hens. Then the astonished couple were wrapped up and helped into the pung.

"This is going some!" chuckled Uncle Silas as the blacks trotted briskly along. "'Most as fast as an auto."

"Fifteen miles an hour. That's safe driving, and they don't 'skid' a bit!" laughed father.

In half an hour the nimble feet had traveled the seven miles. Margaret heard the sleigh bells and flung the door wide open. The guests were given a warm welcome, and soon felt the festive air that filled the house.

"Seems's if I was a young'ter again, and going to hang up my stocking!" declared Uncle Silas as they sat in the living-room around the fire, after supper.

"You are! We're all going to hang up our stockings!" announced Margaret.

"Hurrah!" exclaimed father. "Let's get right about it."

"But we have no stockings here except those we are wearing," demurred Aunt Sally.

"Yes, you have," replied Mildred, "for I took one for each of you from the line behind the stove. I nabbed Aunt Hilda's too. Here they are!" she continued, fishing them out and handed them to their owners. "And here are needles and thread and lots of ribbon to tie them up!"

"Women's stockings are so much longer than men's they hold twice as much things," playfully grumbled father as he approached the fireplace. "Well, I see one must be in front, so Santa will know to whom it belongs."

"Oh, Father!" laughed mother, "I'm ashamed of you."

"Well, I don't really expect anything but a lump in it from a flying reindeer," remarked father, mildly.

Aunt Hilda mentioned the stockings were all hung from the shelf above the fireplace.

"Now we must go to bed," said Aunt Hilda. For she suspected that the girls wished to prepare some little surprises.

"I don't feel a mite sleepy," objected Uncle Henry. "I never do."

"Aren't you tired from your ride?" asked Mildred politely, with mock seriousness.

"Not much, but I guess I'll go to bed soon," replied Uncle Henry as he noted Aunt Hilda's warning glance. "Suppose you get up quite early," he added with assumed indifference.

"You may get up as early as you want to," smiled Margaret, "and the rest of us will try and be on hand for breakfast."

The girls lighted two bayberry candles and escorted their guests upstairs to adjoining rooms where everything was cozily comfortable. Then, after loving good-nights, they hurried back.

As the clock struck twelve Uncle Silas rose to a sitting posture, got out of bed, and stealthily tiptoed downstairs to the living-room. The coals were still bright in the fireplace and revealed another night-clad figure near it.

"What are you doing here?" asked Uncle Silas in a hoarse whisper.

"Same as you are," giggled back the other, sheepishly. "They're chock-full, and I smell peppermints," he added happily. Then they both tiptoed back to bed.

The next morning Father remarked as he viewed the bulging stockings, "It looks as if Santa had been here!"

"I know—(bang!)—he came!" observed Uncle Silas as he glanced at Uncle Henry.

"Well, I never could eat till I'd looked [illegible] stockings, and I guess you youngsters feel the same," grinned father. "So [illegible]."

"There's something hard in the toe of mine!" announced Uncle Silas.

"It begin at the toe," suggested Aunt Sally as she drew out some shining knitting-needles from hers.

"Land!" exclaimed Uncle Silas, bringing forth and unwrapping a soft package. "For [illegible]," he read.

Uncle Henry and father had similar gifts; [illegible] Hilda and mother, needles. "A good [illegible], girls," remarked mother, "to give us something with which to make other presents!"

"We thought so," replied Mildred, complacently.

"The man whose wife is the fastest knitter will wear his mittens first, and Sally's husband will be the last!" observed Sally's husband, slyly.

"Don't brag, Silas," she warned him, "or you won't try to learn."

"I'll lend them," promised Silas, magnanimously, and they all laughed.

[illegible] read "Dan'an-[illegible]" [illegible] for everyday use, and white [illegible] for [illegible]. The women and [illegible] had [illegible] ones. There were [illegible] with pockets for [illegible] and there were peppermints for [illegible]. Uncle Silas discovered that the [illegible] hard article in the toe of his hose was a jack-knife. Similar ones appeared from the other men's stockings.

"Now we can whittle and talk!" remarked [illegible] with satisfaction.

"We'll have breakfast first," replied mother, "or [illegible] must be cold!"

After breakfast was over and the dishes washed, the "boys" held the yarn for the "girls" to wind.

"We'll get dinner while you knit," said Mildred.

Together with all the "fixin's," and a huge plum pudding, made a beautiful Christmas feast.

A small tree, gay with greeting cards, popped corn and bags of candy, was enjoyed in the afternoon. In the evening the women

knitted and sewed while the men whittled and told stories. Then they all went to bed to dream of the happy day.

The next morning, after breakfast, father harnessed the little black horse and drove them around to the door. Grateful tears shone in dim, old eyes as good-bys were said.

"We'll never forget the wonderful time you have given us, lassies!" declared Uncle Silas with emotion.

"God bless you all!" said Aunt Hilda, fervently. "For it's Christ's own spirit that dwells in you."

In the evening mother and the girls had a twilight talk. Margaret spoke again of the Wise Men and of their rich gifts to the new-born Babe.

"Yet we have been happy in giving little, inexpensive things," mused Mildred.

"'And when they had opened their treasures,'" mother quoted. "When you open the treasure-chest of love," she added softly, "the smallest and humblest gift is precious to the dear Christ."—Zion's Herald.

ROSELLA'S GOLD MINE.

"No, Rosella, there's not a single thing you can do to help; until we get the attic cleaned you can't possibly settle your playroom. Run outdoors and play in the yard; you ought to be glad to have such a nice yard to play in after that tiny paved courtyard you had in the city."

"But, motherrr," wailed Rosella pitifully, "I have no one to play with me."

"Well," sighed her mother, "you'll just have to do the best you can. As soon as school starts you'll make some friends; at least I hope so. Now, Martha, I'll help you with that mattress."

Rosella, standing forlornly in the doorway, watched her mother and the stalwart maid, Martha, carry the mattress up the curving stairway. Housecleaning and settling weren't much fun, but they were better than nothing. Oh, any amount better! Closing the door behind her, the discontented little girl made her way to the swing which hung from the branch of a huge oak tree in the back yard. What good anyhow was a back yard full of trees all your own unless you had some one to play in it with you? Back and forth, back and forth, swung Rosella disconsolately, growing lonesome and more lonesome every instant. To move into a new place and not to know a soul, spring vacation time, too, with no chance to make friends even till school starts. If Rodney were only a girl now instead of a boy, he'd do—until she could get some one else. But gracious! he made friends as fast as rolling off a log. Picked up with the boy next door, and they'd gone fishing early in the morning. There wasn't any little girl next door, of course there wouldn't be; even if there had been, she couldn't get to know her so quick, girls just didn't get acquainted as quickly as boys do.

"Good night, I just can't stand it another minute!" cried the little girl jumping down from the swing. "I'll just die of lonesomeness, if I don't at least see some one good and quick."

So out on the front walk flounced Miss Rosella Lance Wheaton. Not a person in sight on the quiet village street—so different, so very different from the city where Rosella had always lived.

"I'll walk till I meet some one," decided the small person. "And I'll speak to 'em, too," she boasted to herself. "I declare I'll grow dumb as dumb if I don't talk to somebody."

Walking along under the trees which were fast filling with leaves, she thought timidly: "But what'll I say to 'em?" The sunshine, falling in splashes over her dress and shoes, seemed to furnish her with an answer. "I'll just say: 'It's a lovely day,' and then I'll say: 'Isn't it?' so so they'll have to answer."

Scarcely had she decided upon this before a man came in sight, a man with a wheelbarrow. When he came closer she saw it was full of black earth. Nearer still he came, till he was only a few feet away. Rosella moistened her dry lips: precious, what was it she intended to say! Oh, go—but the man had passed. No, it would never do to run after him and say: "It's a lovely day, isn't it," Besides there was a little girl less than a block away; she'd just say it to her and see how it worked.

The little girl had a pink gingham dress with a black sailor tie, also very dark hair and blue eyes. And when the blue eyes were very close they suddenly turned and looked straight into Rosella's. And Rosella's dropped, not exactly with a bang, but something very much like it—so embarrassing it proved to look straight into those eyes of a little girl she didn't even know. Not a word could she say, but walked stiffly on. A boy passed, two men and another little girl, but she didn't even raise her eyes: she knew now that she wasn't going to be brave enough to speak to any one.

Her eyelashes filled drippingly with tears, and she wicked them away impatiently. "No use crying, 'cause I don't know how to make friends; nobody likes cry-babies," she sobbed. "But it's just dreadful not to have any friends. A poor, friendless, little girl, that's what I am. Friendless, friend-less," keeping time with her dragging step, poor Rosella chanted the hateful word. No wonder her eyelashes filled blurringly, and spilled tears all down her cheeks.

"I'll get drowned, I will, if I don't watch out," whimpered Rosella, producing a handkerchief and mopping away at the deluge. "I—I d-don't see where all the tears come from."

But on the instant almost, the two salty little fountains ceased running. Surprise did it, unbelieving, questioning amazement. On a terrace of green grass a straggling row of bright red tulips wound and curved itself into a sign "Home of the Friendless." Funny, but that's what it spelled. Twice Rosella read it wonderingly, three times; she was not dreaming, that sign was really there. And back of it, beyond a stretch of green grass, stood a big red brick building, and again over the door in regular school-book letters, not flower ones at all, was that strange impossible to believe sign.

Orphans' Home, old ladies' homes, and old men's homes, Rosella, of course, had heard about. But a home for the friendless; how lovely for anybody to think of that! And here also was one of that very sort of people had walked straight to it; it seemed like a fairy tale. In wonder Rosella started to walk around the block which held this strange building and its big grounds, and before she had taken many steps she heard children's voices. Quickening her pace, she came upon a playground with see-saws and swings, slides and merry-go-rounds, every one overflowing with children laughing, squealing, filling the air with their shouts.

So these were all friendless children like—like herself: she wasn't the only one who couldn't make friends. A warm, comforting feeling crept into Rosella's heart. Oh, so many times her mother had said: "Dear, dear, I never saw a child like you!"

Surely her mother didn't know that there were whole homes for just such people. Inside they must teach them to make friends with each other.

Pressing her face against the high wire netting that shut off the playground from the street, she watched the gay antics of the children, frankly envying them. How could any one get into such a place?

"Hey there, helle, little girl," called out a red-headed boy, "what d'you think you're looking at?"

"Oh!" gasped Rosella, taking her courage in both hands. "I just was wondering how folks get into such a place. I'm one of 'em, you see, and how can I get in?"

"One of 'em?"

"Friendless I mean," explained Rosella eagerly.

"Oh," said the boy, "that! Why—why you walk around to the front door and tell 'em so. Un huh, and if they do let you in, I'll toss you up in the swing, honest I will."

Rosella's heart almost failed her at the thought of ringing the front door bell, but the knowledge that there were so many others in the world like herself lent her courage.

"Please," she said timidly to the tall woman in a nurse's white dress who answered her ring, "I'm friendless just like all the rest, and we jus moved to town, and—and school won't—won't start for most a week, and—and I never could make friends easy, and—and a boy says he'll swing me if I get in. Please, oh, please can I?"

A few questions offered by the lady in white and earnestly answered by the eager Rosella, then the child found herself admitted to the joyous excitement of the playground. True to his word, the red-headed boy swung her high in one of the big swings, found a place for her, too, with a dozen other boys and girls in the merry-go-round and piloted her from one joy to another. Wasn't this far and away better than an empty back yard? Well, it just was, "And best of all," thought Rosella in high excitement, "any time at all I can come here. Wasn't I lucky, lucky, to walk right to it?" With such pleas-

ant thoughts hopping about inside her small head, she romped with the others until—well, until the afternoon suddenly was gone, and the kind lady in white was reminding her that it was time to go home for dinner.

"Andrew, our houseman, is taking the bus down your way," she remarked pleasantly; "he'll drop you at your door. And remember whenever you feel friendless, dear, come visit us again."

"Oh, I will," cried Rosella. "I never knew there was such a lovely, kind place as this. I thought, and mother thought I guess, too, that I was just about the only person in the world who couldn't make friends. She sure will be surprised when I tell her."

And when a few minutes later Rosella, deposited at her door by the jolly old Andrew did tell her mother, the good woman was even more surprised than the little girl had expected.

"Rosella, Rosella," she sighed impatiently "I don't believe there's another child like you in creation; there you went up to that matron and told her you were friendless when you have a good home and parents, to say nothing of a healthy young brother thrown in. Didn't you know the home of the friendless is just another name for orphans' home?"

"No, ma'am," said Rosella slowly. "I thought it was a new kind of place for queer folks like me that couldn't make friends. But anyhow I liked it, and they asked me to come again. I can go, oh, I can, can't I?"

"I declare," Mrs. Wheaton eyed her young daughter's face quizzically. "I do declare it's the very first time I knew a child to beg to actually beg to go an orphan asylum. But seeing you've set your funny little heart on it, I don't see any reason why you shouldn't."

And that night when Mr. Wheaton came home and heard of Rosella's thrilling discovery, he laughed uproariously and then said: "Well, well, did our timid little girl find a whole gold mine of friends already? Rosy my dear, your old dad's proud of you."

Rosella glowed happily under his praise and deep down in her heart she was proud of herself, too. Her after lunch stroll had taken all the lonesomeness out of the new town, and when school should start—well somehow she felt confident now that she'd make a whole lot of friends there, too.—Myra A. Wonn, in The Continent.

Friendship, Stanly Station.—Due to the extreme cold, we were deprived of our usual service December 31. We have started this year 1926 with a stronger determination to do a better work this year than we did last.

Yesterday, Mr. Ridge delivered a striking sermon; he did not preach very long as some of his preaching hour was used in electing officers and teachers for the year. Most all the teachers were re-elected for another year.

Secretary, Hugh Hankey; Reporter, Grace Hatley; Pianist, Miss Minnie Sue Sides; choir leader, D. W. Sides.

Our Sunday school is progressing nicely, both in attendance and collection. Sunday school now at 9:45 instead of 10.00.

FROM PASTORS AND PEOPLE

Hankins Chapel, Litteleton Charge.—We are still working. Our Sunday school is growing; we are doing splendid work. We can only express our thankfulness to the conference for sending us our new preacher, Mr. J. F. O'Briant, of whom we are all very proud. December 21, 1925, 7:30 P. M., with the help of the public school teachers, a Christmas program and a Christmas tree were given at the church. On Christmas day Mr. O'Briant rendered one of his splendid sermons to a number of people, which they all enjoyed very much.

With best wishes to the Herald and best for a happy New Year. M. A. H., Reporter.

Whitakers' Chapel, Enfield Charge.—[illegible] been no report from [illegible] Sunday of Whitakers' Chapel for some time; let others know we have not been idle. [illegible] some what young, but we have endeavored to do our best. We [illegible] either at the church or [illegible] member of the church. [illegible] inducted by different members. We have a social every month in connection with the meeting, which I am sure is enjoyed by everyone.

While we try to attend [illegible] largely we also try to be [illegible] hour of any sick [illegible] we try to do something [illegible] [illegible] [illegible]

Coltrane, Mr. and Mrs. A. A. Durham
and Mrs. Lawrence Little.

Several contributions were made to the

sire to co-operate with the pastor and officials

Johnsville Charge.—The good people of this charge were very thoughtful of pastor and family during the Christmas season. At Tabernacle we received sausage, canned fruit, $10.00 in cash, and other tokens of kindness. The good people of Myriah gave us an old fashion pounding. When we had taken inventory of our stock we found we had a good supply of flour, sausage, honey, canned fruit, pickles, oranges, soup, and many other useful articles. For fear we might omit some we will not attempt to give names. The Lord knows each one who took part in this and he will reward them. We appreciate these tokens of kindness more than we can express in words. But what we appreciate most is the fine spirit back of each gift. We were assured before we took up our duties as pastor of this charge, that we had good people to serve. The more we mingle with them the more we are convinced that we are serving a good people. There seems to be a de-

in carrying out the purpose of the annual conference. Pray for the boards and agencies that they may be led to put the money where it is the best place, and we hope it will be carried out.

Edw. Suits.

Bethel, Mocksville Charge.—A Christmas program was given by the children December 24th, which was enjoyed very much by all present. The children did their part well. Santa Claus also came for the children at Bethel. Candies are filled with nice presents for each one. Following this Santa Claus came in with a large sack on his back, and passed out the candies which made them very happy indeed.

We have Sunday reorganized our Sunday school for the coming year. Officers, J. W. Gartner, Supt.; C. S. Sammons, Assistant; Greg Foster, Sec'y., and Lillie Howard, Assistant.

We are looking forward to have the best Sunday school this year we have ever had.

Our young people who have been spending the holidays at home have all returned back to school at different colleges. We wish each one much success in their work.

Brother Sink will hold communion service at Bethel next Sunday. Wishing everyone a happy and prosperous new year

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Pleasant Grove.—Superintendent Teague has installed an electric bell in the hall of the Sunday school rooms to aid in handling the classes. This is a splendid addition. A few more chairs and tables added will give a splendidly equipped Sunday school rooms.

The attendance at Sunday school last Sunday was 112, which is considered a large attendance for the Grove. The people in this community are not very thickly settled, and of course there are some who do not attend church regularly.

Brother A. C. Cecil does not improve as his friends would like to see. His wife is president of the Ladies' Aid Society and because of his sickness the regular monthly meeting, which was to have been held in the home of Mrs. Walter Burton, has been postponed.

It was decided Sunday to call in all Sunday night services for the winter months. This due to the muddy roads many of our people have to travel over to get to the church. Our prayer meeting and the meeting of our Senior and Junior C. E. Societies, will be held regularly each Friday night at 7 P. M.

Since our last report Brother Hubert Payne has again given us 10 gals. oil, five gals. motor oil and five gals. kerosene. We certainly thank him for this act of kindness which is only a repetition of what he has done before. We also thank Brother I. A. Teague, Brother B. E. Kennedy, and Brother B. E. Payne and family for a fine pair wool blankets presented to us at the Christmas entertainment. We appreciate these for their value but most of all the good spirit that prompted the gift. For all other gifts received the donors have our sincere thanks.

G. L. Reynolds.

THE WRONG NUMBER.

A certain lady called her grocer up on the telephone the other morning. After she had sufficiently scolded the man who responded, she said:

"And what's more, the next order you get from me will be the last I'll ever give you."

"It probably will, madam," said the voice at the other end of the wire. "You're talking to the undertaker."—Everybody's Magazine.

PROHIBITION AND AUTOMOBILES.

The significance of prohibition as an essential to the auto industry is emphasized by the highway accident rate. In one year, 22,600 were killed and 685,000 injured in this country. Of these accidents, 80 percent were attributed to motor vehicles. The number of drivers' licenses revoked for intoxication suggests where the blame of these accidents must be placed. With open saloons, selling intoxicants to all comers, we should have to multiply this terrific total to an unbelievable figure. The drinker, whether driver or pedestrian, is a menace to the public as well as for the continuance of the prosperity of the auto trade, with which is bound up the prosperity of the nation. Prohibition must continue and must be enforced. Nothing but prohibition enforced can make the automobile safe for America.

THE SQUIRREL'S LESSON.

Alice Sumner Varney.

It was a beautiful sunny day early in October.

A little squirrel was sitting on the branch of an oak tree. Not far from him sat an older squirrel.

"Little squirrel," said the older squirrel, "it is time you had an arithmetic lesson. All the boys and girls are in school. They are learning to count."

"What for?" asked the little squirrel.

"So they can go to the store and buy fruit and groceries for their mothers," answered the older squirrel.

"But I don't have to go to the store, so why should I learn to count?" asked the little squirrel.

"You should go to the nut store this very day," the older squirrel replied. "Winter will soon be here. Then there will be no nice green things to eat. We squirrel's must start now and gather all the nuts we can for winter days when nuts cannot be found."

"Oh, winter will not come for a long, long time, I am sure," the little squirrel said. "I will gather plenty of nuts by and by."

He gave his bushy tail a toss and scampered to the ground to play among the fallen leaves.

The older squirrel ran down to the ground. She began to gather nuts and carried them to her winter home in a tree close by.

Day after day she worked until she knew she had nuts enough for all winter. She would not go hungry after Jack Frost came.

Almost every day the two squirrels would meet. The little squirrel would play and would often say: "I told you winter was far, far away. I'll get my nuts soon enough."

One night the squirrels went to bed. All night they slept. They dreamed of happy times in the woods.

In the morning they awoke. What did they see? The grass was gone. The ground was all white. The snow had come and covered the earth while they were sleeping.

No one lacked for food in the older squirrel's home.

The little squirrel wished now that he had spent less time at play. He felt very sad as he looked down at the snow.

"Why didn't I take Mrs. Squirrel's advice?" he asked himself. "God gave me nuts enough for all winter, but I would not gather them. Now I will be hungry many times this winter."

But the older squirrel proved to be very kind. She gave generously of her nuts to the little squirrel.

"Next year," she said, "remember God sends us nuts, but we must gather them ourselves."

HOW SAUCY MOUSE ESCAPED.

Pussy Mow found his mother on the back porch one morning, drinking the loveliest bowl of milk you ever saw. My! it made him feel hungry.

But Mrs. Mow wasn't the least bit selfish, and, licking her chops, she said, "Come on, Pussy, and have a bite. It's good."

It must have been good, just as she said: because when the milk was gone they didn't stop, but went right on licking and licking until the bowl was as shiny as if it had been wiped on a brand-new dish-towel. And, even as Mrs. Mow ran through and went away, Pussy Mow kept on licking the bowl just the same.

And then, once he saw two bright eyes peeping at him from under the porch, and there as sure as could be, was Saucy Mouse—the one that laughed at him in the kitchen not long since.

Before Pussy Mow could say anything more than "Ptiss!" it bounded from the little hole and danced the sailor's horn-pipe right before his eyes.

"Fraidy-cat! Fraidy-cat!" it teased "you are just a fraidy-cat."

Pussy Mow had never been called a fraidy-cat before, and he didn't like it the least bit.

"I'll teach you not to call naughty names like that," he said, his eyes as big as an evening star. "It's bad-manners—my mamma told me so." With that he gave a leap and would have landed right on top of Saucy Mouse had not the mouse jumped back lickety-split into its hole.

Pussy Mow was about to put his paws through the hole so as to pull the little mouse out, when he happened to think of what Mrs. Mow told him just the night before.

"If ever Saucy Mouse is naughty again," she said, "just look for its hole and watch it. Be quiet as can be, and pretend to be asleep. It will come out; and then jump at it plump—that's the way to catch it."

Therefore Pussy Mow sat down near Saucy Mouse's hole and watched and watched. And pretty soon the mouse stuck its head through.

"Fraidy-cat! Fraidy-cat!" it laughed, but Pussy Mow pretended not to hear.

"Fraidy-cat!" it squeaked again, but Pussy Mow pretended to be fast asleep.

And then Saucy Mouse jumped clear out from its hole and danced all around Pussy Mow, calling him naughty names.

Pretty soon Pussy Mow opened a corner of one eye and found Saucy Mouse wiggling its nose at him.

"Now," he cried, "I have you!" With that he bounded upon Saucy Mouse quick as a wink and caught it.

"Oh, help! help!" squealed Saucy Mouse. "Your paws prick me. They are full of pins."

Pussy Mow had never thought about his soft velvety paws being full of pins. So now, forgetting Saucy Mouse for a second, he lifted a forepaw and looked at it. Yes, sure as fate, he counted five sharp nails. And then something happened. While he was looking at one paw, Saucy Mouse slipped from under the other and dived into his hole.

"Tee-hee! Tee-hee!" it laughed. "Next time you want to catch mice, Pussy Mow, don't try to do two things at one time."—Genevieve D. O'Neill, in Our Little Ones.

MARRIED.

Lee Pearson And Carrie Preslar

Were united in the bonds of matrimony in the home of the groom's brother, T. J. Pearson. Mr. Pearson is the son of B. G. Pearson, a life long staunch Methodist Protestant. It can be plainly seen, the son's liking for his church, in that he drove from Hickory, N. C., to be married by his pastor. Miss Preslar is a school teacher and is held in high esteem by all who know her. Her former home was Hickory, N. C. Mr. Pearson is employed by the Government at Glen Falls, S. C. After the wedding ceremony the party proceeded to the father's home where a sumptuous dinner awaited us. After all wished the happy couple a joyous journey on the sea of matrimony we left for our various homes.

R. G. Koons.

COLONEL MITCHELL FOUND GUILTY.

The court-martial trial of Colonel William Mitchell, which began October 28, came to an end December 17. The Army court found the Colonel guilty of insubordination, for his charges that the Shenandoah and PN-9 No. 1 disasters were "the direct result of incompetency, criminal negligence and almost treasonable administration of the national defense by the Army and Navy Departments."

As punishment the court-martial ordered that Colonel Mitchell be suspended from rank, command and duty in the Army for a period of five years, and that he receive no pay during that time. The maximum penalty is dishonorable discharge from the Army. The court explained that it was "lenient" to Colonel Mitchell because of his fine World War record and his service of twenty-seven years as a soldier of the United States.

—Bro. J. Norman Wills sprained his ankle so badly last week that he had to take to crutches.

IN MEMORIAM.

Sides.

[illegible] Strand Sides, born August 6, 1855, died October 5, 1925. June 5, 1878, he was united in marriage to [illegible] Shue. To this union six children were born, three sons and three daughters, all surviving him.

He joined Mt. Zion Church in early manhood and remained a member until death. I have been his pastor for several years of this time, and always found a hearty welcome in his home, and it seemed to be a pleasure to him to divide anything with me that he had that I was in need of; he has indeed been a friend to me.

He was a true and loving husband, a kind father, a good neighbor, and loved by those who knew him. He leaves a host of relatives and friends to mourn his departure.

Funeral services were held in Mt. Zion Church, where a large number of relatives and friends were assembled, after which the remains were interred in the Mt. Zion cemetery to await the resurrection.

We extend our sympathy to the bereaved family.

A. L. Hunter.

Bowman.

Ila Bowman was born May 5, 1898, and died October 25, 1925. She was the youngest daughter of George W. Bowman.

She professed faith in christ in early childhood and joined the M. P. Church at Pinnacle, and lived a consecrated christian life, until death.

She was sick for about two weeks, and for several days was in a very critical condition at the City Memorial Hospital at Winston-Salem, suffering a great deal but bearing it with truly christian patience, saying at different times that she was a child of God, and was ready to go, was prepared to meet God and was going home.

With such consoling words as these, we shouldn't grieve as those who have no hope of their departed loved ones.

She is survived by six sisters and two brothers. She leaves a large circle of friends in Winston-Salem where she had lived for several years.

Funeral services were held by the writer at Pinnacle Church in the presence of a large congregation assembled to pay the last respects to the deceased, after which the remains were laid to rest in the cemetery.

The bereaved have our sympathy.

A. L. Hunter.

—The Illinois Supreme Court has decided that women in that State are not eligible for jury duty.

—The first civil marriage has just been celebrated in Turkey. It was between a Turkish official and a British schoolmistress. Both parties signed a contract for equal rights.

—A $12,000,000 merger of the Corona Typewriter Company and the L. C. Smith Typewriter Company has been completed. The two companies employ about 3,000 persons.

—A British expedition is now on its way to the Hukwang valley in Burma to offer slave-owners there generous prices if they will free their slaves.

SUNDAY SCHOOL LESSON—JAN. 10.

The Men Believe On Jesus.

Lesson Text: John 1:35-51.

Golden Text: John 1:50.

The Central Truth: The Chief Shepherd and His undershepherds were busy seeking and finding the lost sheep of the house of Israel.

Scriptural Points.

1. "Behold the Lamb of God." This title shows that Jesus was sinless and that He was the all-sufficient Sacrifice for the sins of mankind. He was the great Antetype to which all other sacrifices pointed. He became a sin-offering for us.

2. The two disciples of John the Baptist, John and Andrew, acted at once upon this testimony of their leader. "They followed Jesus." As John the forerunner's ministry was about over, he was anxious for his followers now to follow Jesus.

3. "What seek ye?" Are you moved by curiosity, or are you seeking worldly honors? or are you seeking salvation and eternal life? What is the motive in following Jesus?

4. "Where dwellest thou?" These disciples wished to pay Jesus a visit in order to learn more about Him and His mission.

5. "Come and see." No one can ever become really acquainted with Jesus until they come to Him and get a vision of His humility, His compassion, and His power to save. "Ye will not come to me that ye might have life."

6. "He first findeth his own brother Simon." The first thing Andrew did after his own conversion was to win his own brother to Jesus. He bore glad testimony that Jesus was the promised Messiah. He did more than this. He persuaded Simon to come to Jesus and see for himself.

7. "Thou shalt be called Cephas." Cephas means a stone, the same as Peter. Jesus gave this new name to Simon to represent the strong, rock-like character that he would develop in contact with Himself, the Rock of Ages.

8. "Jesus.....findeth Philip." It is recorded that "Jesus would go forth into Galilee" for this very purpose to win another disciple, and to add another to His list of apostles.

9. "Follow me." This meant more social fellowship. It meant more being a scholar in the school of Christ. It meant that Philip must become like Jesus, live like Jesus, and serve mankind like Jesus.

10. "Philip findeth Nathaniel." He felt impelled by the love of Jesus that filled his soul to share this joy and love with others. He therefore at once sought a friend of his and told him about the new-found Savior.

11. "Can there any good thing come out of Nazereth?" This was such a small village and notoriously wicked. Could the Messiah of the race come from such a cesspool of iniquity? Come and see, and be convinced.

12. "Behold an Israelite indeed, in whom is no guide." Jesus saw into this man's soul and saw that he was a sincere seeker after truth. He was not like the scribes and pharisees, blinded by traditions and age-long prejudice. Jesus displayed His omniscience not only in setting forth Nathaniel's inner life but also that He saw him under the figtree before Philip spoke to him.

13. "Rabbi, Thou art the Son of God; thou art the King of Israel." This confession was made solely upon the manifestation of omniscience from the lips of Jesus, an attribute that beblonged to God alone.

14. This lesson sets forth four great titles of Jesus. "The Lamb of God," sacrificed upon the cross; "The Messiah," Teacher and Redeemer; "The Son of God," the second Person in the Godhead; and "The King of Israel," "the blessed and only Potentate, the King of kings and Lord of lords."

Practical Points.

1. To look to Jesus is to become like Him in spirit, conduct and service. "Looking unto Jesus, the author and finisher of our faith; who for the joy set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:2.

2. Worldly seekers will find those apples of Sodom that crumble into dust at the touch of avarice. Those who seek Jesus will find life everlasting. "Seek first the Kingdom of God and his righteousness; and all these things shall be added unto you." Matt. 6:33.

3. Jesus and His co-workers are the real seekers and finders. The lost are blind and dead and completely incapable of taking the initiative in their own salvation. Unless they are sought out by lovers of souls they will become eternally lost. Jesus said, "For the Son of man is come to seek and to save that which was lost."

4. The world-wide field of lost souls is white unto the harvest. Millions perish every hour. Reach in the sickle of the gospel and reap golden sheaves for the last day of rejoicing. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. John 4:36.

5. Jesus in the Rock-foundation upon which He is building His church. Believers are the living stones with which the ecclesiastical temple is being constructed. "Ye also, as lively stones, are built upon a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. 2:5.

—The Italian parliament has adopted a bill giving to Mussolini power to govern by decree in emergencies instead of waiting for laws to be enacted. The Senate has also passed a government bill restricting the liberty of the press.

—Crowds of civilians are leaving Damascus, fearing more fighting in the city. The Druses are making occasional night attacks on the French garrison. In 1920 there was an uprising in Syria which cost the French 6,960 men. Since last July 861 French soldiers have been killed.

English St. Church.—We are getting along fine both in Sunday school and church work. I notice our attendance is larger than during last year and offerings much larger which is partly due to our contest with offering and attendance banners. If your classes are not moving as they should send to the M. P. Book concern, Baltimore, and get you some banners. And put on a contest. It has helped our school and I feel sure it will help yours. We have had our first quarterly conference. Had good Christmas exercises. Those of us that went over the obstacles of last year feel that we are getting along fine. We feel a great deal of our success is due to our faithful consecrated pastor. Almost any minister can preach a good sermon once in a while, but our pastor preaches two good sermons every Sunday. We had a good lecture from Mrs. Dr. A. G. Dixon third Sunday afternoon of last month to Missionary Society. We are always glad to have Dr. and Mrs. Dixon with us. Reporter.

Bethel, Alamance Ct.—We have not reported for some time. Reporter has been busy, but we are still alive and working. Brother J. A. Burgess has filled two appointments at Bethel since conference, giving us interesting and instructive sermons. We are glad to welcome him to Bethel as pastor of church, and extend to him our hearty cooperation.

Our Sunday school is progressing nicely. Brother Lon. McPherson has been reelected for the year. He has been our Supt. for a long time. We couldn't think of giving him up. We had a Christmas tree Christmas eve. A nice program was rendered, after which Brother Burgess gave us an excellent talk on Christmas. Santa Claus came then and treated the children while the presents from the tree were being distributed. His presence, his treat, and funny actions were much enjoyed by the children.

Mrs. Lon. McPherson, teacher of the philathea class, entertained her class and a few other invited guests at her home Wednesday eve, after Christmas. A Christmas program was rendered; after which delicious refreshments were served. The young ladies present assisted our host in serving. The house was beautiful decorated for Christmas and the Christmas spirit every where apparent. Every one present expressed their enjoyment of Mrs. McPherson's hospitality. The class presented their teacher with a nice Christmas present at the church Christmas eve. Before leaving for our homes, we sang, Blest be the tie that binds our hearts in Christian love, and we felt anew, "Peace on earth, good will toward men," sang by the angels so long ago.

Our Wednesday night prayer meetings are being well attended for winter time. For this we are thankful. Our Home and Foreign Missionary Societies met with Mrs. Lon. McPherson in Nov. Subject, What is Life? We had a good meeting.

First Sunday in January, last Sunday, we met with Mrs. Gray McPherson. Subject—Our resolves. We enjoyed talks on resolutions for the coming year. Miss Bessie Holmes gave the lesson from study book, which was much enjoyed by all. We also enjoyed the singing, but best of all, we enjoyed being with Mrs. McPherson, who is one of our charter members, and has been so faithful. For a long time she has been sick, and confined to her home. She enjoyed being in our meeting again. May the Lord bless and help her, and may we all do our best year's work for Christ this year. We are all one year nearer home. Next meeting first Sunday in February at 2:30 P. M. with Mrs. W. R. Foust. Subject—God's Plan.

Mrs. W. R. Foust and Mrs. Otis Cooke are sick. Hope for them a speedy recovery.

Mrs. J. M. Foust, Reporter.

West Forsyth Circuit.—Have nearly completed the second round, congregations have been very good as to numbers, and attentive to the word.

We moved into the parsonage on Christmas eve. Bros. J. H. Spease, W. H. Spear, J. F. Hunter, and Clinton Sprinkle contributing to that end. Mrs. Jasper Long had a good hot supper for us.

We found that others had been here with supplies for the larder, and have continued to come ever since. To enumerate would require the calling of a large part of the stock of a grocery store and market. I do not know the names of all but there were Andersons, Hunters, Longs, Speases, Sprinkles.

The parsonage family were also remembered by two of the Sunday schools in their Christmas treat.

Our thanks to all, and gratitude to Him who puts it into the hearts of His children to do such things. May his blessings reward them, and help me to help them.

C. H. Whitaker, Pastor.

—President Coolidge has nominated Ogden H. Hammond to be United States ambassador to Spain.

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Students are being registered for the fall semester, which begins September 15th. For years we have been looking forward to the time when we would have a college in North Carolina, and now that the dream has been realized we are appealing to all Methodist Protestants and friends of the church to stand by the institution in its first years of existence.

Catalogue and application blank will be forwarded upon application. Those desiring further information should address The President, High Point College, High Point, N. C.

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To the miser life is money,
To the loafer life is rest,
To the lawyer life's a trial,
To the poet life's a song,
To the doctor life's a patient
Who needs treatment right along.
To the soldier life's a battle,
To the teacher life's a school.
Life's a good thing to the grafter,
It's a failure to the fool.
To the man upon the engine
Life's the making of a grade,
Life's a gamble to the gambler,
To the merchant life is trade.
Life is but a long vacation
To the man who loves his work.
Life's an everlasting effort
To shun duty to the shirk.
To the earnest Christian worker
Life's a story ever new.
Life's just what we try to make it.
Brother, what is life to you?

—H. M. C., U. S. Naval Hospital, Washington, D. C.

—Postmaster-General New reports to Congress that expeiments in using rural free delivery for sending food products directly from producer to consumer have failed.

—We thank Dr. Benson and Bro. Reiner of the Baltimore Book concern for a bill-fold purse. We expect to keep it hoping that we will sometime find use for it. If that time never comes, it will serve as a memento of their poor judgment.

Methodist Protestant Herald.

ONE IS YOUR MASTER, EVEN CHRIST AND ALL YE ARE BRETHREN.

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A GENTLE SPIRIT FLOWN.

ast Sunday morning members of Calvary urch were painfully shocked to hear that s. Walter J. Williams was at the point of ath. Report of her illness had gone out, no one seemed to realize that she was ngerously sick, perhaps not even the doctor. t pneumonia developed and quickly ran its al course. Sunday night about nine o'clock s. Williams passed from this life to the triumphant. Hers was a spirit of rare genness. Her worth was known in the church well as in the home, and we all will sadly ss her, though we have assurance that all happiness with her. Words are too feeble express the sympathy we feel for Brother lliams and his family. The elder son lives Oklahoma, but was wired for and promptresponded The funeral was in Calvary urch Tuesday. 2 P. M; and the burial at t Rock Church.

Pastor Gerringer was assisted in the funl service by Dr. A. G. Dixon and by Rev. . Mason, Baptist minister. The floral offers were numerous and beautiful.

Among those present from a distance were v. and Mrs. J. S. Williams. of Asheboro.

OLITION OF CAPITAL PUNISHMENT.

There seems to be a growing sentiment ainst capital punishment. Not only does me feeling rebel against the thought of ing human life. even by the state through orderly processes of law, but men are iously questioning the right of the sate to e human life.

The question is bound up with that of the thority of the Mosaic law. Many people ve been taught to think of that law as de for all time and for all nations, while ers think of it as having local and temrary application. To the former class the olition of capital punishment would be in ntravention of the express will of God and therefore in itself criminal. To the other class, the abolition of capital punishment would be in harmony with the will of God as revealed in Christian consciousness.

A similar situation exists with regard to the ministry of women in our churches. Some take Paul's "I suffer not a woman to teach" as absolutely prohibitive of the practices of preaching by women. while others feel that Paul's practice was founded simply in his own sense of propriety and is not to be taken as a rule by others whose sense of propriety differs from Paul's.

When men reach the conviction that they have a right to abolish capital punishment, then the question will be. Is it better to do so? That is the phase of the question that is most discussed now.

As a part of this discussion we quote the following paragraphs giving the views of the warden of Sing Sing, New York:

What Justification?

What justification can be made of execution by order of the state he asks.

Punishment of the offender? Death is not a punishment. Not many men fear it. There are few who violently shrink from the arms of the death chair. Compared with life imprisonment the death in the electric chair is far less impressive.

Deterrency of crime by others? It is there the advocate of capital punishment has his most coveted point. It was there he was met by Warden Lawes with his chief battery of facts, facts which went in every case to prove there is no relationship between unrelenting punishment and the frequency of crime commission. Records in states and in other countries were cited as proof.

Retribution by the state? Such a motive is beneath the dignity of a commonwealth and is no longer held even in argument.

Reformation of the individual? There is no reformation in death.

Confinement Necessary.

Warden Lawes was frank to say that to abolish capital punishment and meet the requirements of society it would be necessary to provide life confinement for those convicted of cold-blooded murder. The pardoning power could not then be left in the hands of an individual, even a governor. It would have to be invested in a trained board which would act to mitigate a sentence only when justification was had beyond a doubt.

—Mount McKinley in Alaska, 20,300 feet high and the loftiest mountain peak in North America, is showing signs of volcanic activity.

—Foreigners in China are in constant danger as a result of the civil war there.

—It is a good idea in writing a letter to insert the address of the person for whom the letter is intended. The editor finds in his mail this morning a letter written by a young lady to her sweetheart and inclosed by mistake with a remittance for the Herald. Had it borne his address we could have forwarded it to him, but "dearest Tom" was not sufficient for identification, and the best we could do was to return it to the young lady and give her a dreadful shock to discover that she sent such a letter to such a person. She won't do it again, and you would better be careful. too.

Bess Chapel.—Sunday, December 27, was a good day for us. We enjoyed a good sermon by our pastor, Rev. E. A. Bingham, but most of all we enjoyed his discussion of Goals for the New Year which we all heartily endorsed and are resolved to support. They are as follows:

1. New Church.
2. Bigger and better Sunday school and Bible vacation school.
3. A great revival of religion.
4. C. E. Society and Woman's Home Missionary Society growing in numbers and activity.
5. Organization of Junior C. E. Society.
6. Every family taking Church Paper.
7. High Point College heartly supported.
8. Budgets raised in full.

THINK! WORK! PRAY!

Our motto: Phillipians 4:13 "I can do all things through Christ which strengtheneth me."

With these eight outstanding goals always before us it seems that we should have a great incentive to work throughout the whole year.

On Christmas Eve we enjoyed a Christmas Pageant given by members of the Sunday school who were trained by Miss Edna Dellinger. The older people as well as the young and small children enter heartily into these special services and this gives all of us an added zest to work. The big beautiful Christmas tree was a source of pleasure to old and young too and we all felt like we were very much benefited by this Christmas service.

Reporter.

The most destructive floods that Western Europe has known for more than half a century have made January, 1926, memorable for the people of the region.

—We regret that we cannot publish all reports this week. We hope to catch up next week.

SCIENCE AND RELIGION.

(A lecture delivered more than 40 years ago by Dr. Nereus Mendenhall. It was sent to the Greensboro Daily News by his daughter, Mrs. Mary Hobbs, of Guilford College.)

Probably more deep and far reaching changes are going on now in religious views than at any other time since the introduction of Christianity.

None of you has struggled to maintain the beliefs of his boyhood more than myself. My present task is to speak of science and the Bible. They have repeatedly been said to be in conflict. To understand how these conflicts arise, let us look first at the way in which the Bible has been regarded.

(a) Inspiration:

Many views have been held varying from that taught by Calovius and Quenstedt who held that everything in Scripture comes from the infallible divine assistance and direction, that it is of infallible truth and free from every error—contains no lie, no falsehood, not the very slightest error either in fact or in word—everything in it of the highest truth whether ethical or historical, chronical, topographical or verbal.

The Formula Consensus Helvetica went further and declared that the Old Testament was "tum quoad vocalia, sive puncta ipsa, sive punctorum saltem potestatem et tum quoad res, tum quoad verba inerrant" (in every consonant, in every vowel, in every point in everything and in every word infallible). On the other hand, Capellius, after investigating the antiquity of the Hebrew points, maintained that the inspiration of the Scriptures did not demand perfect accuracy in details, that such accuracy not only did not exist in such editions as we have now, but never did exist, for manuscripts show discrepancies which cannot be explained on the theory of wilful or involuntary mistakes of copyists. These opinions have not been held by the church at large, as I believe, neither by the Romish nor the Greek nor the Protestant.

Even Augustine said, "I give only that honor to those books which are called canonical as to believe that the author thereof in writing did not err, and if I meet with anything in these writings that seemeth repugant to the truth, I shall not doubt to say that either the volume is faulty or erroneous, that the expounder hath not reached what was said, or that I have in no wise understood it."

While trying to hold my former views, and seeing the great difficuty, impossibility, indeed of so doing when engaged as a civil engineer, on the Western North Carolina railroad I sent for Neander's Life of Christ. It was some relief to me therein to read these words:

(b) "It must be regarded as one of the greatest boons which the purifying process of the Protestant theology (in Germany) has conferred upon faith as well as science, that the old mechanical view of inspiration has been so generally abandoned. That doctrine, and the forced harmonies to which it led, demanded a clerk-like accuracy in the evangelical accounts, and could not admit even the slightest contradictions in them; but we are now no more compelled to have recourse to subtilties against which our sense of truth rebels. In studying the historical connexion of our Savior's life and actions by the application of an unfettered criticism, we reach a deeper sense in many of his sayings than the bonds of the old dogmatism would have allowed. The inquiring reason need no longer find its free sense of truth opposed to faith; nor is reason bound to subjugate herself, not to faith, but to arbitrary dogmas and artificial hypotheses. The chasms in the Gospel history were unavoidable in the transmission of divine truth through such lowly human means. The precious treasure has come to us in earthen vessels. But this only affords room for the exercise of our faith—a faith whose root is to be found, not in science, not in demonstration, but in the humble and self-denying submission of our spirits. Our scientific views may be defective in many points; our knowledge itself may be but fragmentary; but our religious interests will find all that is necessary to attach them to Christ as the ground of salvation and the archetype of holiness."

(c) Says an eminent Scotch divine, "If we find even in the Bible any thing that confuses our sense of right and wrong, that seems to us less exalted and pure than the character of God should be, if after the most patient thought and prayerful pondering it still maintains this aspect, then we are not to bow down to it as God's revelation to us, since it does not meet the needs of the earlier and more sacred revelation He has give us in our own spirit and conscience which testify of Him."

Similar quotations might be largely multiplied. The whole day might be taken up in illustrating the different views which have been taken of the question of inspiration the inspiration of the Bible. But with confidence I think it may be said that it is the first view—that view which held that in every consonant, in every vowel, in every point as the force of every point— in every thing and in every word the Bible is literally true. and that there was assumed the authority to so teach and hold even to the extent of taking life—I say it was this extreme view that lighted the fires of persecution within the church. and kept running a stream of martyrs' blood from the days of Stephen, to go no further back. down to the days when Huss and Jerome and Tyndale and Savonarola and Cranmer were burnt at the stake.

Science has been of slow growth. Anaxagoras, 500 before Christ. may be regarded as the father of modern science. In the investigation of nature and her laws. he first combined close reasoning with observation and experiment. He showed that air was a substance, since if confined in bladders it offered resistance and displaced other bodies. He taught that there is no such thing as chance, but defined it "a cause unperceived by the human intellect," also that there is no such thing as the destruction of matter, but merely a separation and transfer elsewhere of the particles, thus anticipating one of the most important discoveries of modern chemistry. He taught that the earth was cylindrical; the moon inhabited and receiving its light from the sun. and though he had no spectroscope—that the sun is a hot glowing mass of stone. not very far from the truth as just learned by our astronomers. But if science began with him persecution was there also. He was charged with impiety, and fled from Athens to escape death.

Socrates. Though the studies and teaching of Socrates, the grandest figure of ancient history. were ethical and not in the realm of physics or natural history. yet he was persecuted by the professed guardians of religion even unto death.

Aristotle, who wrote on all branches of knowledge and science up to his day like Anaxagoras fled from Athens on account of religious persecution, saying that he would not give the Athenians the opportunity of sinning a second time against philosophy. It may just be added. for the time would fail to run even a small part of the list, that it was the very religious Jews. those who. after the straitest sect, set more value upon the letter of a creed than upon love of God and love of man. who put Christ to death.

But says someone, what have these cases to do with the Bible? These men had nothing to do with the Bible; but the principle is the same and they are used only to illustrate the principle.

Bacon 1561—1626. Among the causes of the sad condition of the sciences Bacon reckons superstition and blind religious zeal, the most irreconcilable opposer of natural philosophy. Since his day, and especially during the present century, the advancement of science has been most rapid. The principal fields in which it has encountered opposition on religious grounds have been in astronomy and geology. and later in what is known as the doctrine of evolution.

The Ptolemaic system of astronomy, A. D. 140. placed the earth as a sphere in the center and the moon. planets, sun and stars, in a crystalline sphere daily revolving around it. This system was adapted to the manner in which the heavenly bodies appear to move.

Copernicus, born at Thom. Prussia, dissatisfied with the condition of astronomy. spent years in working out and proving what is now known as the Copernican system. This, like that of the Pythagoreans of old. placed the sun in the center—the earth revolving on its axis and also going around the sun, as did the other planets. He finished his work "De Orbium Celestrum Revolutionibus" in 1530, and although he knew that he had solved the grandest problem in astronomy, from a presentiment of the persecutors. he waited 13 years before he published it. The printed copy was placed in his hands just as he expired. But Giordano Bruno, an Italian philosopher who adopted and defended his views, was sentenced. with the customary mocking formula, "that he should be punished as mildly as possible and without effusion of blood." He replied to his judges, "I suspect that you pronounce my sentence with greater fear than I receive it," and on March 5, 1600 he was burned at the stake; the Copernican system being described in the Index Expurgatorius as "falsa illa doctrinea Pytha-

orica Divinae Scriptae adver—.'' They were onvinced by arguments like those lately em-loyed by John Jasper. ''that the sun it do ove, for the Bible speak ob de risen ob de un and de goin down ob de same. and how an de sun rise and go down if it don't ove? And if de sun wasn't movin how could oshua stop it?'' The truth is that the astron-ny of the Bible is that of the people among hom is was wrtten, and scarcely any one xcept John Jasper and those like him are roubled on this subject.

Again as to geology, take the chronology given by the genealogies and the age of he earth and of the time of man's existence as been put down century after century at 000 years. The want of time alone prevents e from going more minutely into this ques-on, and I sum up by saying that no one ith the least pretension to scientific knowl-lge now believes that this globe is less than 0,000 years old. and that man has been on it at least 10,000 or more years.

When I was a boy, or even a grown man, ny one who said that the flood did not ver the whole earth would have been either premanded or avoided as a dangerous per-n. I know of no one now, even among Bibli-l scholars, who believes this, and even ladstone in his recent work on the ''Impreg-able Rock of Scripture'' seems to be sat-fied if science will allow of a local flood. verflowing to a great depth the valleys of the uphrates and Tigris rivers.

The latest wolf that has appeared, and deed in every way the most formidable. reatening to overturn everything, eat up ankind and to transform us into an im-oved stock of monkeys, is evolution. As fore said. we need not go back very many ars ago from our homes to find people no would look upon us as dangerous persons. we express a belief that the earth is more an 6,000 years old. So we would be regarded still more dangerous, if we do not believe at every sort or species, four-footed beast, rd, fish and creeping things, was made and shioned just as we see it today, at the me time or within a few days thereof, and of all plants from the cedars of Lebanon the great trees of California to the hyssop the wall or the tiniest moss, all formed d fashioned just as we have them—6,000 ars ago.

Now the Evolutionist does not believe this. e believes that there was animal life and getable life on the globe more than 10,000 100,000 years ago, and the form in which at life has been manifested, both vegetable d animal, has undergone a succession of anges, in other words, that not only in ants and animals, but in all the realm of ture there has been continuous progressive anges, according to certain laws by means resident or inherent forces. The minutiae this matter cannot be even touched here. t it has been established by such an array observations. facts and arguments as are solutely overwhelming. This doctrine has en assailed by argument, by instances of fficulties in the way, by ridicule, by appeals the Bible. I think the great objections to are, first, that it appears to contradict the Bible as to the time of man's appearance on earth and second that it would make man the offspring of a lower form of animal life. When Laplace, in his great work ''La Mecanique celeste'' explained. by means of gravitation, all movements of the heavenly bodies, it seems as though the power of God was not recognized, and when his attention was called to this he said he had no need of that hypothesis, the force of gravitation being sufficient. So when instead of the direct creation of man in a few minutes out of the dust of the earth, the evolutionist tells us of the great line of prevish preparatory life. throwing the germ from which he sprang back and undergoing change after change for 100,000 years may seem impressed with the belief that it moves the power and action of God so far off that prectically it becomes atheism. They look at the matter very much as Topsy did when she was asked who made her and she replied she was not made at all, she ''thest growed,'' just as if it derogated from the power or wisdom or goodness of God, to suppose that the human being was gradually evolved from antecedent forms of life, themselves created of God than to suppose that man was formed in a few minutes out of dirt.

What then in regard to Evolution? I only say do not be uneasy about it. If true, it cannot be overthrown by a text of Scripture. Its truth or falsehood is not to be worked out from the Bible, but again, what about the Bible in reference to matters of science. I here give my own belief, not hastily arrived at, for I say again that I held on to the beliefs of my boyhood as tenaciously. as anxiously, as any one here—but that belief. much as I would like to go into some detail, must be given in a very summary way. I believe then that nine times out of ten the conflicts between the Bible and science have been brought on, not by the men engaged in studying the great book of nature but by the theologians. They have wrested from the Bible in effect the only passage, so far as I know, which tells us the purpose and use of the Bible, and attempted to hold it responsible for explaining everything in the heavens above and in the earth beneath and in the regions below. They have attempted to make it authorily in astronomy, in geology, in cosmogony, in biology. Paul did not say that the Bible was profitable in these things, but that all Scripture given by inspiration of God (not all Scripture is given, but that all given, or all which is given) is profitable for doctrine, for reproof, for correction, for instruction, in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work, instruction in righteousness that we may go on to perfeection. But instead of this, theologians have made many difficulties for themselves and for all of us by building theories, making assumptions often erroneous in the first place, and so from false premises going on to many false. often terrible conclusions. They have often read as literal what was figurative, they have read as real what was metaphorical, they have read as rigid facts what was given as oriental hyperbole, they have read mathematical demonstration and solid logic what was the mobile, flexible, plastic speech of poetry, they have read objective for all times and places what was really only subjective to one or few individuals. In short, they have regarded the Bible as a finished revelation, fixed and complete and so handed down and of equal authority in all its parts instead of what it is, the record of an evolution, a revelation progressive in its nature unfolding from stage to stage, passing on as rapidly as the human family could apprehend it from, we might say a heathenish anthropomorphism through more and more spiritual views of the Divine Being till the highest summit is reached in that declaration of Christ—that God is a spirit, and they that worship him must worship him in spirit and in truth. So well assured am I that the view now given is the only one which will meet the case, that to prevent all misapprehension of my meaning, a few other sentences are added merely bringing out the same thought in other words. Perhaps no reading and thinking grown person has the same idea or conception of God, as that which he had when a child. The conception of God then changes from time to time, from age to age. One people or tribe or individual has one conception of God, another another. And even in the same people that conception changes; so with the Jews, it passed from a crude anthropomorphism at first, up to the high spiritual views of the prophets. ''Neither individuals nor communities can know more of God than their moral condition and character permit them to know.'' All history is a process, an evolution, and the central principle in it is a seeking and a finding of God on the part of man; and a revelation by God of himself to man as fully and as perfectly and as really as he is capable of receiving that revelation. One who reads in his Bible that God is love, and holds that he has predestinated a large part of the human race to eternal torture, simply shows that he is incapable of apprehending the meaning of the world love in reference to his fellow men. We are called to go on to perfection. not to go back to the law which is but a pedagogue as if Christ were not here a living teacher among us, struggling to find entrance into the hearts of the people that all things may be moulded according to his blessed will.

Christianity is yet waiting for its real principles to be discovered and reduced to practice by its professed disciples.

—Balkan nations have been much in the public eye during the past week. In Greece, General Pangalos, who has been Premier of Greece since last June, has announced a military dictatorship for that nation. He has the support of the Greek army and navy. He says: ''Our fleet in a few months will be mistress of the eastern Mediterranean and our army one of the strongest in the Balkans.''

—The population of Japan is nearly 60 million, according to the national census taken there last year.

SERMON TO YOUNG PEOPLE.

The Sinfulness Of Sin.

Text: "That sin by the commandment might becoue exceeding sinful." Rom. 7:13.

There is a modern tendency to make light of sin, to ignore it, to excuse it, to explain it away, and even to deny that it is at all sinful. "Fools make a mock at sin," and their tribe is not yet extinct.

Sin is the most terrible and terrifying of all realities. It is by far the most malignant curse that has fallen upon the human race. It is the mother of all other evils. No human being escapes its pulluting touch. It is the bedfellow of every rational being. "All have sinned and come short of the glory of God."

The awful sinfulness of sin is set forth in the light of God's holiness, in the light of His moral law, in the light of the atonement, and in the light of its everlasting punishment.

Let us consider first the sinfulness of sin as seen in the light of

The Holiness of God.

In the creation God said, "Let us make man in our image, after our likeness." And in keeping with this proposal, man was made in the image of the intelligence, holiness, and eternity of God. The Creator breathed into the first man the spirit of His own holiness. From this holiness the first man fell completely, and his posterity has gone still deeper into moral impurity. The race has gone far away from God. God's holiness is still the exalted standard of human character and conduct. He is still saying to fallen mankind, "Be ye holy, for I am holy."

The sinner always stands abashed, ashamed, and most miserable in the presence of God. The first sinners hid themselves in shame from the presence of their loving and anxious Creator. The Israelites were so impressed with the manifestions of the holy God upon Mount Sinai, and in the light thereof became so conscious of their own sinfulness and unworthiness that they appealed to Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die."

Simon Peter on one occasion had such a vision of his own sinfulness in the light of the holiness of Jesus that he exclaimed from the depths of his own unworthiness, "Depart from me, for I am a sinful man, O Lord."

The nearer any one comes to comprehend the infinite holiness of the Most High the darker and more revolting looms up his own sins and sinfulness. The whiter God's holiness the blacker man's sin.

In the second place let us regard the sinfulness of sin in the light of

The Moral Law.

The moral law is a transcript of the mind of God, a revelation of the will of God, a visible pulsation of the heart of God. Sin is therefore a grave offense against the thought of God, a defiant rebellion against the authority of God, a fearful trampling upon the love of God, and a shameless repudiation of the holiness of God.

The commandment is the correct standard of conduct. It is also the test and revealer of character. The moral law is the mirror, in which the sinner sees his own shortcomings, and his own inability to correct them. He discovers an overpowering proneness to break the law and a total helplessness to atone for its violation or to escape its penalty. He therefore finds the law to be a stern schoolmaster to bring him to Christ as his only hope of salvation.

The moral law sets forth the sinfulness of sin in the exercise of the individual ,conscience. Conscience is the moral sense enlightened, regulated, refined, and reinforced by the moral law. God speaks through the written commandments. The enlightened conscience echoes, emphasizes and insists upon the "Thou shalts" and the "Thou shalt nots" of the moral law.

The penalty of violation of the moral law is death, death spiritual and eternal. "The soul that sinneth, it shalt die." "The wages of sin is death." In the light of this dread consequence of sin, it stands forth exceedingly sinful. Paul describes this sinfulness of sin in the seventh chapter of Romans as it affected his own heart and life. He says, "Wherefore the law is holy, and the commandment holy, and just, and good. Was there that which is good made death in me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceedingly sinful."

In the third place let us look upon the sinl fulness of sin in the light of

The Atonement.

Jesus Christ "died for our sins, according to the Scriptures;" that is, in fulfimen: of the purpose, or plan, formulated in eternity and revealed in type and prophecy. His death on the cross was substitutional, expiatory, and provisional.

He actually died in our stand. that we might not die eternally. "He suffered the just for the unjust." "He laid on him the iniquity of us all." "He bore our sins in his own body on the tree." He bore the awful weight of our sins. He bore their awful guilt. And He bore their awful penalty.

By means of His unspeakable and most shameful sufferings in the garden and on the cross Jesus Christ completely appeased the wrath of outraged justice. It is recorded in prophecy, "He shall see the travail of his soul, and shall be satisfied." The believer can exclaim with Isaiah, "O Lord, I will praise thee: though thou wast angry with me. thine anger is turned away, and thou comfortest me."

And the atonement has made abundant provision to meet every need of the fallen race. "But he was wounded for our transgressions, he was bruised for our iniquities; the chastizement of our peace was upon him; and with his stripes we are healed..... By his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

The inexpressible cost of the atonement sets forth the deep sinfulness of sin. The blood of Jesus was such a dreadful price to pay for man's redemption.

"Jesus paid it all,
All to Him I owe;
Sin hath left a crimson stain,
He washed it white as snow."

In the last place let us take a glimpse of the sinfulness of sin in the light of its

Eternal Punishment.

It is agreed that retribution must follow unpardoned transgression, that the Giver of law has the right to fix the penalty for its violation. And sin is more than a violation of law. It is unrighteousness. It is unbelief. It is rejections of salvation through Jesus Christ. It is grieving and quenching the Spirit.

The Judge of all the earth has said of the finally impenitent, "And these shall go away into everlasting punishment."

This punishment will consist of everlasting separation from God and all that is good. "Depart from me, I know you not." It will consist of a tormenting contrast. The wicked will contrast their misery with the visible glories of the redeemed. It will consist of anguish in unquenchable fire, for the rich man said, "I am tormented in this flame." It will consist of a thirst that can never be satisfied. It will consist of a tormenting recollection of a misspent life. And it will consist of a remorse of conscience,—"where the worm dieth not and the fire is not quenched."

Sin is therefore a most serious reality to require such adequate punishment. For we are sure that the punishment is not greater than its desert, perhaps not so great. For a wise and merciful Judge cannot, and will not, impose a punishment greater than the offense deserves to be imposed.

Since sin is so great and sinful, why not start a holy crusade against its very existence? Let us rescue its unhappy and helpless victims. Let us drive sin entirely out of our own hearts and lives. Let us join hands with Jesus Christ to make a "world wherein dwelleth righteousness."

—From the Word of Life.

Bethany. Flat Rock.—Our good pastor was not at all well yesterday. Yet he came some ten miles to preach to half a dozen folks. That seems such a pity, when there are scores of people near the church who should want to be present. They are the losers, surely.

Our Sunday school is closed for the first quarter.

Little Garrett Wheeler, son of Mr. and Mrs. A. G. Wheeler, was buried here December 23. Mrs. Wheeler is a member of our church.

Mrs. James Harris, of Greensboro, who was one of our members years ago, was buried here December 26.

Pray for us, that God may help us to walk close to him. Reporter.

Liberty Church, Siler City Charge.—Yesterday was a good day for us at Liberty. The communion service was observed. A good number both old and young participated in its observance. Mr. G. P. Crymes, of Elon College, N. C., rendered a beautiful solo, "I came to Thee," and played for the service. At the close of this service we were glad to receive into our fellowship Mr. and Mrs. T.

L. Smith. Mr. and Mrs. Smith came to us sometime ago from High Point. Since that time they have been very active in our church.

The Sunday school showed an increase regardless of the snow. The C. E.'s enjoyed a unique program at their evening service. Mrs. T. L. Smith was the leader. It was a "Peanut meeting." The peanuts were not eatable, however, for each contained a reading for those present. Mrs. Jno. W. Curtis and Mr. Crymes sang a duet which added to the well planned program.

The evening service was featured by good singing and special music. A goodly number of visitors were with us. F. L. Gibbs.

Bessemer City, Lincolnton.—Regardless of the cold weather there were in the Lincolnton Sunday school 104 and reported 1500 chapters read the previous week.

A letter from Dr. Dixon was read by the Sunday school superintendent, R. G. Wood, on the matter of Rev. E. G. Cowan's physical and financial condition and the matter was deferred for the purpose of raising a liberal contribution. Brother Cowan, our sympathy goes out for you and we mean to do our best.

$152 was subscribed for the repairing of the church.

The Ladies' Aid and C. E. Societies are taking on new life but what we need is an old-time sky-blue, heaven-born, Holy-Spirit filled, devil moving, church-edifying, sin-killing revival,—pray for us.

A cradle roll department has been established and Mrs. Nora Lingerfelt has been elected as the superintendent of this department.

Thanks to Brother E. E. Eurey for taking the pastor to Bessemer City Church Sunday night where a good audience assembled to hear the pastor on the theme of the "New Birth."

After the sermon a number of people came up and asked us to remember them at a throne of grace.

We are expecting our revival to break out any time.

A committee has been appointed to raise funds to repair the church or make a change.

W. L. Carson.

Greenville Ct.—Our 1rst quarterly conference convened at Matt. Chapel on December 19. The pastor preached at 11 o'clock. The ladies sent out a nice dinner: You notice I said sent—truly they did, for there was not a lady present. They said it was so near Christmas they couldn't spare the time and some forgot that it was quarterly conference day. We had a good time. All did not forget it, for there was dinner enough for as many more.

Quarterly conference was called at 1 o'clock P. M. All the churches represented—except Wesleys Chapel. Brother A. W. Moore was elected secretary for conference year. The usual officers were elected and all business transacted in a fine spirit of brotherly love. There was a fine Christian fellowship among the brethren. A forward looking programme adopted—looking for better things this year. I am looking to the stewards to carry out the better financial system. We are urging that every man go at his job courageously. The conference adjourned and as we were just getting out a little way from church we met Brother Ellis and Brother John Phillip from Wesleys coming in. They had a very fine financial report for pastor so we count them present. The next quarterly conference goes to Ebenezer.

Christmas came and all had a good time. Wesleys Chapel was the only church that had a Christmas tree. A large crowd and a fine programme rendered by Sunday school. Good music. Old Santa did not forget the pastor and some of the members of family.

Pastor had his turkey dinner. Part of turkey was given by Mrs. T. J. Pearson of Triplet.

Cupid also made his round and took the pastor quite a distance on a bitter cold day to unite in matrimony Brother Grady Rallings to Miss Laffoon. This is a promising couple and we wish them much joy and happiness through life. Bro. Rallings is of Valentines and Miss Laffoon is from the extreme north western part of Brunswick Co. They went on their honey-moon to Richmond.

There came on Saturday night, Edward Shelton and Miss Kates to be made one. This was done in the presence of pastor and family. Mr. Shelton is the son of our Dr. Shelton, of Valentine and Miss Kates of Ebony. This was a fine young couple, though rather young. We wish for them a long and happy married life, filled with joy and prosperity.

The blind tigers are on the run. There has been much good work by officers of Emporia and Gassburg. Two were taken near Philadelphia Church last Sabbath morning.

There has also sadness to come into our community. Brother Ben Weaver has been called from time to eternity. Brother Weaver died at his son's and was buried at Ebenezer where he held his membership. He rests beside his wife who preceeded him to the glory world just about two years ago.

Miss Bettie High, an old lady a member of the M. E. Church and a resident of this community.

Mr. and Mrs. Richard Clark's home was saddened by the death of their little daughter about two years old. The child was scalded to death. We extend heart felt sympathy to all the bereaved ones.

The snow, mud, and bitter cold weather many things to report. Our reporters have not properly heated, and cared for. How much might be added to the comfort and worship if the membership of country churches would just get together and spend a little money to make their churches more comfortable. I must not say more now as my article is growing a little lengthy. There are so many things to report. Our reporters have either died or gone into winter quarters.

I wish or all our Herald family a happy and a prosperous new year. Rev. H. L. Powell.

Mt. Pleasant, Mt. Pleasant Circuit.—Please allow me to introduce to you Mt. Pleasant Church, Mt. Pleasant Circuit after a year's absence of a reporter from this place. We have not been asleep all the time even if you haven't heard from us; for some reason our church didn't elect a reporter last year and therefore the old one didn't feel like it was her duty to serve.

We are glad to have Brother Millaway and family with us another year. Brother Millaway can still preach; he gave us a good sermon Sunday, warning us, lest we forget, and let our axes get loose on their handles. After he had finished his sermon, he pronounced the benediction, but requested that every one remain for a surprise. W. L. Spoon then made a very interesting talk expressing his own personal appreciation, and that of the church as a whole for the good work rendered by the choir and its leader, L. L. Bowman, to whom he presented a nice gift (in the shape of an overcoat) which had been purchased by some members of the church.

S. A. Alexander presented to the Philathea class a beautiful motto to be hung on the wall in their room where it can be read each Sunday by the members of that class.

The Junior class gave their teacher, Mrs. Shoffner, a nice set of silver teaspoons, also a sugar shell, which she highly appreciates. Thank you, children.

The Philathea class presented to their teacher, Mrs. H. F. Amick, a beautiful tray. We know by her looks she was delighted with it.

The Sunday school gave our faithful superintendent, H. F. Amick, the gift of a hat, also the Baraca class presented their good teacher, W. L. Spoon, with one.

Attendance at Sunday school, January 3, 232; offering, $5.32; attendance, January 10, 93; offering, $2.69.

The first quarterly conference will be held at Mt. Pleasant Church Saturday before the third Sunday in January at two o'clock. There will be some oil stoves, and other little things sold at three o'clock. Communion services Sunday.

The Federation that was organized at this place last August still hold prayer meetings at the church each Sunday evening and in homes on Wednesday evenings, when the weather is favorable.

Our hearts have been made sad recently by the death angel coming into our church membership and taking from it three of the good women to the great beyond; they are, Mrs. Mary Kime Amick, Mrs. Harriet Euliss Smith, Mrs. Margaret Thompson Amick. They will be greatly missed in the homes in the church and in the communities in which they lived.

The Christian Endeavor Societies still hold their regular meetings.

There has been a new flue built in the Sunday school rooms, five new heaters put in, therefore we are much more comfortable than we were.

May this be a happy and prosperous year for everyone. Reporter.

—WHY DO YOU GO TO CHURCH?

CHILDREN'S HOME.

Bethel. Alamance, $4.75. Flag Springs, Why Not, $2.08; W. H. M. S. Mrs. H. A. Garrett Treas., $735.88; Welch Memorial, $12.85; Thomas A. Murray, Atty. Baltimore, Md., $25; J. B. Satterwhite, Henderson, $15; Sunday schools:

Midway Hawriver, $1.90; Asheboro. $8.44; First Church, High Point. $38.52; Graham, $6.47; C. E. Society, Enfield, a nice box of presents for Christmas; Children's Fancy work at Bazaar, $97.45; Receipts for supper, $60; candy sold, $6.53.

Washing, ironing and mending for eighty or more people at the Home is no small job, but the girls decided to show us on yesterday, Monday, that all this could be done in one day. and proved it to us by accompanying us up to the sewing room and showing the neatly finished labeled packs of clothing arranged in order ready to be delivered to each of those who wore them. A right good start, we think, for the new year.

A number of the older children of the Home were much delighted to be entertained in the beautiful new home of Brother and Sister Garrett on the last evening of the old year. Miss Louzena Pressnell, of Asheboro, whose church membership is at New Hope, deserves special mention, we think, since she gave to each member of the Home a nice handkerchief.

Many thanks to all who have cooperated with me during the past year in providing for the Home. Such cooperation is to be very much appreciated.

Mrs. Lowdermilk and myself also thank our friends for the nice cards and letters containing good wishes during the holidays.

E. G. Lowdermilk, Supt.

REPORT OF TREASURER OF COLLEGE BUILDING FUND.

Amount previously reported, $160,222.27.

F. J. Lemmons, $12.50; C. W. Williams, contribution, $134.17; Mrs. H. E. Vassar, $20; Class of Girls, $5.35; W. L. Ward, $50; B. K. Milloway, $45; J. R. Hutton, $200; Mrs. C. M. Yokley, $4; R. L. Grubbs, $5; M. H. Woody. $10; Laverne Woody, $5; Mrs. M. H. Woody, $5; Mrs. Blanche Bryan, $10; Mrs. T. M. Clark, $5; Rufus Johnson, $2.50; Mrs. Delcy Johnson, $5; M. C Cook. $10; Miss Allie Webster, $1; Flay Woody, $5; Joseph Woody, $3; Miss Vera Garett, $10; Roy L. Bowman, $40; Gladys Routh, $5; L. F. Ferree, $25; Miss Callie Barnes, $15; David Brooks. $12.

Halifax Charge.

Lonnie Williams, $10; S. E. Hammell, $4; Miss Annie Lewis, $1; Curtis Lewis, $1; J. W. Browning, $3; Miss Mamie Taylor, $1; Berla Hawkins, $3; Mrs. J. R. Loche. $3.75; Gladys Neal, $1; Mrs. J. G. Neal, $2; Mrs. Nannie Burt, $5; B. F. Willey, $6; Mrs. B. A. Whitley, $10; Mary Lewis Bobbitt, $1; J. M. Lewis, $4; Mrs. J. T. Aycock, $2.50; Mrs. Horace Palmer, $10; Miss Mary Drake, $1; F. V. Avent, $10; S. Cyrus, $10; Mrs. R. L. Avent, $1; R. A. Hardy, $2; Mrs. R. A. Hardy, $1; E. V. Nevill, $20; Mrs. E. V. Nevill. $15; W. W. Knight, $1; Geo. R. Ivey, $10; Mrs. N. W. Cousins, $20; F. M. Taylor, $30; Mrs. S. A. Whitley, $5.

Forsyth Circuit.

Mrs. Jane Stoltz, $5.

C. Hardin, Julian, $10; Miss Anna Hardin, $10.

Total, $161,086.04.

Endowment Insurance Fund.

Amount previously reported, $3,707.36.

Mrs. H. G. Ellington, $5; A. G. Neville, $2.50; Miss Lizzie Hardin, $10; Miss Anna Hardin. $5.

Total, $3,729.86.

FOR OTHER "SHUT-INS."

It was just a song that did it. and this was the way of it. Sitting alone in the living-room, I was feeling depressed and rebellious, because I was deprived of companionship and active work, when my life heretofore had been so full of friends and service for others. I did not realize that the many friends who had left me had been called to the higher life; nor did I recall Milton's helpful words, "They also serve who only stand and wait." I could only think that I was lonely and that it was irksome to sit and wait.

Then through the open door a sweet, clear voice was singing. The words of an old song floated in:

"Are your windows open toward Jerusalem,
While as captives here a little while we stay:
For the coming of the King in His beauty,
Are you watching day by day?"

The song went on, but I had new cause for thought. If I was a captive physically and could not go to Jerusalem, I could have the window of my soul open and take in the sunshine of love. peace and watchfulness. If I was hindered in my work for the King. He was still my greatest Friend, and I must watch for His coming.

Other words of the song came to me—

"Children of the Heavenly King. take courage."

Surely that was meant for me.

Later I spoke to the singer. and said: "Your song heartened me up this morning!"

She looked surprised and said. "Oh! Do you mean that chorus? I don't know the hymn and don't know why it came into my mind. I think some one else was singing in my voice."

I replied: "I know why you sang it. I needed to be reminded that in quietness there is strength and courage and that the King comes to those who wait and watch."—S. L. B.

SIX TEST QUESTIONS FOR ANY SUNDAY SCHOOL.

1. Do we have a regular workers' meeting?
2. Do we maintain a regular teacher training class?
3. Do we have a definite, different program every Sunday?
4. Are we looking after all absentees promptly?
5. Do we have separate rooms or curtained off spaces for all our classes?
6. Are we working a workable plan for getting new pupils?

DARE HOMES BE CARELESS IN THIS

A passing word needs to be said about our religious and denominational papers. Who can estimate their meaning to the home? The home may be ever so humble and far removed from the maddening crowd's ignoble strife but the weekly visit of a noble religious paper, supplemented by the occasional visit of a good book, shapes the life and determines the destiny of that home. The picture of such a home passes before me now. Its inmates were poor and lived in a section where they must toil, from the oldest to the youngest, and though the home in which they lived was exceedingly humble, yet they held converse with the men and movements of the great wide world. The parents turned every extra dollar into good literature for their children. They believed with Erasmus when he said: "I buy books first; after that, if I have any money, I buy clothes." They believed with a great theological teacher who said to his class, "Young gentlemen, shirts are necessary, but books are indispensable. And so into that home a choice book came as often as it could be afforded, and several of the great religious papers came every week. Those papers and books silently wrought their destiny shaping power upon all that large family of children, and though far removed from the scenes of the world's great movements, yet they thus became vitally real to all those children and entered into their lives. And when they went forth to the work and warfare of the world, all of them had been won to Christ and do joyfully walk in his blessed service to this day. Is this a mean or ordinary result? Nay, it is the sublimest result possible in the history of an earthly home. And more than all things else, the literature provided out of a scant purse for those children, during the plastic years of their childhood and youth, shaped their characters and determined their destiny. Oh, how can parents and teachers and preachers be oblivious to this transcendently important matter of right literature? Carelessness here is worse than being foolish; it is wicked.—Rev. George W. Truett, D. D., in "God's Call to America and Other Addresses."

HIS MISTAKE.

He longed to find the road to fame,
But not a highway bore that name.
He thought to glory there must be
A level path that he should see;
But every road to which he came
Possessed a terrifying name.
He never thought that fame might lurk
Along the dreary path called Work.
He never thought to go and see
What marked the road called Industry.
Because it seemed so rough and high,
He passed the road to Service by.
Yet had he taken either way,
He might have come to fame some day.

—Detroit Free Press.

THE NEED OF THE WORLD.

The world is needing you and me
In places where we ought to be;
Somewhere today it's needing you
To stand for what you know is true
And needing me somewhere today
To keep the faith, let come what may.
The world is needing me and you
To share the tasks it has to do;
It needs high-minded men to stand
Against the thoughtless of the land;
Men who will scorn to stoop to wrong
To win the favor of the throng.
The world needs humble men to toil,
Men who will till a patch of soil,
Men who behind their work can see
More than its gold and silver fee
And choose to serve where best they can
Their country and their fellow man.
The world needs honest men today
To lead its youth along the way,
Men who will write in all their deeds
The beauty of their spoken creeds
And spurn advantage here or gain
On which deceit must leave its stain.
The world needs men who will not brag.
Men who will honor Freedom's Flag;
Men. who, although the way is hard,.
Against the lure of shame will guard.
The world needs gentle men and true
And calls aloud to me and you.
The world needs men of lofty aim,
Not merely men of skill and fame,
Not merely leaders wise and grave,
Or learned men or soldiers brave,
But men whose lives are fair to see.
Such men as you and I can be.

—Edgar A. Guest.

TIMELY READINGS.

When you have the blues, read Ps. 34.
When you worry. read Matt. 6:19-34.
When you are discouraged. read Isa. 40.
When God seems far away, read Ps. 139.
When you are lonely or fearful, read Ps. 23.
For Jesus' idea of a Christian. read Matt. 5.
When you forget your blessings, read Ps. 103.
When doubts come upon you, try John 7:17.
When your faith needs stirring, read Heb. 11.
When you grow bitter or critical. read 1 Cor. 13.
For James' idea of religion, read James 1:19-27.
When you feel down and out. read Rom. 8:3-39.
For Paul's secret of happiness, read Col. 3:12-17.
When you want courage for your task. read Josh.1.
When the world seems bigger than God, read Ps. 90.
For Paul's idea of Christianity. read 11 Cor. 5:15-11.
When you want rest and peace, read Matt. 11:25-30.
When you leave home for labor or travel, read Ps. 121.
When you want Christian assurance, read Rom. 8.1-30.
For a great invitation. a great opportunity, read Isa. 55.

WORLDLINESS.

The prevalence and aggressiveness of false doctrine is calculated to lead the custodians of the sacred ark of God to lose sight of the greater evil of worldliness. While error has slain its thousands worldliness has slain its tens of thousands. It is a fact that Christains leaders are slow to admit that the conformity to the world on the part of church-members is mainly responsible for that system of error that is today striking at the very foundations of Christendom. The amazing lack of a supernatural christian experience on the part of so many who name the name of Christ is the shameful cause of this diabolical propagonda of denying the exercise of the supernatural in creation, in the Holy Scriptures, in the Personality of Jesus Christ and of the Holy Spirit, and in the entire plan of salvation. Since the worldlyminded know nothing but nature and natural causes they seem to think that they are doing God service in seeking to put Christianity in the strait jacket of naturalism. And if this ever becomes the prevailing belief, then our holy religion will be like Samson shorn of his locks and entirely helpless to save a lost world.

Worldliness is spiritual adultery of the most deceptive and damnable type. Listen to the testimony of James the apostle of Jesus Christ: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore who will be a friend of the world is the enemy of God." And hear what the apostle John says about this love of the world: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." And the apostle Paul insists upon an entire separation from the world as the Christian's only safety: "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean things: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

And give especial attention to what Jesus says in regard to the Christian's proper attitude toward the world. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." An uncompromising separation and opposition should be the attitude of the child of God toward the godless world.

—From the Word of Life.

—Cincinnati, Ohio, now has the city manager form of municipal, or city, government. The plan became effective there Jan. 1.

A FATAL SLEEP.

Ps. 13:3; Rom. 13:11; Eph. 5.14.

A judge from Atlanta, Georgia, came to his death in a mysterious way some years ago. He sailed on the steamer Kansas City to New York on a business trip. With him were several friends with whom he had passed the hot evening on deck. When they retired he said that he would spend the night in his steamer-chair. Next morning he could not be found on board. He had been in the habit of sitting on the rail, holding on to a stanchion and the supposition was that he did so that night, and had fallen asleep and losing his hold on the stanchion fell into the sea. His loss was mourned by a wide circle of friends. The wonder is that such an intelligent man should have done a thing so risky, but thousands are asleep despite much greater danger. "Awake, thou that sleepest."—Expositor.

A CHRISTIANITY WITHOUT A HOPE.

Miss Ruby Burgess.

Bishop Brown confesses to lack of faith in any but a God who is merely materialistic motion, matter, energy or force. Along with his belief in a personal God, he at the same moment threw overboard his belief in immortality. So he tells us. Yet he says he is a Christian. Contrast him with Paul who in his five defenses before ecclesiastical and civil courts reiterated the fact that he is being tried for "the hope of the resurrection." Thus Paul summed up the Christian hope—based on eye-witnessess of Him who in His resurrection "brought life and immortality to light."

It is a pitiable sight and a pitiable plight—an old man on the western shore of life, disclaiming belief in immortality, "without God and without hope in the world."—Selected.

A STOLEN DAUGHTER RECOVERED.

Luke 15.17 18; 19:10.

At Kingston, N. Y., a man disputed with a gipsy chief the possession of a fifteen-year-old girl. The chief insisted that she was his daughter, but the other man had evidence, confirmed by the girl herself, that she was his daughter. It appears that she had suddenly disappeared from her home in St. Louis. Her heartbroken father sought the aid of the police, having heard from the girl's playmates that an old woman had enticed the girl away. After many months, police in an Eastern city sent word that a gipsy band there had a girl in it answering the description of his daughter. He hastened to that town, joined the gipsy band and after some time saw the girl and recognized her. He appealed to the police, proved his claim and the girl was turned over to him. Her restoration to her home was due to her father's perseverance and patience. So Christ seeks until He finds the lost. How full of meaning is that word "until!"—Rev. Benj. Schlipf.

—We thank Brother W. T. Collins, of Winston, for a good list of subscribers to the Herald. He has long been a subscriber himself.

YOUNG PEOPLE'S PAGE.

Published in the interest of our Sunday schools, Christian Endeavor Societies, ant other organizations among our young people. All articles, items of interest, etc., for publication on this page should be addressed to Rev. Lawrence Little, 310 Bellemeade St., Greensboro, N. C.

CHRISTIAN ENDEAVOR.

Topic for January 24th. "Why and How should we send Christianity to Latin Amerira?" (Missionary Meeting).

(Scripture Reading: Jer. 31:31-34).

Suggested Plan for the Meeting.

Draw a large outline map of Latin America (Mexico, Central America, Sohth America, and the West Indies) on a big sheet of paper and place it before the society. Be sure to have the divisions plainly marked. A week in advance, assign one country of Latin America to each Endeavorer and ask him to report to this meeting such items of information as, population, wealth, education, government, and religion, of each country. As each country is called, have someone point to its location on the map. Secure as many pictures of this region as possible. Place these, assorted by countries, in different parts of the room. or in different rooms of the church building. Then after the general participation, as suggested above, conduct a "missionary tour" as outlined in The Christian Endeavor World to these different countries as represented by the pictures. After this "tour," reassemble in your meeting place, sing a missionary hymn and then pray for missions in Latin America.

Will You Debate?

Suggested topic for debate: "Resolved, that Brazil needs our missionaries more than does Central America."

A Suggested Poster.

On a large cardboard print in capitals at the top, "Take a trip to South America with us." State that the tour will start from your church at the Christian Endeavor hour, with your leader as conductor of the trip. Add an invitation to all to attend your meeting.

Appropriate Hymns.

No. 479, "From Greenland's Icy Mountains"; No. 482, "The Morning Light is Breaking"; No. 397, "Christ for the World we Sing"; No. 319, "Savior. Thy dying Love." (All in The Methodist Protestant Hymnal).

Item For The Information Committee.

The Baptist Society at White Plains, N. Y., conducts a half-hour period of mission study on Latin America before the midweek prayer meeting of the church on Wednesday evening. They not only are learning much about this great undeveloped region, but the prayer meeting, as well as increasing are largely increasing the attendance and interest in Christian Endeavor work by this definite service.

Why Not?

Why not conclude your meeting with a special offering for missions and turn over to your church treasurer to be applied on your local church apportionment for the General Conference Budget, 37 percent of which goes to Foreign Missions?

Christian Endeavor Doings.

Whitaker's Chapel Christian Endeavor Society, Enfield Charge, of which Rev. R. C. Stubbins is the energetic and interested pastor, holds its weekly meetings around from home to home of the Endeavorers on Friday nights. After the meeting. a social hour is planned with light refreshments served. This feature has made everybody better acquainted and has increased the attendance of the young people at the preaching services of the church at least a third since the plan was started.

A new society has been organized in Hebron Church, Orange Charge, with Mr. A. K. McAdams as the interested leader. Brother B M. Williams. a Christian Endeavor enthusiast, is pastor of this charge.

A study course in the "Christian Endeavor Text-book" has been recently completed at High Point College. The class met Sunday afternoon for an hour and was taught by the Dean of Women, Miss Mary Young. Thirteen of the students completed the course and received the Christian Endeavor Expert certificate.

A Christian Endeavor Society in Georgia took for its slogan: "Our best to induce every church member to play on the gridiron against war. drink, and child labor, and not sit in the grand-stand."

The Senior Society of our church in Delta, Pennsylvania, recently painted the outside of their church building white, trimmed in green. The money was all paid in by members of the society and the work arranged for by them.

SUNDAY SCHOOL.

A Book A Month For Workers with Children

Last week we gave a list of books suitable for reading by Sunday School Superintendents and suggested that they make it their plan to read a book a month for the year.

We are giving below a list suitable for reading by workers with children. All of them may be secured from our Book Concern at Baltimore, at the prices named:

January: "The Program of Jesus", by Mouzon, $1.50.

February: "Present Day Problems in Religious Teaching", by Lee, $1.70.

March: "Training Juniors in Worship", by Jones, $1.00. Also, "The Dawn of Religion in the Mind of a Child," by Munford.

April. "Parenthood and Child Nurture", by Baker. $1.50.

May: "Dramatization of Bible Stories," by Miller, $1.25.

June: "Motive and Expression in Religious Education", by Ikenberry, $2.00

July-August: "The Child, His Nature and Needs," by The Children's Foundation, $1.00

September: "The Child's Idea of God." by Gregg-Smith, $3.00.

October: "Primary Story Worship Programs". by Berg, $1.75.

November: "The Project Principle in Religious Education." by Shaver, $2.75.

December: "Stories and Story-Telling." by St. John, $1.00 Also, "Story-telling f Teachers of Beginners and Primaries," Cather, 60 cents.

(This list is contained in the current iss of The International Journal of Religio Education.)

A Free Circulating Library.

The North Carolina Sunday School Ass ciation, Raleigh, N. C., maintains a free c culating library of splendid Sunday Sch books. They have over a thousand volum of the finest helps for Sunday School offic and teachers. They are glad to send any v ume to any worker free of charge. The bo may be kept two weeks and mailed back the Association's office. Write for a Co of their catalog of this circulating libra Most of the above mentioned books, as w as those in the last week's list, may be tained from them in this way. USE TH LIBRARY. They are glad to have you do

Sunday School Happenings.

Calvary Church, Greensboro. has been gaged in a very interesting and helpful S day school contest for attendance and n scholars—the Automobile Contest, orde from our Book Concern at Baltimore. Ea class adopts some standard automobile its own for the duration of the contest. large map is strung along the wall, with nam of cities from Los Angeles to New Yo Each achievement in the way of new me bers, or of percentage of attendance, cou for a mile in this contest and each class a is placed on the road for the correct d tance covered. When the race was complet the cars decided to make the return trip Los Angeles and because they were pla on a picture and could not be revearsed, t have to "back up" all the way across continent! But they are making better sp in reverse than they did straight forward!

Asheboro Sunday school is setting a record in attendance. Out of an enrollment 208, they had 200 present on recent S day morning. A percentage of 96—not b is it?

Mr. C. R. Jackson is the Superintend of our new Sunday school recently organi in our new church in Spencer. Mr. J. Furr is the Secretary and Treasurer. wish this new school much success

Whitakers recently entertained the Co ty Sunday School Convention with a splen local attendance.

Help Out!

The Churches of the Conference are gaged in a strenuous campaign for our chu papers. Our Sunday schools and Chris Endeavor Societies may render a most h ful service by assisting their pastors in ting this important matter before our ple. WHY NOT form subscription commit and help secure the subs from your church

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Dad: "What is the child howling [illegible]?"

Mother: "He wants his own way."

Dad. "Well, if it's his, why don't you [illegible] have it?"—Exchange.

THE POWER OF THE EARLY CHURCH.

By T. A. Wigginton, D. D.

The Acts of the Apostles will always be one of the most valuable books of the New Testament, because it gives the evidence of the continued power of the risen Christ in and through his disciples. There seems no real reason to doubt that Luke, the author of the third gospel, is also the author of this book which he regards as a continuation of the first. It is addressed to the same person, and begins with a reference to the former treatise which he made, "concerning all the things that Jesus began both to do and to teach," the inference being that this was the record of the things which he continued to do and to teach through the power of the Spirit working in and through his disciples. We have here the record of the fulfillment of his promise to be with them and abide in them.

From this time forward, we have to do with a new power in the world, or with the same power manifesting itself through a new agency—the power of the risen Christ manifesting itself in and through his disciples. It is of the greatest evidential value that we find here a manifestation of that which began to be manifested in the person of Jesus Christ. There is not only the power of Jesus Christ manifest in their work; it also bears the same characteristic marks. The disciples recognized it as the unmistakable fellowship of their risen Lord. When the spirit came upon them, it was the assurance of his risen power in them, and the assurance that God had made him both Lord and Christ Acts 2:36.

The Power of Unity.

In seeking the sources of the power of the early church, one of the first things to impress us is the remarkable unity which they exibited. Even in those tragic hours when hope lay dead, there was still a strong sense of fellowship among them. About the only indication of straggling of which we have any account is that of the two unknown on the way to Emmaus, and they were soon brought back by a vision of the risen Christ. After his ascension their fellowship appears to have been much closer and more continuous. They were frequently together and much engaged in prayer. It was while they were thus together that the Spirit came upon them and their tongues were loosed. From that time, fear and doubt were gone and they were aflame with a glorious certainty.

The story of the day of Pentecost brings to mind the saying of Jesus that they should do greater works than he, because he went to the Father; for on that day, through the testimony of the united church, voiced in the sermon of Peter, probably more people were converted than had been through the entire ministry of Jesus. The gospel of the living Christ had triumphed over death and the grave. Nor was their fellowship less close after this. The believers all kept together, sharing what they had with one another. They met daily for worship at the temple and broke bread together in their homes. Meantime the Lord added the saved daily to their number. Such was the power of a united church.

The Power Of The Holy Spirit.

Of course it may be said, and truly, that this remarkable power was that of the Holy Spirit; but if they had not continued together in the fellowship of prayer would the Holy Spirit have been poured out upon them? Are we not in some measure indebted to a united body of disciples for this manifestation of the Holy Spirit? There has to be a witnessing church if the Holy Spirit would have the fullest expression. Should we not have a greater manifestation of the Spirit if we were all drawn together by our common love for Jesus Christ and fellowship with him, instead of driven apart by our discussions of things about him? Of course, the greatest power in the Christian church is that of the Holy Spirit, but the condition favorable to the fullest manifestation of that power is a united church.

Indeed, it may be questioned whether the church of today realizes more than a tithe of the power of the Spirit which it might enjoy because of the lack of that essential unity which is necessary to its fullest manifestation. Admitting all this, none of us is justified in not seeking the power of the Spirit is his own life because of a lack of unity It is true that we are stronger for the association with likeminded men and women, but our Lord Jesus Christ is ready to bestow the fulness of his spirit upon any fully consecrated life. If we have not the inspiring fellowship which would assist us to full consecration, we should seek it nevertheless.

The Power of a High Conviction.

We shall never cease to marvel at the wonderful change which came over the disciples with the pouring out of the Holy Spirit upon them. All their timidity was gone. This is made all the more manifest as we allow our attention directed by the story to the apostles especially Peter and John. We recall how they all "forsook him and fled" at the time of the betrayal and arrest, though John made a quick recovery and Peter a laggard one; and how Peter, taken at a disadvantage by his position, was betrayed into a three fold denial of discipleship We recall, also, how they were so overwhelmed by the crucifixion of Jesus that they appeared to have no expectation of his resurrection, and how, when assured of that, they still lacked full assurance of the continuation of his power.

All this is changed by the coming of the Spirit. This was the final touch of assurance of continued fellowship with their risen and ascended Lord Peter is the leader, as he had usually been. While the people were wondering, or mocking, Peter stood up without a trace of timidity and boldly told them that the risen Jesus, having ascended to his place with God, "and having received of the Father the promise of the Holy Spirit, he hath poured forth this which ye see and hear." "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." Assured of contact with his living Lord Peter's conviction swept everything before it.

The Power Of Unshaken Courage.

Later, Peter and John, after the great interest created by the healing of the lame man at the gate of the temple Beautiful, when called to account because of their bold preaching of Jesus Christ as Lord, displayed great courage in maintaining their purpose to continue to preach Jesus Christ, no matter what they said or did about it. The rulers were greatly amazed at this boldness of the disciples of one whom they had put to a humiliating death. It was the boldness of the unshaken courage which came from the unalterable conviction that Jesus Christ was risen and ruling, and that he was with them in the power of his Spirit. They had been the instruments of his power in carrying on the work which he had begun.

The rulers were to learn later that the menace of death had no power over men of this new courage. They were to learn that they were able, not only, to carry forward the work of their Lord whom these rulers had crucified, but that they also had the courage to die as he died. When Stephen was arraigned, he preached Christ with the greatest fearlessness to those who accused him, and when he was dying prayed for those who put him to death as did his great Master before him. The rulers of the world were confronted with a new kind of courage; the courage—not to die in the heat of battle, but to die joyfully with no weapons in their hands, as their witness to the truth. Against such, the world is powerless.—The Presbyterian Advance.

Cedar Falls.—We are indeed pleased to have our former pastor return to us, Rev. C. H. Hill.

Our Sunday school is doing fine, the attendance has been small owing to the cold weather.

We elected new officers last Sunday for the coming year. The officers are as follows: Superintendent, D. N. Trogdon; Secretary, Garland Free; Teachers, C. C. Redding, A. G. Hughlin, Mrs. D. N. Trogdon, Mrs. Thelma Free.

Preaching every second Sunday at eleven o'clock and the fourth Sunday at night.

All the churches united and had a nice Christmas exercise and tree at the Baptist church and 'most everyone enjoyed the songs and recitations just fine; the children did fine.

We are having some rough snowy weather.

Mrs. C. H. Hill who underwent an operation some time ago is still improving we are glad to say. Thelma Free.

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A SICK BABY AND A CAT.

One day last autumn, when chilly days first came on, Baby Winifred, awakened with a hoarse cry. The young mother's heart was filled with fear. The dreaded croup had come, and she was alone; there was no one to send for the doctor.

Just then sober old Sally, the tortoise shell cat, came slowly up the garden path from the barn. The mother remembered that Sally had been trained to carry notes to the store—grandpa's store at the foot of the lane—she had never been known to fail in carrying them.

Calling old puss, she hastily wrote:

"Send the doctor at once; baby has croup." She tied it about the soft, plump neck and said: "Run, Sally, as fast as ever you can! Run on the fence; hurry and give it to grandpa!"

Off went Sally, never minding the barks of impertinent dogs or friendly calls of her relations; and the doctor was in the house in ten minutes.

"I was on the street," he said, "at the store door, when old Sally came running on the fence as fast as her four feet would carry her. I feared there was trouble, but waited till she could reach us. I think Sally has never forgotten how I took fish bones out of her throat with pinchers. She always seems so glad to see me."

The very next day Sally had a new collar, on which was engraved, "From baby to his faithful postman."—Selected.

THE LINNET'S HOSPITAL.

One morning, ten years ago, Dr. Emma Reed, a dentist with offices on the eighth floor of a building in the heart of the business district of San Diego, California, heard a fluttering against her office window. She looked out and saw a little brown bird on the sill. Every few minutes it would flutter against the glass, utter a plaintive cry, and drop back to the ledge.

Dr. Reed opened the window slowly, put out her hand and picked the bird up. It was a linnet with a mangled foot. The doctor immediately set about the work of amputation. With scissors she clipped away the torn toes, washed the wound, put on a healing lotion, bound up the stub of leg, and the bird flew away.

The next morning he came back hopping on one foot and acting very friendly and chipper.

That day Dr. Reed fastened a feeding-pan on her window ledge, and in a few weeks Mr. Lame Linnet became a regular boarder and a frequent visitor inside the dental rooms whenever he found the window open.

He never acted the least bit afraid; he liked to play on the desk among the pencils and pens, and sometimes he indulged in tearing the letters and bits of paper that he found there. He would sit very still for several minutes at a time, watching the doctor at work, and seemed quite pleased when she would stroke his feathers.

One day, when he came for his breakfast, he brought a friend with a broken leg. Dr. Reed set the leg in splints and dressed it each day until it was well.

Nine times Mr. Lame Linnet brought sick and ailing feathered friends to Dr. Reed for treatment, and not in any single case did the doctor plead stress of business. Every bird received her immediate attention.

The demands upon her hospitality have become so great that Dr. Reed has branched out from one window sill equipment to three, and every morning in the year from two to three hundred little birds eat in her open-air dining room.

If she is late in serving their breakfast of hemp and other seed, they scold, peck at the glass and act like impatient harvest hands waiting for a meal. But as soon as the pans are filled with food, their tones change from complaints into songs of thanks and joy.

Dr. Reed says she knows when a bird is sick; when frightened; when hungry; when they are in love; when they are expecting babies, and when one mourns for a mate. She affirms that they speak as plainly as humans, if one only understands their language.

While the linnets thank Dr. Reed in song and chirps for her kindness, she, in turn, tells of the lessons they have taught her of patience, of trust, of unselfishness and of brotherly love.—D. C. Petsloff, in Banner.

KEEPING SPORT OUT OF MISCHIEF.

"We're going to have a splendid fire," said Jack with enthusiasm.

"The pile will be 'most high as the house," cried Jim.

"Oh, won't it be fun?" echoed Mary.

The children were alone that afternoon. And they were as busy as little beavers, raking up the yard. It was a good deal of work, but they didn't mind for they would have such fun afterward watching the bonfire. Besides, mother had promised them marshmallows to toast!

So Jack and Mary and Jim worked away diligently. Only Sport would not work!

Now Sport was always with the children. Every morning he trotted along the country road with them on their way to school. Sometimes he carried a lunch basket or a mitten, for it made him very proud to help. And every afternoon he was waiting to see them safely home. You would have thought that Jack and Mary and Jim couldn't be trusted to go alone. At any rate, Sport was convinced that without him they would surely be lost.

But when it came to raking leaves, Sport wasn't a bit of help. He would crouch beside the pile and bark. Then he would make a plunge and send the leaves flying in every direction. How he chased them! But they whirled so gaily in the breeze that no wonder he took them for butterflies!

At first the children thought this amusing. They were so fond of Sport that whatever he did made them happy. But after their pile had been scattered several times, it didn't seem such fun.

"Stop it, Sport; get away," said Jack.

But it wasn't any use to drive Sport away. He took that for part of the game. And as soon as the children returned to their raking, back he came more like a whirlwind than ever.

"We've got to tie him up," said Jack.

"You won't hurt him?" cried Mary.

"'Course not, said Jack. "Where's some rope?"

"We can take the rope off the sled," Jim suggested.

Sport was delighted when they brought out the sled. There wasn't any snow, but he was quite willing to drag his friends about over the leaves, if they wished. He caught the rope in his teeth, ready to pull. But why were they putting the rope around his neck? Sport's delight changed to perplexity. And when they tied him to a tree and left him, he expressed his hurt feelings in howls.

With no Sport to hinder the work went on rapidly. The wind was rising, and an occasional gust caught the leaves. In spite of this the raking was soon finished and the pile ready to light. Jack struck a match and started the blaze. Fanned by the wind, the whole pile broke into flame.

And then Jack discovered that the bonfire was too close to the house. The wind was carrying the flames in that direction!

Jack began beating at the bonfire with his rake.

"Get some water," he shouted to Jim.

Jim rushed away. But in his confusion he couldn't find a pail. The flames were spreading. Mary caught up another rake to help Jack. Their efforts served only to make the fire burn more fiercely. The wind lifted bunches of the burning leaves and hurled them across the yard.

"Hold them down with your rake, Mary," Jack cried.

He ran to the woodpile and began dragging boards to keep the bonfire from blowing away. Jim had found the pails and was pumping furiously. Mary was doing her best to hold the pile against the wind, when an extra gust tugged at the mass beneath her rake. And half the pile rose into the air to fall blazing upon the porch!

A scream from Mary, and answering bark, a flash of tawny fur—and Sport had hurled himself upon the porch and was stamping and scattering the burning leaves. He had gnawed through the rope and freed himself just in time.

In a few moments the fire was checked, and the children hung over Sport, petting and praising him and binding up his scorched paws.

"If he hadn't got loose," said Jack soberly, "the house might have burned down."

"We won't ever tie him up again," declared Jim.

"And we thought," laughed Mary, with her arms about the shaggy neck, "that we were keeping Sport out of mischief. But he kept us out of mischief instead!"—Abigail Burton, in S. S. Times.

THE MAN OF THE HOUSE.

"But mother," argued Jean, "Frankie is not a man. He's only eight years old and I'm eleven."

"Well, he's going to be a man," replied her mother quietly, as she opened the oven

door and a delicious odor of spices floated over the hot kitchen.

"All right," sniffed Jean, slamming the cookie cutter down very crossly on the rolled out cookie dough (just as if the dough were to blame). "I bet Frankie will spoil the party."

"I hope nobody else will spoil the party," answered her mother, meaningly.

Jean bit her lip to keep from saying more.

She was mad! Her father was away on a business trip and tomorrow was Thanksgiving Day and a lot of people had been invited to come for Thanksgiving dinner. Of course, Dad always sat at the head of the table and served the others. That was as it should be. But what was mother planning to do, but to let little Frankie sit in his father's place? Jean thought it was awful! She felt she ought to be the one to sit there, or at least at the foot of the table with her mother at the head.

"I don't know when I've felt so cross at mother," she told herself.

Frankie felt just the other way about the arrangement. He thought his mother was quite right. When Dad was away he was the man of the house. So, of course, his place was at the head of the table.

"If you don't behave I'll give you nothing but the neck," he threatened, when his sister began to protest.

The dinner party was a family affair. There were three uncles and two aunties and several cousins.

"I'll cut the turkey and you can watch me so next time you'll know how," mother told Frankie.

"Gee!" cried Frankie. "I bet I could do it. You just stab the turkey down with the fork and cut her with long sharp whangs. Blip! Off with her legs and arms! Blip! off with her neck! Jean gets the neck."

"No, don't give anybody the neck," mother said.

Jean decided to be sweet about it after all because there is never any excuse to be ugly over something you can't help. Frankie thought she was afraid of getting the neck.

My! How delicious the air was. You could smell that dinner outside the house even. Mother was a famous cook in the town. The company began coming right after church. Jean met the guests in the front hall and took the ladies upstairs to leave their wraps. Frankie and one of the cousins went out to the garage to see Frankie's white rats.

"I'm going to sit in Dad's place and deal out the eats," said Frankie.

"Well, don't gip me out of anything coming my way," warned Harry, his cousin.

"I'll give you the biggest helping," promised Frankie.

But after all, his mother trusted him and he was bound to do the right thing by everybody. There wasn't any turkey left for hash next day.

The guests all admired Frankie's way of filling his father's place.

"He's a chip off the old block," cried one uncle. "I can just see his Dad sitting there!"

"Isn't he just too cute and neat with his serving!" exclaimed one of the aunties.

Even Jean began to feel quite happy.

All went well and the pies and ice cream and cake were brought on. Mother didn't believe in doing anything by halves on such an occasion, so they had pies AND ice cream And cake. The cake had double frosting, white soft frosting, with a thick hard chocolate frosting on top. It was a wonderful cake. Mother only attempted it a few times each year, at birthdays and Christmas. Frankie was crazy about it.

"I'll stand up and cut this up," he said, his eyes gleaming.

He took the cake knife and made a neat cut. Yum! Such a wonderful chocolatey smell rose out of the cake! The guests all waited. Mother was serving ice cream.

Frankie began cutting up the cake. First he cut quite large pieces, then he suddenly realized that the cake wouldn't go around at that rate, so he cut smaller, but try as he might, the last piece was a mere sliver and the plate went around the table, the ladies taking little pieces and the boys the big ones, but alas! and alack! when the plate came back to Frankie there were only a few crumbs where once the beautiful cake had stood.

Frankie had been watching anxiously, and when he saw his cousin Harriet take the last piece, he felt so badly, he forgot that he was sitting in his father's place, and that he was the man of the house and all that. Tears rushed into his eyes. He could not swallow, and then to hide his sorrow, he jumped up and ran upstairs to his room.

It seemed to him (of course, it was after dinner), that he wouldn't have cared if he hadn't had any turkey or cranberry sauce or any of the other eats, if only he had had a piece of that wonderful cake.

He was just locking his door, when he heard footsteps racing down the hall and Jean burst into the room. Her eyes were dancing.

"Oh, Frankie!" she cried. "I was so sorry. I saw there wasn't going to be enough, so I took a piece for you!" And there it was in her napkin.

"Did you take two pieces?" inquired Frankie, blinking back his tears and feeling very much ashamed of himself.

"No, just one big one, that can be cut in two, see?" replied Jean.

It sure was a big slice.

Frankie took out his penknife and cut the slice in two. They ate the cake and then went down stairs.

"Well, well, Frankie!" cied the uncles in one voice. "We all saved some cake for you."

"Thank you, but just keep it," smiled Frankie. "You see, I-I-er went and—and that is, I had to bring one of my rats." And he showed it sticking its head out of his pocket.

The ladies all screamed, and mother said. "Sit down in your place, dear, and don't let that thing get loose."

Frankie walked over to Jean and pulled her up from her place and sat in it himself.

"Why, Frankie!" she cried. "Where shall I sit?"

"Guess you're older and ought to sit opposite mother," mumbled Frankie. "Guess when you cut cake you cut cake."

"You can't cut your cake and eat it too," said one of the uncles, but Frankie was sure he was mistaken. Maybe he hadn't quoted the old saying right.

"Well, I got something to be thankful for," said Frankie. "I got some cake, even if I did cut it!"—Selected.

THE SCARLET DRAGON.

Margaret Homer Clyde, in Christian Union Herald

It was Saturday before commencement in the Meadow school, and at the door of Doctor Greyson's office were gathered the girls who were coming back, waiting to reserve their rooms for the coming year.

Foremost among them was Nan Beechem, her fluffy head as conspicuous as her personality. "You know, 'Doctor Greyson," she said, "my cousin from the West enters in the fall, and we're going to room together in No. 21."

Doctor Greyson consulted the chart at his elbow. "No. 21 is already taken," he replied pleasantly. "How would No. 23 do?"

"Taken?" inquired Nan briefly.

"Yes. Lucile Morton, your present roommate, came in yesterday to ask for it."

"Lucile? Yesterday? Lucile had no right to ask ahead of time. I've been here three years and I have a right to the room."

Doctor Greyson smiled. "Then you two haven't talked it over?"

"There is nothing to talk over. Lucile knows that my cousin is coming. She will have to find another room."

Somebody in the group gave a gasp. Who but Nan would dare talk back?

"Suppose you tell me," the cool, gray eyes twinkled behind their glasses, "suppose you tell me why you prefer No. 21 to No 23? Is the view from the window better?"

"No."

"Are the closets larger?"

"No!"

"It might be gracious, but not right."

"Why not?"

"Because I've been here longer, and the old girls always have first choice."

Doctor Greyson was obviously enjoying himself. "And you feel it your duty to uphold the tradition of the school?"

"Well, it is the tradition of the school."

"Yes," he agreed; "though there is nothing in the charter, I believe, which requires it."

Somebody in the crowd giggled. But Doctor Greyson was serious.

"It isn't the room I want," burst out Nan. "It's my rights."

"That sounds strangely familiar," mused Doctor Greyson.

"Then must I give up my room?"

"Not unless you choose. Only let me know what you decide about it— you and Lucile."

Nan crossed the lawn accompanied by an admiring retinue. "Don't give in," said one.

"The old girls have first choice," contributed another.

"I didn't think," added a third, "she'd do such a thing."

"We were always the best of friends," explained Nan, "until I told her about Cousin Jean. That made a difference right away."

The girls looked respectful—as always when Cousin Jean's name was mentioned. Cousin Jean's father was a cattle king; Cousin Jean's clothes alone cost more than the tuition at the Meadow school; Cousin Jean's last birthday present had been a car which she drove herself. And Cousin Jean was coming in the fall to room with Nan in No. 21.

"By the way," inquired someone, "where is Lucile today?"

"Sick," announced Nan briefly. "Sore throat. I must say it seems careless of her to catch cold in June.'

Lucile was in bed when she entered. She stirred a little on her pillow, but did not open her eyes. She was probably ashamed to, Nan thought, after that underhanded trick.

Nan was never underhanded. Anybody in the school could have told you that, from Doctor Greyson down. He told Mrs. Greyson that she reminded him of a crimson-rambler, little thorny to the touch, but always climbing up and away toward the free air of heaven. And Mrs. Greyson told him he was a soft-headed old idiot. And he admitted that he was.

He was still a soft-headed old idiot, he told himself, as he walked among his roses some hours later, too absorbed in speculating upon Nan's pending decision to pay proper attention to the blossoming of a new rose, brought to him with great care by a missionary friend from Persia.

Roses were a queer hobby, perhaps, for an able-bodied man of sixty-five. But then so were girls. And if there was one thing Doctor Greyson loved more than the rare and exquisite blooms in his garden, it was the equally rare and exquisite blooms which he cultivated in his other garden, known as the Meadow School for Girls.

"Well," he inquired, "how about the room?"

"Oh, I mean to keep it, of course; but that isn't what brought me. Lucile is sick and the matron's away, so I came to you."

Doctor Greyson looked grave. "I'll telephone the doctor at once," he said.

An hour later the third floor was quarantined, for Lucile was pronounced ill with scarlet fever.

"Doctor Greyson," it was a rather white-faced Nan who approached him, "my little brother had scarlet fever and I helped to nurse him. I'll take care of Lucile, if you say so, until you get a nurse. I've been exposed now anyhow, so I might as well."

Doctor Greyson whirled about and looked at her sharply. There was a queer gleam behind his glasses. But he only said, "Very well, Nan; if you're willing to brave it."

It was a strange night to Nan as she sat between the bed and the table, with its clock and its medicines. Now and again the June breeze, busy among the roses, paused to catch the curtain at the window and fling into the hot room a handful of perfume. But no sound broke the stillness except the ticking of the clock and the breathing of the sick girl.

Then Lucile stirred and began talking in a queer voice that made speech more uncanny than silience. "There were ten of them," she said, "and they everyone looked me over. I might have been a—a monkey from Africa."

Nan stared and laughed. What was this babble of monkeys from Africa?

"And I was so tired. I hadn't slept much on the train. And when the matron took me to my room, I was almost crying. I could not help it, mother."

Nan jumped and did not laugh. Lucile was talking to her mother. And Lucile's mother was a thousand miles away.

"But when I got to my room, she helped me take my things off. And she gave me her kimona till my trunk came. And she told me to lie down."

Nan listened intently. "That was me," she whispered ungrammatically.

"And the next day she introduced me to the girls, and took me to classes with her. If it hadn't been for her I just couldn't have stood it. And I couldn't come home. It was too far."

Nan found it necessary to dissolve a powder vigorously.

"And I thought, mother, she really cared about me. But she didn't. All she cares about is her Cousin Jean. And now she wants to get rid of me."

Nan set the glass down with a bang. But throughout the night she did much thinking.

Sabbath morning dawned flawless. Across the green of the campus flattered a white procession on its way to the baccalaureate service. Nan watched it disappear within the chapel door. Then she turned away from the window, feeling remote and lonely.

The entire third floor had been hastily deserted. There were sheets hung, drenched with disinfectants, at the stairways leading to it. No foot-fall broke the stillness until the doctor's step sounded at the door. And when he had gone the silence settled deeper than before.

At noon a tray of food arrived at the stairway, to which point Nan returned the empty dishes, plunging them into the bucket of antiseptic solution placed there for that purpose.

Returning to the room, she was greeted by a low whistle from without, and on hurrying to the window she found awaiting her, like a lover bold in a castle garden, an elderly gentleman in spectacles, his gray hair rumpled by the breeze as he elevated his chin to peer up at her prison.

"Well, lady of the enchanted tower," inquired Doctor Greyson, "how goes the day?"

"Right merrily, most noble baron of the castle," she returned promptly, "for the knight of pills and powders doth declare that the scarlet dragon who hath laid a spell upon the princess will shortly be slain."

"And further news hath this moment arrived," was the reply, "namely, a demand that the drawbridge be lowered to admit the entrance of Miss Invary, from the Frameton Hospital."After which the good doctor descended with a bump to the most prosaic of twentieth-century speech. For the language of romance is difficult to sustain in middle age.

Life in No. 21 became more cheerful after the arrival of Miss Invary. The three of them, as the patient improved, had famous times. They even came to joke about their prison and the dragon that had shut them in.

"You two won't want to see this room soon again, I'm sure," contended Miss Invary.

"Poor old room," commiserated Nan. "It wasn't to blame. It was only the scarlet dragon."

The last dress had fluttered from the campus long before Nan and Lucile and Miss Invary emerged from their seclusion. But there was still an afternoon and night left before they could start upon their journey home. Nan seized her first unwatched moment and made her way to Doctor Greyson's office.

"I came to tell you," she announced abruptly, "that Lucile can have the room—any room next year."

"Then you've talked it over?"

"Not at all. But I'd be ashamed to ask for anything she wants."

"But what about your rights? And the tradition of the school?"

"I'm having my rights. The right to offer her what she wants."

"And she wants the room?"

Nan stared.

"Lucile was here not ten minutes ago." said Doctor Greyson, "to say that she would not think of taking your room from you if you wanted it. Indeed, she intimated that the best room in the whole building was not quite good enough for you."

Nan still stared, then laughed. "We both wanted it," she said, "and now we both don't want it."

Just then a shadow darkened the doorway. "Come in, Lucile," called Doctor Greyson. See if you two girls can settle a controversy."

Both girls flushed. Then Doctor Greyson, drawing a letter from the pile at his elbow, said to Nan: "Perhaps you'd like to read this. It came this morning from your uncle."

She took the letter and briskly unfolded it. "Why, the mean thing!" she exclaimed. "She isn't coming at all."

"Who isn't?" asked Lucile.

"Cousin Jean. And to think of all the trouble she's made us."

Then catching Lucile's hand, she turned to the desk and said with a little bow, "Doctor Greyson, will you let us both have No. 21 next year?"

—A statue of Nathaniel Hawthorne was unveiled at Salem, Mass., the home of that famous American author, on Dec. 22. Rosemond Mikkelsen, a great-granddaughter of Hawthorne, took part in the ceremonies. She is 15 years old.

FROM PASTORS AND PEOPLE.

Weaverville Charge.—Our Sunday schools e progressing very nicely, at this writing, e attendance being good for the cold weath-. We held our first quarterly conference st Saturday in the Weaverville church. Rev. W. Bates presiding, all business being sposed of in a satisfactory manner.

Our Christian Endeavor at Clarks Chapel doing a splendid work with the young peo-e. The writer feels that we are making a lendid start as we have only been here one nth; since we are one month late getting ar ed it makes us feel as we will have to rk the harder to catch up.

Our work has started off fine, there seems be a fine spirit of cooperation in all the urches. The pastor feels with the hearty co-eration that every body gave him this will a good year.

The pastor and his wife are very comfort-ly located in the parsonage now as the stees have had the parsonage painted on e inside, thus making a remarkable change the appearance. The good ladies of our urch furnishing linoleum for the kitchen or.

Our good folks of Weaverville and Clarks pel gave the pastor and his wife a very arty pounding a few days before Christmas, en about the time we had recovered from e pounding one of our members backed truck up to the back door unloading us 2 pounds of pork. For this we are very ankful and pray that God will wonderfully ss the giver this year.

We are happy to say that the folks at Mt. n have purchased a new organ for the urch and have it in use at this writing.

Weaverville people are planning on doing me work to the church in the spring; we pect to cover and paint the church. It is ry encouraging to hear the hearty response you approach our members with such a rthy cause as having a good looking church. ere is no doubt in our minds as failing give our church the repairing that is neces-ry to make it a church we will feel proud

May God add his richest blessing on us our work this year. J. D. Cranford.

The Postal Card. W. F. Kennett, Editor.

A Debt Of Gratitude.

Recently The Postal Card said—TheM. P. rald has been unsually rich since the close our last Annual Conference. Since then have been trying to get new subscribers the Herald and to get old subscribers to new.

In thinking of the Herald and of what it s accomplished for the North Carolina Con-ence we have decided that the N. C. Con-ence owes to Dr. McCulloch, Editor of Herald, a great debt of gratitude and at we should not wait until he is dead to y so. Dr. McCulloch came back to North rolina, his native State, after spending sev-al years in Michigan and other States, for express purpose of helping to establish ollege in N. C. The Herald was established, as a necessary adjunct to the establishing of a college. The Publishing House, in Greensboro was the second step and it was a long step. Through the Herald Dr. McCulloch kept the Publishing House before the Conference until finally it was completed at a cost of from ten to fifteen thousand dollars. Now it is worth not less than sixty thousand dollars. And now the splendid college building stands at High Point and nearly 200 students go in and out of those buildings daily. and new homes are springing up in the adjacent territory.

In some twenty to twenty-five years from now the Triangle—that territory inside of a line from High Point to Winston-Salem and from Winston-Salem to Greensboro and from Greensboro back to High Point, will be thickly settled and finally these three cities will touch each other. For a few years to come our High Point College may have to continue to struggle; but if we stand by it and continue to sacrifice for it the High Point College will be the pride of the N. C. Conference and for its existence and success we will owe to Dr. Joseph Flavius McCulloch a great debt of gratitude.

(We thank Brother Kennett for this generous expression of his esteem. In the matter referred to, the editor has been only one of a number who have wrought together for our noble church.)

Shiloh Charge.—We are glad to send in our report for our Lord and Master the past year. Though it be little, we have done what we could.

Largest number present, 73; smallest number present, 28; average number 40; number of chapters read past year, 22,954; Collection for the year, $42.00.

We are facing a new year with the same resolution.

Report for January 3, 1926: Sunday school at 11 o'clock. Number present, 42; collection, $1.22; number of chapters read past week, 355.

We have our same pastor and gladly welcome him, Rev. J. R. Gurtner.

Reporter, Ethel Sunlin.

Shiloh Church, N. Davidson Circuit.—Probably the largest crowd that has convened at Shiloh in many years gathered there on Sunday afternoon, January 2, to be at the burial service which was held for Mr. D. C. Cope and his son, Edward, who were killed in the deplorable accident which occurred at Lexington on New Year's night when the fire truck was wrecked and three men instantly killed The funeral was held in the theatre at Lexington, and concluded at the graves in Shiloh cemetery. The other victim, J. Howard Michael, was buried at Reeds immediately after the burial at Shiloh.

We had a very nice Christmas exercise on Christmas night. The music by the boys and girls and also the male chorus was greatly enjoyed. A very nice offering was received.

The Sunday school elected officers and teachers last Sunday. We are planning for a very active and we hope a useful year's work.

Our Christian Endeavor Societies are growing in numbers and interest all the time. Our pastor stands by and gives enthusiasm to the young people and they greatly appreciate it. The church is justly proud of her young people.

The Sunday school gave a rising vote of thanks to the Berrier boys for their generosity in making it possible for our church to be dressed up in a new coat of paint both outside and inside. John, Richard Floyd, and Carl, all sons of our class leader, Brother W. J. Berrier, still hold their membership in their home church, even though they live in Jacksonville, Fla. Even though they could go to more beautiful and fashionable churches in their adopted city, yet, we are glad they choose to stay with us, and come to worship with us every time they pass this way. We don't forget you, boys, neither does He who seeth in secret and rewardeth openly.

Shiloh wishes for one and all a prosperous and fruitful new year in the Master's work. Let's pray more, love more, and work more to bring the Heavenly Kingdom to earth.

Mrs. Wiley Shoaf, Reporter.

High Point.—The New Year was begun in a very appropriate manner by observing the Sacrament of the Lord's Supper on Sunday morning at 11 o'clock, and a large number of the members joined in the sweet and impressive communion.

A special collection was taken for Rev. D. A. Braswell, of Concord, who has been very unfortunate. The choir with Prof. Dan. W. Smith at the organ, rendered a beautiful anthem, "For all the saints."

The Women's Home and Foreign Missionary Societies held their monthly business session, on Monday afternoon with Mrs. L. J. Diffee, 305 Johnson St. In the absence of Mrs. W. P. Pickett, in Florida, Mrs. H. A. Garrett will serve as Treasurer of the Foreign Society. We are glad to welcome one new addition to the Home Society, Mrs. J. H. Jennings.

High Point College closed its doors on Tuesday, December 22, for the Christmas holidays, and the faculty and students dispersed to their homes to enjoy a rest of two weeks, only a few boys remaining in McCulloch Hall. Classes resumed work this Tuesday morning at 8:30 o'clock. Miss Vera Idol, of the English Department, spent the holidays in Florida, Miss Young went home to Henderson, and Miss Williams to Reidsville.

The Young People's Missionary Society will meet this evening at the home of Mrs. Jones Burns on English St., and the officers and teachers of the Sunday school will hold a meeting at the church at the same time.

Mrs. H. A. Moffitt has been elected President of the Aunt Lizzie Welch Class of the Sabbath school in place of Mrs. C. C. Robbins, who resigned.

We were pleased to have Mrs. Margaret Hhrley, a nurse in Guilford General Hospital,

unite with our membership on last Sunday morning.

We regret to note the illness of Mrs. R. M. Andrews, and her many friends are hoping to see her out again very soon. She is greatly missed from the choir.

We are delighted to learn that Miss Millie Bowman, of the Children's Home, who has been seriously ill, is greatly improved.

Caroleen.—A goodly number attended class meeting last night. Brother Helmes is proving him self a good shepherd, our people are liking him just fine, he is handling things well. ..Some time ago the good people of Shelby and Caroleen met at the Caroleen Church and stormed the parsonage and rushed in on our pastor and family and the dining table was heavily laden.

I heard the pastor say that we stopped him from going to the grocery store for some time. J. B. Sink, Reporter.

Hollister, Halifax Charge.—Everything seems to be moving on nicely. Owing to bad weather our Sunday school was a little small yesterday and small congregation for church service last night, but I tell you folks we have got a preacher worth having. When he gets to church and finds no fire he makes his own fire and does his own preaching. He preached a good sermon last night, we're glad conference sent Brother Spencer back to us.

A Christmas program was given by the Sunday school children December 26th, which was enjoyed by all. After the program the children were delighted by seeing Santa Claus come in; they knew something was in store for them. We are about to lose all our young people. Six couples have been married the past few weeks. We wish each of them a long happy life together.

If this escapes the waste basket, will write again.

Wishing the Editor and every body a happy and prosperous new year. Reporter.

Concord.—The congregation was very large Sunday morning considering the bad weather. There were 192 present at Sunday school, and about the usual attendance at church. Bro. Fogleman discussed "Appropiating the Christmas Ideal" which was very interesting and helpful. Before the sermon the church subscribed its full quota of subscriptions to the Methodist Protestant. These were secured in a very short time.

At the regular evening service this evening Rev. W. A. Murray, of Charlotte, was with us and talked in the interest of the Near East Relief work. He delivered an interesting message, pointing out the reason why we should help support these orphan boys and girls. At the close of the service an offering was taken for the Near East Relief work.

Last Sunday our regular communion service was held, many of the people entered into this service. Before the communion the pastor talked on "The Lord's Supper—Its Significence." Sunday night he discussed "The Race of Life," Using Hebrews 12:1-2 as the text.

On Sunday before Christmas the Senior Christian Endeavor visited the County Home and rendered a Christmas program. Fruits and other presents were carried to the inmates of the home.

Our Christmas exercise was held on Christmas Eve night. At the close of the service an offering was taken for Brother Cowan. Mr. Cowan entered the ministry from this church and we are praying that he will soon recover and again enter into the work which we know he loves.

The first quarterly conference was held Monday night, January 4. A large number was present and the reports show that the first quarter's work has been very fine.

Brother Clark, one of our faithful members, is seriously ill at his home on Depot Street. Mr. Clark has been in ill health for some time. We are praying that the Lord may see fit to restore him to his health again, so that he may be back with us.

The Sunday School Band, which is progressing nicely under the leadership of Mr. Fisher, rendered music at the community Watch Night Service at the Y. M. C. A.

Bernice Nash, Reporter.

Mebane.—It was just after conference it started, the pounding, I mean, and reached one climax in the form of a Thanksgiving turkey from a family not members of our church, also a Thanksgiving cake and other forms of prepared food from families of our church.

But the sure enough pounding came later on a Wednesday night about the prayer meeting hour. all sorts of edibles and wood to cook it and kindling to light the fire.

Then came hog killing and the pastor of Mebane church with his eyes shut can always tell when that comes. And four splendid cakes coming in from as many families indicated Christmas as something of the kind even without looking at the calanders.

Ladies Aid Active.

Another thoughtful kindness very much appreciated was the renovating of the parsonage by the Ladies' Aid, the providing of curtains and draperies also a beautiful drugget.

Church Attendance.

Church attendance has been good, also prayer meeting attendance at times. Sunday school attendance has been reaching high water mark, but some of the workers say it must go still higher. A contest for atendance and new scholars beween the Junior Philathea and Junior Baraca is proving interesting and helpful. We are greatly in need of more class rooms.

Life of Christ Study.

A feature it is hoped will add a touch of interest to the mid-week prayer meeting is a study of the life of Christ. Since the Sunday school lessons for the quarter are incidents in the life of Christ, it is proposed to study each Wednesday night that part of this life lying between the lesson of the preceding Sunday and that of the following Sunday, thus during the three months covering as best we may the entire period of His recorded life.

Radio In Church.

The Christian Endeavor Societies announced a watch night service from 11 to 12 P. M. to celebrate religiously the going of the old and the coming of the new year. Through the kindness of friends a radio set was installed in the church. So that in addition to the program of readings, Scripture, songs, and devotion arranged by the young people, we enjoyed the program given by radio from the old Trinity Church in New York city. The most interesting feature was the chime music, which was clear and most beautiful. Announcement was made that the chimes by which this music was produced were brought over from England in 17 hundred and something. We were not surprised at ourselves that we lingered long after the mid-night hour to hear to the finish the New York city church program. T. M. Johnson.

Haw River Ct.—Snowed out last Saturday. So we moved up one week with our quarterly conference and will hold it at Fairgrove on Saturday before the third Sunday in January, at 1 o'clock P. M.

In spite of the snow we had a good congregation at Midway Sunday. P. M.

We moved into new quarters (the school house) to give the old church, whose body has grown too feeble by reason of its long years of faithful service rendered to Methodist Protestants, to be a comfortable and safe place for the good people to worship in.

We hope that with this much needed rest she may soon recuperate.

Mrs. Dr. Shreve, one of our most faithful members at Brown Summit and one who out of her great heart of love and sympathy, has almost given her life to relieve the sick and suffering of our community, is in St. Luke's Hospital, Richmond, Va. Her many friends are anxiously hoping. and praying for her speedy recovery. W. D. Reed.

Mizpah Church, Haw River Charge.—On Wednesday night. January 6, the Mizpih Philathea class held its last meeting of the year, at the church. After the reports of the year were read and discussed, the new officers for the year were elected as follows.

President—Miss Katherine Stanley; Vice president,Mrs. M. L. Wagoner; Treasurer, Mrs. H. G. Jones; Assistant teacher, Miss Katherine Stanley; Secretary and Treasurer, Miss Ruth Hill; Assistant Secretary and Treasurer. Miss Wava Diamond, Reporter, Miss Pauline Crowder.

With these new officers we feel sure of a successful year.

We are hoping to do much better work this year than we did the past one. We feel that we will.

It was decided at this meeting to have a business meeting of the class on Wednesday night after the first Sunday of each month.

With best wishes to the Herald and all its readers.

Tennessee Conference.

—WHY DO YOU GO TO CHURCH?

SUNDAY SCHOOL LESSON—JAN. 17.

Jesus And Nicodemus.

Lesson Text: John 3:5-17.

Golden Text. John 3:16.

The Central Truth: "Jesus said,.....I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." John 11:25,26.

Scriptural Points.

1. A curious but earnest seeker after truth came to Jesus at night to have a talk together over the great verities of life and destiny. Nicodemus was a prominent leader among the Jews. He was always friendly to Jesus. He defended Jesus against those who plotted his death. He pled that He be given a square trial. He said: "Doth our law judge any man before it hear him, and know what he doeth. John 7:52. He also assisted Joseph of Arimathea in fitting the body of Jesus for burial. He furnished "a mixture of myrrh and olives, about a hundred pound weight."

2. Like the rich young ruler he was concerned about the life to come. Jesus replied to the inquiry of his heart rather than to the compliments of his lips. "If a man die, shall he live again?" is a question as old as the race. To this question Jesus gives the only answer, "Ye must be born again."

3. Jesus gives a new definition of the kingdom of God. It is not a worldly kingdom, with earthly pomp and power and glory. It is an inward work and rule of the Spirit. "Behold the kingdom of God is within you." It is "righteousness and peace and joy in the Holy Ghost."

4. "Born of water and of the Spirit." This statement does not teach baptismal regeneration. Since Jesus is speaking of the spiritual birth, it must be spiritual water that is mentioned here. It is the same kind of water that Jesus spoke of to the woman of Sychar, when he said: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life." John 4.14. This water of life is the means of the new birth, and the Holy Spirit is the Agent who applies this means.

5. "That which is born of the Spirit is spirit." It is spiritual life, the life of the Spirit, the life hid with Christ in God.

6. The fact of the new birth is plain enough, the evidence is abundant. But the method is not understandable. It is as mysterious as the movement of the winds.

7. Nicodemus was unable to understand even the fact of this spiritual change. He lacked the spiritual vision of those who live the life of the Spirit. Paul took note of this inability of the natural man in 1 Cor. 2:14: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

8. "We speak that we do know." God's words are truth because God spoke them. And because God is true and His truth is beyond human comprehension, it must be accepted by faith, rather than at the bar of uncertain human reason. "By faith we understand that the words were formed by the word of God."

9. Jesus claims undisputed authority to speak the truth of God, because He has both ascended into and decended from heaven as a place, and still lives in heaven as a state.

10. Jesus speaks of His crucifixion as the power of God to save from sin and impart the new life. It is faith in the crucified One that brings salvation.

11. And He speaks further of the wonderful motive of the atonement. The plan of salvation was fathered in the great heart of God. God is love in all the essence of being. "God so love the world that he gave his only begotten son" that all who will might receive everlasting life.

Practical Points.

I. High-sounding compliments often reveal a sincere purpose. Genuine praise comes from a sincere and devoted heart. God rightly claims a monopoly of worship. "Thine is the Kingdom, the power, and the glory."

1. There is no salvation by resolution, reformation, ritualism, or good works. "Except a man be born again he cannot see the Kingdom of God."

3. The new birth is the impartation of life to the dead soul. The natural man is dead in trespasses and sins. "The wages of sin is death, but the gift of God is eternal life through our Lord Jesus Christ."

4. The Holy Ghost is the Agent who imparts the new birth. "Not by works of righteousness that we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3:5.

5. Regeneration is the beginning of a development or transformation into the complete image of Christ. "Till we all come in unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4.13.

6. The chief ambition of any life is to become like Jesus Christ, the Model of character and conduct for every age. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18.

THE CHRISTIAN AND THE WORD.

It may be safely said that the growth of a Christian is, in the great majority of cases, quite exactly proportioned to the real, applied knowledge of the Word of God. "Is it not for this cause that ye err, that ye know not the Scriptures nor the power of God," And so the Word becomes the greatest and most rational means to personal acquaintance with God. We may as certainly and truly come to know Him through His word as we may come to know a correspondent whom we have never seen through his letters.—Selected.

"Without Him, not one step over the threshold; with Him anywhere!"

WHAT LOVE CAN DO.

Little Robert had been visiting a family of cousins; and though he had been away from home some weeks, he was not anxious to leave the spot where he had been so happy. "I like to stay there," he told Alice, "they have such a beautiful home."

Alice was five years older than Robert, and she did not always pay much attention to what he said, but this remark seemed so odd that she closed the book and stared at him. "Did you say aunt Emma had a beautiful home, Bob Reyson? What a funny idea. It's just a plain little cottage."

Bob looked puzzled and did not reply.

But his sister replied: "And their furniture is really old, and some of the carpets worn out, and they have not nice pictures like ours. What makes you think her house is so beautiful?"

Bob thought for a moment before he answered: "I guess it must be because everybody is so nice to everybody else, and nobody scolds or teases."

At first the older sister smiled, and then the color rose in her cheeks. She saw that her brother was nearer right than herself. A fine house and expensive furniture and pictures on the walls are not the things most beautiful. Love and courtesy and kindness can make the plainest, poorest home beautiful, and the lack of them will spoil a palace.—Afton Free Press.

THE ONE WHO WENT.

Somebody went away last night, when all was dim and dark,
The hall clock slow, the lamplight low, the fire but a spark,
The chamber chill, the nursery still, a ghostly moon agleam,
In every bed a sleepyhead, in every heart a dream.
Somebody tiptoed softly out, his bundle on his back,
And good and glad and queer and sad the contents of that pack.
The things you did, the things I did, the things we hoped and thought,
The things we oughtn't to have said, the other things we ought;
The smiles we smiled, the sighs we sighed, the little schemes we schemed,
The laughs we laughed, the tears we cried, the little dreams we dreamed,
And all the rest a gaunt, gray guest had gathered in his sack—
The Old Year, the bent year, and he never will come back!

Selected.

"No clouds those regions know,
Realm ever bright and fair,
For sin, the source of mortal woe,
Has never entered there."

"Friendship is the opportunity for service. He has most friends and keeps them most securely whose life most contributes to the good and happiness of others."

SERMON TO YOUNG PEOPLE.

A New Start.

Text: "O Israel, return unto the Lord thy God." Hosea 14:1.

Israel had gone back from God. "For thou hast fallen by thine iniquity" is the just indictment of the Most High. Idolatry had become the national sin. Swift punishment had come upon the people. The Assyrian army was threatening them from the north. Their very existence as a nation was trembling in the balance. They were reaping the consequences of their own iniquity. But God was still merciful. He gave Israel another chance. He pledged His mercy to forgive, and His power to uphold His chosen people. "O Israel, return unto the Lord thy God."

We are living in a similar age. Many have backslidden from God. Young people especially have forgotten the Rock from whence they were hewn. They have set at naught the religion of their fathers and mothers. They are going after the so-called good things of this world. Carnal entertainment has led them astray. The pleasure of religion does not appeal to them any more. While a few are true to God, the larger number have sold their birthrights for a mess of pottage.

But the Father of mercies is still smiling anxiously and hopefully upon the young peopleof our land. He offers them another chance. The gift of a New Year is God's appeal for a new and better life. The Master of souls and destinies "is come and calleth for thee." Hear and heed this gentle, earnest voice. "O Israel, return unto the Lord thy God."

Let the dawn of the new year be the signal for a new start in prayer to God, in right living, and in well-doing.

First, let us consider

A New Start In Prayer.

Every real start to a better life is born in the atmosphere and exercise of prayer. The reason so many good New Year's resolutions come to naught is because God does not get behind them in answer to earnest supplication. No man can lift himself heavenward by tugging at his bootstraps, so to speak. The best of good intentions are entirely unavailing without the power of God in the heart and in the life.

Prayer is the only means of securing this power. "Ask, and ye shall receive." "Ye have not, because ye ask not." Asking is a simple and certain method of getting things from God. It is a privilege within the reach of everyone. God is most willing to grant the petitions of the soul. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts to them that ask them." Since our God is so willing and anxious to give, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Let it be prayer of penitence. The Ninevites "cried mightly unto God" in their effort to get right with God and live better lives. The publican made a new start by praying "God be merciful to me, a sinner."

Let it be prayer of faith, "Whatsoever ye ask in prayer believing, ye shall receive." Without faith it is impossible to please the Giver of every good and perfect girt. "What things soever you desire, when ye pray, believe that ye receive them, and ye shall have them."

Let it be unceasing prayer. Let there be no let-up in supplication. Every day and every hour we need the help that comes from God alone. "Rejoice evermore. Pray without ceasing. In everything give thanks."

In the next place let us consider

A New Start In Right-living.

Right living consists in purpose, direction, and progress. A fixed determination is half the battle. The Psalmist said, "My heart is fixed, trusting in the Lord." Joshua expressed a holy and unshakable purpose when he vowed, "As for me and my house, we will serve the Lord."

The new life must be directed Godward and heavenward. The way to glory is a straight line of straight living. "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

And there must be progress. We are urged to lay aside every weight, and the sin which doth so easily beset us and....run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

And the goal of immortality is well worth the heaviest sacrifice and the most strenuous effort. It is the paramount objective of life. "This one thing I do, forgetting the things which are behind, and reaching forth unto the things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

In the last place let us consider

A New Start In Well-doing.

Every one has a mission in the world to fill. The Creator has assigned a task to every one. To find out what this life-work is a matter of first importance. So many miss their life calling and become miserable failures. So many fall down on their jobs of divine appointment. And so many shirk the plain path of duty, and reap failure, shame, and remorse. It is a grievous sin to reject the call of God to service. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

It is the command of the Master, "Go, work today in my vineyard." But we don't have to do this work alone. We are workers together with Christ. He has said, "Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

There must first of all be an entire consecration to God in order to meet the obligations of life acceptably. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

It must be a faithful service. Faithfulness is more indispensable than success. Rewards are rendered according to faithfulness. This is a most precious promise, "Be thou faithful unto death, and I will give thee a crown of life." And on the last great day of judgment the Lord of glory will say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Make a new start and keep at it, and this will be a happy New Year. "O Israel, return unto the Lord thy God."

Wedding Gifts

COMMUNITY AND STERLING SILVER, PLATED WARE, CHINA, CUT GLASS AND POTTERY.

ODELL'S, INCORPORATED, GREENSBORO, N. C.

HIGH POINT COLLEGE.

College of the Methodist Protestant Church. Co-educational. Fitting for life and for university courses. Just closed a successful year in which one hundred and thirty-four students were enrolled in the freshman and sophomore classes.

Students are being registered for the fall semester, which begins September 15th. For years we have been looking forward to the time when we would have a college in North Carolina, and now that the dream has been realized we are appealing to all Methodist Protestants and friends of the church to stand by the institution in its first years of existence.

Catalogue and application blank will be forwarded upon application. Those desiring further information should address The President, High Point College, High Point, N. C.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN

JME XXXII. GREENSBORO, N. C., JANUARY 21, 1926 NUMBER 11.

THODIST PROTESTANT HERALD.

. McCulloch, Editor and Publisher.

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ered as second-class matter at the post office ensboro, N. C.

THE PASTORS PLEASE HELP ME OUT.

The Editor will put this notice up toward front maybe some of the pastors will and do what I am asking—which same ked once before without much result, se, I suspect, it wasn't seen. I do not money enough in the Journal account ay for the Journals. Twenty-eight ex- ages, and other extra items connected the printing, put the cost beyond what ected. I lack about $100. Won't you bre- who have sold your Journals, send me oney so I can finish paying for them? 'n't fair to the Book Concern to keep the money. I am counting on you.

C. W. Bates, Secretary.

"Some people want capital punishment shed, but I for one would like to see tended," declared Judge A. M. Stack, charge to the grand jury in Forsyth Su- r Court. "I believe it ought to be made ital crime for a man to rob another on ighway or to go into a bank and hold ie officers and the customers and make with the money."

We cannot all enjoy the privilege that ers Bethea and Ballard are enjoying in permitted to visit the land where our r spent his earthly life, a land made er sacred by his presence there. But we an enjoy a greater privilege—that of g his spiritual presence with us here e we must spend our earthly lives. His nce is, now wherever His people are. I am with you always, even unto the f the world."

The father of Mrs. G. F. Millaway died pectedly last week. He went to bed in ent health and was found dead in his n the morning.

Peculiarly sad was the death of Mr. Glass. In a fit of mental aberration he took his own life. No one can tell how he suffered before he decided to end all in this way. His relatives will have the sympathy of many friends.

—The editor was permitted to visit Asheboro last Sunday and attend service in our church at the morning hour. We were impressed with the size and interest shown by the Sunday school. There were 190 present. The congregation at the preaching service almost filled the auditorium. Brother Pritchard's sermon was especially good and appropriate. Interest in the church is growing constantly as gauged by the attendance.

—Rev. J. E. Pritchard has a hobby—perhaps we may call it. He is keeping a record of the weather changes and will report to headquarters. This takes but little of his time and serves as a diversion.

—A memorial to William Jennings Bryan that will cost at least one million dollars has been decided on by the officers of the William Jennings Bryan Memorial Association. The memorial will be in Washington, D. C., and will take the form of a "Bryan Common," on which will be useful buildings for the service of the people. A chimes tower will stand in the center of the common.

—Mt. Vesuvius, Italy's most famous volcano, is showing greater activity than for several years. It has been smoking and rumbling for several weeks and lava has been flowing from its crater. Inhabitants of towns near the base of the mountain were anxiously watching the eruption and were preparing to flee in case the lava flow should increase. Flames from the crater were leaping high in the air and flaming sparks and cinders were scattered for miles around.

—A pompous man missed his silk handkerchief and accused an Irishman of stealing it. After some confusion the man found the handkerchief in his pocket and apologized for having accused the Irishman. "Never mind at all," said the latter. "Ye thought I was a thafe, and I thought you was a gentleman, an' we were both mistaken."—London Telegraph.

HERALD SUBSCRIPTION RECEIPTS.

Rev. W. F. Ashburn, $3; Rev. J. B. Trogdon, $1; Rev. D. A. Highfill, $1.50; Rev. J. E. Pritchard, $7.50; Rev. A. L. Hunter, $4.50; Rev. M. P. Chambliss, $1.50; Rev. A. D. Shelton, $1.50; Rev. C. L. Spencer, $3; Rev. N. G. Bethea, $1.50; Rev. H. L. Isley, $4.50; Rev. B. M. Williams, -1.50; Rev. H. F. Surratt, $4.50; Rev. C. H. Whitaker, $1.50; Rev. M. I. Crutchfield, $3; Rev. F. W. Paschal, $4.50; Rev. J. W. Hulin, $1.50; Rev. W. F. Kennett, $3; Rev. J. B. O'Briant, $1.50; Rev. D. I. Garner, $9; Rev. E. Suits, $9; W. T. Collins, $9; Rev. T. E. Pierce, $1.50; Rev. J. A. Burgess, $1.50; Rev. C. G. Isley, $1.50; Rev. G. R. Brown, $1.50; Rev. Robt. Short, $1.50; Rev. F. L. Gibbs, $1.50; Rev. W. M. Pike, $4.50; Rev. W. D. Reed, $9; Rev. J. H. Moton, $4.50; Rev. R. C. Stubbins, $1.50.

NOT UNDERSTOOD.

Not understood. We move along asunder,
Our paths grow wider as the seasons creep
Along the years; we marvel and we wonder
Why life is life. And then we fall asleep,
Not understood.

Not understood. We gather false impressions,
And hug them closer as the years go by,
'Till virtue often seems to us transgressions;
And thus men rise and fall, and live and die, Not understood.

Not understood. Poor souls with stunted vision
Oft measure giants by their narrow gauge;
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mould the age, Not understood.

Not understood. The secret springs of action,
Which lie beneath the surface and the show,
Are disregarded; with self-satisfaction
We judge our neighbors, and they often go
Not understood.

Not understood. How trifles often change us!
The thoughtless sentences or the fancied slight
Destroy long years of friendship and estrange us,
And on our souls there falls a freezing blight, Not understood.

Not understood. How many breasts are aching
For lack of sympathy? Ah, day by day,
How many cheerless, lonely hearts are breaking?
Now many noble spirits pass away, Not understood.

Oh, God! that men would see a little clearer,
Or judge less harshly where they can not see;
Oh, God! that men would draw a little nearer
To one another, they'd be nearer Thee,
And understand. —Thomas Bracken.

THE LORD'S DAY.

Our Heavenly Father has reserved for his own use but one day out of the week. It is the Lord's day. Being the Lord's own day it can not be our day, therefore we have no right to use it for our own financial advantage or physical pleasure. If we do, we are appropriating to ourselves that which belongs to another.—Selected.

—Pastor Gerringer has organized an evangelistic club in Calvary church. The purpose is to lead all the members of the church to the performance of their duty to outsiders..

TWO CONFERENCE RESOLUTIONS.

Mr. Editor:

We have the minutes of the One Hundredth session of the N. C. Conference of our church. It is well gotten up and full of interest. There is quite a difference in the size and appearance of this, and one of those published fifty years or more ago. In those days we were wrought up, as to whether a preacher was a democrat or radical. It was a serious question in the Gilbreathan era whether a preacher was from the east or from the west. I presume that all these now living, are ashamed of both sides of the controversy.

Perhaps fifty years from now I shall be ashamed of having called attention to Resolution three on page 92 of the Journal for 1925. It follows: "Resolved, that this conference place itself on record as being in opposition to any theory being taught in any of the schools of our state, which are supported by taxation, that unites man by blood to the lower animals." I would like to know what we oppose? A theory, or the teaching of it? I would like to know what taxation, unites man by blood to the lower animals. How can it improve any theory to be taught in church schools rather than schools supported by taxation. I wonder if the resolution means anything and if so what is it, I think we had enough vague expressions of belief in our books without that.

While I am at it, I will call attention to Resoltion 1 page 58 of that Journal of the Nity third session. "That this conference goes on record as believing in the inerrancy of the teachings of the Bible and that it condemns the publications in our church papers of any of those things which conflict with the same."

What are teachingse of the bible? "Total depravity?" "Finalperservance ofthesaints!" "Jesus was the son of man?" Is "the immaculate conception" a teaching of the bible or a bull issued by the pope in 1853 or 1854? What can be the purpose of either of these resolutions? There are many things said to be "teachings of the bible" which I do not believe. Some of the "teachings" are diametrically opposite to the bible itself as I read it. I believe in the bible and I believe the bible, but there is a lot of tommy rot "teachings," that I am ashamed of. I am also ashamed of both resolutions and cannot believe they had proper consideration by the conference.

S. R. H.

THE DENOMINATIONAL OUTLOOK.

Eastern. Rev. R. F. Day, pastor of the Inwood Church, reports that every class in Western Maryland College has a representative in it from his church. He asked his congregation for $1,200 to take care of improvements made on the property. They gave more than $1,500.—The church at Stamford, Connecticut, had a mortgage burning recently, thus clearing the property.—Improvements have been made at Scullville, N. J., at a cost of $1,600.—The church at Pittston, Pa., has been reopened after improvements costing $15,000. Dr. T. H. Lewis, preached the reopening sermon.—Eleven new members have been added to the membership of Trinity church, Atlantic City.

Georgia (Col.) At the recent session of conference a church with 127 members and a mission with 39 members were received.

Illinois. Rev. Lee Anna Starr, D. D., is the author of a book, "The Bible Status of Women," which has just come from the press of Revell. Dr. Starr is one of the outstanding women preachers of America.—Seventeen members have been received at Cuba.

Indiana. The church at Anderson has been enlarged and rebuilt at a cost of several thousand dollars.—A new church has been organized at Marion.

Maryland. The auditorium of Linthicum Heights church, Baltimore; has been beautified with handsome lamps, the gift of one of the members "in honor of his daughters." St. Luke's, Philadelphia, has been celebrating its fiftieth anniversary. More than $6,000 has been secured toward cancelling the debt on the property.—As a result of the revival services 20 members have been received into the Harper's Ferry Church.—A fine meeting at Lynchburg resulted in thirty additions to the membership.—Grace church, Baltimore had fourteen acessions on a recent Sunday, among them were two Roman Catholics. The Mayor of Baltimore is a member of this church.

Pittsburg. The people of the Connellsvile District have voted to pay for the education of a native young woman in India who is studying medicine. She is to be employed in our hospital there.—At the last communion service five members were received into the Mt. Washington Church.—A farewell reception was given to Rev. C. D. Payne by the members of the Squirrel Hill church on his departure to become Chaplain at Mooseheart.

West Virginia. On a recent Sunday there were 720 people present in the Sunday school at Morganton. The offering was $715.00.—A new church is being erected at Hur.—A basement is being placed under the Mt. Morris church to provide Sunday school rooms. The improvement will cost $3,000.—This is the season of revivals in this conference. Several have reported good results, among them the following: Neal Chapel, Renick circuit, nine accessions; Springhill church, McKim charge, eleven accessions: Pleasant Ridge Church, Tyler charge, thirty-one accessions.

THE EXTRA STITCHES.

Stitching flannel for the poor of the parish engaged the attention of two young girls. "Now we have completed our garments, our work is finished for this season, at least," one of the two girls said with a sigh of relief.

"No, no, wait a moment; just a few moments more," replied the other; and, going into an inner room, she returned with some skeins of crimson silk, and few knots of ribbon and lace.

"Why, what are you doing?" asked her companion with surprise, as the deft fingers swiftly fashioned a dainty edging of crimson silk, frilled in the soft lace at neck and sleeves, and fastened on the bright ribbons here and there.

"These extra stitches take just a moment," was the answer, given with a blush, "and I want to make the dress pretty for some mother's baby."

As the great pile of dresses was ditributed to the needy, that cold winter, one hard-visaged woman burst into tears, and hid her face in the folds of a little dress trimmed with lace and ribbons. "Oh, to think of someone doing this for my baby! I didn't think anybody cared." she sobbed.

"God cares for you and your baby," said the reverent voice of the pastor, who had long sought an opportunity to reach this hardened heart. And for the first time the woman was willing to listen to the sweet, old story. Does this not teach us that there is something more for us to perform beyond the rigid call of simple duty? The extra stitches are surely the threads of gold that beautify and enrich the dull, dark fabric of our too often careless and indifferent charity. —The New York Observer.

TILL HE COME.

By Bishop Edward H. Bickersteth, 1862.

Till He come! O let the words
Linger on the trembling chords;
Let the little while between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that "Till He Come."
When the weary ones we love
Enter on their rest above,
Seems the earth so poor and vast,
All our life-joy overcast?
Hush, be every murmur dumb:
It is only till He come.
Clouds and conflicts round us press.
Would we have one sorrow less?
All the sharpness of the cross,
All that tells the world is loss,
Death and darkness, and the tomb,
Only whisper "Till He Come."
See, the feast of love is spread,
Drink the wine, and break the bread:
Sweet memorials,—till the Lord
Call us round His heavenly board;
Some from earth, from glory some,
Severed only till He come.

O members of the Church of Christ, I salute you as soldiers of the Army of the Prince of Peace! You are followers of a leader who says, "Put up your sword, for all they that take the sword shall perish with the sword." You have enlisted in a great campaign which is not to end until war has been banished from our world. When men and women unite with the Tabernacle, the first thing they are asked to do is to partake of the communion. In this they swear allegiance to their Commander, the Prince of Peace. The bread and wine are memorials of a Man who gave Himself a ransom for many, who surrendered His life at the hands of force, that reason might rule the world.—Dr. Charles E. Jefferson, in Zion's Herald.

OMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

Are you getting ready for the Thank-offer- service in February? There is a great sponsibility upon us, do we recognize it? e are hoping that every member of the oman's Foreign Missionary Society will a copy of "the Missionary Record" for nuary, 1926, and read Mrs. Ely Miller's ticle on Thank Offering. If you do not sub- ibe for the Record—then borrow it, but ease read that splendid appeal from our ank-Offering Sec'y. The following is an tract from Mrs. Miller's letter:—

Let every Auxiliary hold a Thank- Offer- Service.

$15,000 is the goal for this year.

Thank-Offering Boxes and Envelopes are REE for the asking. Your Branch Thank ffering Secretary will supply you, address r if you have one, if not address me.

February is the month set apart for hold- Th nk-Offering Service, but if not con- nient then, hold it when your Auxiliary can so. Always in order to be Thankful.

All Thank-Offering money is now a credit the Budget.

If each member of all the societies will ve $1.40 the goal will be reached. Do this id more for some well forget to be thank- l.

In the October, 1925, "Record" the fol- wing programs were given:—

THANK OFFERING PROGRAMS

PROGRAM A

ymn—M. P. Church Hymnal 205
rayer.
cripture Reading, Gal. 6:14-18.
ymn 473.
ageant—The Cross Triumphant.
ong—"In the Cross of Christ I Glory"
hank-Offering.
enediction.

PROGRAM B.

ymn 393
rayer .....
cripture Reading—Isaiah. Chap. 60
peciol Music
ageant—Canton Pearls
eading—The Woman Who Gave Herself
hank-Offering
enediction

Mrs. Ely D. Miller, Ex. T. O. Sec.

N. C. Branch W. H. M. S.

Dues.

Henderson, .80; Asheville, $1.50; Hickory idge, $4; New Hope, $3.60; Winston-Salem, 33.33; Rehoboth, $1; Mebane, $3.55; Union hapel, $2.90; West End, $2.80; High Point, 2.80; Mt. Carmel, $2.

Mebane for clothing, $2.75.

For Children's Home.

Reidsville, $5.32; West End, $27.18; Mt. armel, $12.30.

Thanksgiving Offering.

Grace, $123.83; Asheboro, $37.25; Hender- on, $65.20; High Point, $110.40; Union rove, $15; Winston-Salem, $81.31; Bess Cha- el, $12.50; Hickory Ridge, $8.19; Rehoboth, $33.50; Union Chapel, $1.65; Enfield, $40; Spring Valley, $13.95; Burlington, $105.

Scholarship High Point College.

Reidsville, $1.25; West End, $35.
Union Grove, $1; Oeidsville, $1.15.

Bethel Home.

Union Grove, $1.00; Reidsville, $1.15.
el, .40; Reidsville, Ohio work, .20.

Pine Ridge.

Hickory Ridge, $2.74; Mrs. Geo. T. Penny, $10; Reidsville, $1.87; Bethel, $6.40; Union Chapel, $1.15; West End, $5; Henderson, $3.25; Asheville, $6.42.

Reidsville for Baltimore Home, .20.

Pittsburg Mission.

Winston-Salem, $2.25; Reidsville, .10; Bethel, .40; Reidsville, Ohio work, .20.

General Fund.

Winston Salem, $7.60; Reidsville, .33; Beth el, $1.20.

From Y. P. M. S.

Hickory Ridge, dues, $2.25; Myra Crawford, dues, .70; Winston-Salem, for Children's Home, $20.

Mrs. H. A. Garrett.

THE WORK AND THE WORKERS.

Since my last report I have spent one Sunday in Winston, preaching and studying the condition there. Have also held the first quarterly conference in Winston. After having worked on the proposition there, endeavoring to make some shift among our own conference men without debtriment to any other charge, and having failed in this, I am now endeavoring to secure a pastor from elsewhere to supply the Winston Church. This must be done to save the situation for us there. In this way we hope to have a pastor there at an early date.

This last Sunday was spent with our people in Kernersville. We enjoyed preaching to them. After preaching a Church Conferesce was held which resulted in the appointment of Rev. William Porter as pastor of the Kernersville Church. This is perfectly agreeable with Rev. F. R. Love who was appointed pastor of the Kernersville charge by the last annual conference, and who will serve the other three churches on this charge. Bro. Love will thus have as much work as he ought to be expected to do in connection with his studies as a student in High Point College. So we trust it will prove a blessing to him, and to Bro. Porter, and to every church on the charge. We believe it will.

The Intensity of the Work.

With pastors' salaries to be paid, and budgets to raise, college funds to collect, and local church enterprises to keep up the work seems to grow more and more intense each week we live. This should be the case with any growing denominations. Just remember, brethren, the pressure of the work simply indicates that God our Father is offering to us Greater, and GREATER OPPORTUNITIES. So then think of the work and plan the work, not as a burden but as an opportunity.

February for Stewardship and Church Extension.

Please see page 70 Conference Journal, and you will find that we ourselves in annual conference session set for ourselves a definite task for February 1926.

The following letter is being sent out to all pastors and many laymen reminding them of this task. Whether you receive a copy or not, please lend your aid in every way possible to the accomplishment of this task.

Church Extension Campaign.

Our Plan:—Annual Conference Day Observed in Every Church in the Conference During February.

Our Aim:— At Least 50 percent of the A. C. B. in the Hands of our Conference Treasurer by March 1st.

Every Member Contributing on Annual Conference Day.

My dear Brother:—The Annual Conference directed that February be made Stewardship month, that we make special effort to teach the principles of Christian Stewardship, and that we collect Church Extension funds during February. Following this order the Budget Council met on January 14th and directed that this letter be sent to all pastors and to many laymen with its request for the most hearty co-operation on the part of pastors and people. Please help us put this over with banor to ourselves and to our Lord.

On page 70 of the Conference Journal you will find that our Board of Church Extension was in such financial condition last Fall that Conference ordered that no appropriations be made to any charge until after the February Campaign; and that even then appropriations are to be made upon the basis of receipts during February. So you see our Church Extension work for the year depends upon the response of the churches to this appeal.

Several of our pastors are partly dependent upon this fund for their salaries; and the future of points like Lexington, West Burlington, and others are partly dependent upon these funds for their buildings. Our Church Extension work has meant much to our conference, let us stand by it to the last man in this emergency.

The Budget Council is asking that Annual Conference Day be observed in every church in the conference on some Sunday during February, that the Annual Conference Budget be fully explained, that the laymen be asked to take part in the discussion, that an offering be taken for the A. C. B. which will at least cover your apportionment for Church Extension, and that this offering be forwarded to V. W. Idol, High Point, N. C. by March 1st. Your allotment for Church Extension is about 33 percent of the A. C. B., or 33 cents on the dollar.

Whatever your plans be for collecting the church finances for the year, one fourth of the A. C. B. will be due by the first of March, so every charge will that is working the monthly payment plan will surely be ready to send in at least that much by March 1st.

Rev. B. M. Williams, who suggested the "Annual Conference Day" proposes to undertake to raise the A. C. B. in full when the day is observed at each church. We are hoping that many others will do the same thing.

Please undertake to get fifty per centum of the A. C. B. into the hands of Mr. Idol by March 1st. In this undertaking do your very best to enlist the most hearty support of your Stewards and other workers.

The Presbyterians are observing the second week in February as "Loyalty Week" in raising large funds for Kingdom purposes. Let us make February our Loyalty Month for the furtherance of Christ's Kingdom among us through our own Annual Conference Work.

We are depending upon every church in the conference to help us make a perfect record in this undertaking. If any church fails then the plan fails just that much. We are depending on your church to be 100 percent in this.

You have doubtless received a request ere this to raise your assessment for the College maintenance fund at an early date. This is but a small amount for your church, and if not already raised we trust you will send it in to Mr. V. W. Idol at an early date, marked College fund.

Remember, Our Plan:—Annual Conference Day Observed in Every Church in the Conference During February.

Our Aim:—At least 50 percent of the A. C. B. in the hands of our Conference Treasurer, Mr. V. W. Idol, High Point, N. C., by March 1st.

Our Slogan:— Every Member Contributing on Annual Conference Day.

Rev. E. G. Cowan.

Brother Cowan seemed much better for some days, but now the doctors are directing that he go to the hospital Tuesday, January 19th for an operation for appendicitis. He and his wife appreciate very much the offerings that have come from several of our Sunday schools. They need your help and they need your prayers.

Many Sunday schools have not responded. We are hoping you will soon.

We will also be glad to receive any contributions from indivilual's who may have a mind to help. Send checks to A. G. Dixon, 126 Tate Street, Greensboro, N. C.

Yours in His service, A. G. Dixon.

OUR TASK AND OUR PRIVILEGE.

Paid All Claims In Full.

1. State Street, Lexington.

Paid A. C. B. In Full.

1. Whitakers,
2. Fountain Place.

Paid College Assessment In Full.

1. Whitakers.

Paid On College Assessment.

1. West End.....$21.00.
2. Forsythe, $1.90.

Paid On A. C. B.

1. Charlotte	$71.14
2. Forsyth	38.04
3. Littleton	27.00
4. Flat Rock	25.02
5. Asheboro	25.00
6. Kernersville	21.72
7. Richland	21.00
8. Pleasant Grove	20.00
9. Halifax	16.60
10. Siler City	15.00
11. Bess Chapel	10.00
12. Cleveland	7.00
13. Vance	5.75
14. Tabernacle	5.65
15. Chase City	5.00
16. Rockingham	5.00
17. Melton's Grove	2.00
18. Saxapahaw	1.00

Paid On G. C. B.

1. First Church, High Point	$35.0
2. Asheboro	28.65
3. Forsyth	26.48
4. West End	25.0
5. Littleton	17.50
6. Spring Church	16.87
7. Orange	16.00
8. Saxapahaw	15.29
9. North Davidson	12.7
10. Pinnacle	12.30
11. South Davidson	11.00
12. Tabernacle	9.35
13. Flat Rock	8.00
14. Lincolnton	7.5
15. Fountain Place	7.22
16. Pleasant Grove	7.00
17. Why Not	6.15
18. Mocksville	6.0
19. Randleman	5.
20. Bess Chapel	5.22
21. Cleveland	4.77
22 Pageland	4.5
23. Richland	4.00

Seven new names added to the A. C. B. One to the College Assessment and eight to the G. C. B. That is a fine increase. But why not an increase of 72 & 74. Each charge doing something each Sunday would carry the Lord's business as done by the Methodist Protestant Church forward each week. We heartily welcome these new names to the list. This list forms an interesting study. Some of the charges who were in the lead last year are right there this year; others who led all year have not been heard from yet. Come on people, we miss you. Another interesting thing is that some charges that were at the foot most of the year and heard from late in the year are right up toward the top already. This is fine and shows that God's Kingdom is in the minds of His people. This is something the whole conference co operates in. Pastors, lead your people out in this work and help them to abound also in this grace. They will like you better and heed your sermons better if you do lead them to contribute to the needs of the church at large. One pastor said to me not so long ago, "My people want money sent in on the budgets early in the year so that they will not be at the bottom of the list all the year." I believe this is the prevailing spirit of our people. I believe that one way for a pastor to endear himself to his people is to lead them to do their best for the kingdom. No commander of an army will long hold the love and esteem of his army if he is constantly letting them fail in any particular. I believe that we are just as eager for the Lord's cause as we are for our country's cause.

Addendum.

Take note:—After these notes were ready for the Herald a letter came from Rev. N. G. Bethea on the eve of his going away on a trip to the Holy Land. In this letter he reports State Street, Lexington, paid out in full on A. C. B., on G. C. B., and on College Assessment. These people had just raised $1650 on parsonage debt, and right on the heels of that they paid up all conference claims in full. What this, one of our baby churches, is doing all others could do if they would. Hurrah for State Street! A. G. Dixon.

REPORT OF TREASURER OF COLLEGE BUILDING FUND.

I have ready for the printer the material for the pamphlet which I was requested to prepare, giving information regarding the present status of High Point College. I have found this a much greater undertaking than I had anticipated, especially in view of the fact that I have wished to give all necessary information in attractive form. I find also that it will require several days in which to print and circulate this pamphlet, and in view of the urgency of the case, I have decided to give the following information through the Herald:

Our Property.

College Buildings and Grounds:

College Site	$61.506.08
Roberts Hall	140,410.57
McCulloch Hall	125,671.81
Woman's Hall	117,867.05
Heating Plant	42,225.54
	$487,711.05

Furnishings:

Dining-Room and Kitchen	$6,532.52
Filing Cabinets, etc.	97.65
Seats and Desks	4,821.18
Library Equipment	579.79
Laboratory Equipment	3,688.15
Pianos	2,297.50
Sewing Machines	304.10
Total in Roberts Hall	$18,319.89
Dormitory Furnishings	11,166.55
	$29,486.44
Value of College Property	$517,197.49

Other Property.

Early in the life of "Our Church Record," it was seen clearly by its Editor that the paper could not be maintained on its income from subscriptions. It was proposed that an endowment fund be created, and invested in a building that would yield an income. The Church contributed about $5,000. A very desirable lot was purchased in Greensboro, on the principal business street, 30 x 150 feet, for $3,209, and a building erected, at a cost of about $4,500. Later additions to the building brought the total investment up to $11,781. So greatly has this property advanced in value that it is now regarded as worth at least $75,000. It yields a good income, which with the exception of $1,200 a year which is still used for the support of the "Herald," is applied toward meeting the needs of the College. The Board of Education also holds the title to a dwelling in Greensboro, erected at a cost of $7,778.26, the income from which is also used for the benefit of the College.

Our Imperative Needs.

Our imperative needs are as follows:

Over due Payment on Mortgage	13,000.00
Interest due January 23, 1926	4,460.17
For Special Notes—now over-due	8,000.00
Insurance Premium	986.50
To bank, for note to contractors	45,000.00
	$71,446.67

The total obligations, including the above, are as follows:

Mortgage	$148,000.00
Special Notes—Due	8,000.00
Special Notes—New Plan	13,950.00
Due Bank	24,000.00
Due Bank (paid Contractor)	45,000.00
Interest due January 23, 1926	4,460.17
Life Insurance Premium	986.50
Due Contractor	29,000.00
Other Liabilities	5,398.33
	$278,795.00

A New Financial Plan.

We have at this time uncollected pledges of about $80,000. Of course, in five years there must be some shrinkage, but it is to be assumed that these pledges were made in good faith, and that those who have not encountered unseal misfortune will pay them eventually. Poor crops have made it impossible for some to pay yet, and others have frankly ackrowledged that if they had realized how badly the money was needed they would have in some way arranged to meet their obligations. If we had this money we could pay the debts which are pressing us, and the situation would be greatly relieved.

Since our meeting in High Point quite a number have paid their subscriptions, and we have had some additional contributions, notable those from Whitakers, N. C.

The following plan has been proposed, and has been operated to a degree successfully:

The Board of Education has authorized the Treasurer to issue notes for such amounts as can be handled conveniently. The friends of the college are asked to take these notes, secure a number of personal indorsements, take them to their banks, and get the money, they paying the interest, and to forward to the Treasurer a check for the amount. They will be furnished with a list of unpaid subscriptions which they will collect. The money as collected, will be deposited in the banks discounting the notes.

When the notes become due, the money thus collected will be aplied toward the payment of them. If enough has not been collected, the Treasurer of the Board of Education will issue a partial renewal, which can be carried in the bank as before.

The following have adopted this plan, and have remitted to the Treasurer:

Dr. F. R. Harris, Henderson	$1,000
Rev. H. F. Surratt, Charlotte	1,000
D. A. McLaughlin; Concord	2,000
Rev. T. M. Johnson, D. D., Mebane	1,000
Rev. C. W. Bates, Asheville,	1,000
Rev. J. D. Williams, Reidsville	1,000
Rev. J. F. McCulloch, Calvary,	1,000
Rev. R. C. Stubbins, Enfield	1,000
Rev. G. F. Milaway; Mt. Pleasant	450

($550 collected in in cash).

Rev. S. W. Taylor; Brlington	4,000
Rev. T. E. Pierce, Weeh.	500
Grace Church, Greensboro, to date	7,900

May we not, during the remainder of the month, hear from pastors and people? What we need is actual money, whether it be collected on outstandings pledges, or whether it be secured through the note plan. I am sure that if our people realized not only the present emergency, but the great value of the college to our Church, that no sacrifice would be thought too great to provide the necessary funds to put the institution upon a sound financial footing. J. Norman Wills.

HOME MISSIONS.

It was a great privilege to spend a few days at the North Carolina Conference held in November at High Point. It is not only a pleasure to fellowship with such warm-hearted ministers and laymen as are found in this conference, but the growth and development of the denomination are so marked that it would easily prove a tonic to any one afflicted with a pessimistic disposition as to the future of our church.

The first inspiring sight was the church in which the conference was held. This is a splendid brick structure which cost more than two hundred thousand dollars, equipped with facilities for all manner of religious work, and not exceeded by any church it has ever been the privilege of the writer to see. The magnificent buildings of the college and Children's Home located in the suburbs are calculated to thrill one with not only what has been accomplished but the possibilities of the future.

While contemplating these encouraging sights and listening to the reports from the various charges indicating progress along all lines of church activities, I thought of the late Dr. Tagg who, when Secretary of the Board of Foreign Missions thirty-five years ago, made a tour of this conference in the interest of his work in which he visited many of the charges. On his return to Baltimore, he spoke strongly of the future prospects for the state of North Carolina and the Methodist Protestant Church within its borders. He said that in his travels he noted the establishment of high schools in almost every community, and other evidences of progress which would give the coming generation a wider vision and stronger incentive toward advancement in education, business and all which brings prosperity to any section of the country.

His vision has now become a reality. The great achievements wrought by our church have called for faith, heroism and sacrifice on the part of many, and the end is not yet. We are confident that our loyal people there will be true to the trust committed to them and under the leadership of Dr. Dixon, the President, will press on to complete victory.

The Board of Home Missions has for many years sustained a close relation to this conference and, as far as possible, has responded to every appeal made for the advancement of the work of our church. Assistance was given to Asheville for a number of years. A year ago the notes held by the Board against this church were cancelled. This was of great encouragement to the congregation and the church under the pastorate of Rev. C. W. Bates is reported as making commendable progress.

Charlotte, which has been receiving pastoral support for a number of years has become self-supporting and not only that, nearly paid the entire amount loaned by the Board of Home Missions. The balance will be remitted in a few months. This is one of the outstanding churches among the many being assisted by Home Missions funds. Instead of continuing to look for help there has been a determination to relieve the Board of financial aid. I wish to commend the pastor Rev. H. F. Surratt, and his church for the fine spirit shown, and commend their example to other mission churches.

West End Church, Greensboro, Rev. E. Lester Ballard, pastor, formerly of Maryland has recently been helped. I looked in upon this Sunday school and was pleased with the growth of the school and the progress this church is making. A new church should be erected here at as early a day as possible.

Calvary Church, of Greensboro, is a new and substantial brick building, and the reports conrerning the growth of the membership, Sunday school, and other departments are encouraging. Our Board is making an annual appropriation for interest to this church.

It was my privilege to preach at Grace Church, Greensboro, Dr. Spahr pastor, Sunday morning. Services are held in the tabernacle during the erection of their new edifice which is to cost perhaps one hundred and fifty thousand dollars. It will be, when completed, a beautiful church and modern in all of its appointments. While in Greensboro I was entertained in the home of that prominent and loyal layman, J. Norman Wills. There is an appreciative feeling in this conference toward the Board of Home Missions and we are confident of their continued and earnest support.

Although rather early to refer to it, I am hoping for the enthusiastic co-operation of the entire Conference in the Easter Service in April. Mr. J. M. Millikan, a member of our Board, is also a member of the Greensboro church. I hope to enlist his interest and assistance in putting the Easter Program in every church and Sunday school of the Conference. J. M. Sheridan.

Greenville Ct.—I want to say that the type setter made the last paragraph of my article as appeared last week ridiculous.

My reporters have nothing to do with the heating of our churches or the mud, snow, and bitter cold weather that are hindering us in our church work here. H. L. Powell.

(We beg pardon for the mixup. It was made out by the type setter, but in correcting proof. A line seems to have been substituted accidentally.—Editor.)

—The population of New York City, at the time the New York State census was taken in 1925, was 5,873,356. This is a gain of more than 250,000 in five years.

FROM PASTORS AND PEOPLE.

Community Church, Thomasville.—Under the leadership for this conference year the members of Community Church are undertaking the greatest things ever in the progress of the church.

The following program of the outstanding things to be undertaken this conference year appeared in the Sunday bulletin of November 15. The completion of an up-to-date 42 room annex to the present building which will include equipment for a complete department Sunday school, a gynasium and swimming pool; a new parsonage; a 100 per cent gain in membership; a Junior Church or "Congregation" in which the Associate Pastor, Dwight L. Fouts, will preach to the Juniors in a separate room at the same time the pastor is preaching to the adults; a week-day school of Religious Education in which there will be classes five nights a week instead of two; a six weeks vacation Bible school to begin in June; an up-to-date playground; enlargement of the library; and the organization of dramatics to stimulate interest among young people and children in giving church plays and pageants.

The pastor and his associate, realizing that the failure of many pastors to accomplish what they might for the Master lies largely in their neglect to map out their year's work in advance, made a detailed program for the year as best they could at the very beginning of the conference year. Their goals were set early and their program lies before them as a daily reminder of what is to be done. One by one the items of the program are becoming realities.

The church made its debut in dramatics on Tuesday evening, December 22, when Dickens' Christmas Carol was produced under the auspices of the young people of the church and community. The recent dramatization by professor H. E. Spence, of Duke University, was used. There were about fifty people in the cast notwithstanding the number on committees and in the choir which sang Carols between scenes. The immense audience of people who saw the performance say that it was good.

There were several other Christmas programs held in the church among which were a Christmas tree and exercise by the Juniors under the leadership of Miss Pearl Perry, and kindergarten night with Mrs. O. B. Williams in charge.

The Community Church Free Public Library is growing rather rapidly. The membership and demand for books increased so rapidly during the months of October and November that it became necessary to add a paid assistant. Professor E. E. Teague, who has spent twenty years in the teaching profession, was secured to keep the library open every afternoon, except Sunday.

With a present addition of two hundred children's books, the library may boast of about 1252 books, 575 readers, a circulation of over a thousand books a month, and good magazines and newspapers on the tables in the reading room.

At a Council meeting of the Sunday school teachers, last Wednesday night, the teachers voted unanimously to read at least one book each month pertaining to given departments of work and render a written report of the book read to the superintendent. The teachers voted this in addition to the reading of religious magazines, lesson helps, current events, etc., which they are already doing. One of their mottoes is that books and other reading matter are indispensable tools in the hands of the teacher.

Last Sunday marked the beginning of the Junior Church, an attempt to give the child a real place in the worship, the government, and the life of the visible church of Christ. The Junior "Congregation," in charge of Dwight L. Fouts, pastor; Miss Pearl Perry, choir directress; and Miss Edith Myers, pianist, was successfully organized at 11 A. M. last Sunday. Nearly all of the boys and girls of the Sunday school between the ages 6 and 16 remained and enrolled as members. This movement is started in Community Church to foster among young people and children a love for church going, and for the house of God. It is the church of Christ ushered into our midst in junior form. It is the church of Christ in the lives of boys and girls. Its object is not to help the church, its object is to be the church.

The following members were added to the church at the 11 o'clock service, January 3. Mr. and Mrs. C. A. Cox, Mr. Lewis Hall, and Raymond Clodfelter.

The Senior Christian Endeavor Society is putting new life into its meetings this month. During December the young people expended most of their energy in producing the Christmas play. This spring more attention will be given to leadership training courses and to increasing the membership of the society. Last Sunday evening marked the beginning of a series of special programs at which time Dr. R. V. Yokeley addressed the society on the subject of forming habits. Next Sunday evening at 6:15 Dr. R. G. Jennings, eye, nose, and ear specialist, will speak on the subject of bodily hygiene.

Dwight L. Fouts, Associate Pastor.

West Lexington, South Davidson Charge.—Despite the cold weather and the snow which covered the earth, we had a splendid attendance at Sunday school last Sunday. There were 129 recorded in Sunday school. The superintendent expressed his delight because of the good attendance and fine interest shown in the school. The offering, which amounted to $5.61, was taken for Rev. E. G. Cowan and family, in response to the call sent out by Dr. Dixon last month. The men's class was taught by Rev. M. Ivey Crutchfield, our pastor, because of the absence of the teacher, Brother C. L. Hedrick. The attendance in the men's class was 21, and the offering was $3.00.

The presence of the pastor in the Sunday school last Sunday was on account of the failure of the Cid and Jerusalem people to come after him as he had requested during the previous week. He presented the claim of The Methodist Protestant during the closing exercises of the Sunday school, and as a result of the appeal for subscriptions, three subscriptions were received, thus obtaining the full quota for South Davidson Charge in the campaign in North Carolina for The Methodist Protestant.

The regular preaching service was held at 7 o'clock last Sunday night with the usual attendance.

We are glad to report that the project for new Sunday school rooms for West Lexington church is taking a more definite form as a result of a brief business meeting of the church held on Thursday night of last week. At that meeting a committee of eight men of the church was selected to make plans for raising funds for the new addition to the church. Brother H. C. Koonts, superintendent of the Sunday school, is chairman of the committee. The committee was called together after Sunday school last Sunday and two things decided. First, that the pastor announce from the pulpit that an election will be held after four weeks notice is given and our people will vote on the question of building the Sunday school annex. Second, that pledges be taken payable by April 1, 1926.

Our people are really interested in the proposition and the favorable expressions heard from many of our leading men of the church indicate the fact that the new Sunday school rooms will be built and become a reality before many more months.

We will have preaching next Sunday both morning and night. C. B. Way, Reporter.

Mount Pleasant Young People's C. E. Society Bids the Old Year Farewell.

On Thursday evening, December 31, at 7:30 o'clock the Young People's C. E. Society of Mount Pleasant Church met, with a few special friends of its members as guests, in the Sunday school rooms of the church. A very interesting program, which had been planned by the social committee, Edna Oxley, Lillian Shoffner, and W. A. Stafford, was carried out.

The social began by everyone present singing "America." Then H. Floyd Amick conducted the devotional exercises. A history of the society was read by Mrs. W. A. Stafford, followed by a duet by Joyce and Mae Smith. A prophecy of the members of the society was given by Lillian Shoffner. The president, Boone Ferguson, made a short talk, and then Mrs. H. Floyd Amick gave an interesting account of "the Society's ailments." This proved to be helpful as well as very humorous, and Mrs. Amick stated that she hoped as the old year disappeared and the new year took its place that all the ailments of the society would also disappear to be replaced by many improvements. The society then sang "Blest Be the Tie That Binds," and the party spent the remainder of the evening in various kinds of amusements. Several games were played until eleven o'clock, when sandwiches, hot cocoa, nuts, and fruits were served.

After the new year had been ushered in,

the crowd of merry young people wished each other a happy new year and the party went home.

Society members present were: Mr. and Mrs. H. Floyd Amick, Mr. and Mrs. H. A. Stafford, Misses: Joyce Smith, Mae Smith, Edna Coley, Gladys Spoone, Lillian Shoffner, Hettie Lineberry; Messrs: Boone Ferguson, Ramon Coley, Condon Coley, Guy Alexander, Colin Smith, and Seymour Stafford.

Visitors present were: Misses: Blackard, Laloh Stafford, Pearl Merherson, Irene Amick; Messrs: Blackard, James Lowe, Carl Alexander, Norris Ferguson, Herman Welker, Jr., Talton Stafford, "Bill" Anderson, Clemont Lineberry, and Curtis Shoffner.

Asheville.—The communion service at our church here last Sunday was most helpful. Brother Bates preached an inspiring sermon, thus preparing the hearts of those present for the communion. His messages are the same in inspiration and helpfulness.

Saturday afternoon we children of the primary department were given a lovely party at the church. Ice cream and nabiscos were served. Mrs. Williams and Mrs. Ward were hostesses.

Our faithful Geo. M. Foster is acting Post Master in the Asheville office, while Post Master Hill is out of the city. The Monday Citizen had his picture and a complimentary write-up, as not unlike President Coolidge in serenity of spirit in performing his many duties.

Reporter.

Henderson.—Since coming to Henderson we have been called upon to perform almost every duty that ordinarily falls to the lot of a pastor, namely, filled all regular appointments, held one communion service, one monthly business meeting, one quarterly conference, conducted three funerals, married one couple, made talks in grades and High schools, and made a number of pastoral calls. This has helped us very greatly in getting acquainted with the people of the church and city.

We have found many encouraging signs along the way, among them, the splendid interest manifested in the business meetings of the church and the attendance upon all services, especially the Christian Endeavor and Wednesday evening prayer meetings. Since these meetings are as a rule poorly attended in most town churches, I feel that we have cause to rejoice. The attendance at the preaching services and the Sunday school has also been fine considering the extremely cold weather of the past few Sundays.

The good people have been so thoughtful in looking after our welfare that we would like to give their names and tell what they have done, but we might overlook something and then the editor has asked us to be brief; so we must content ourselves with saying that they seem determined that we shall not want for any good thing.

We regret to report that Brother T. T. Hicks, whom many of the Herald readers know and esteem very highly, has been advised by his physician to at present refrain from all work, both of his profession and the church. We ask you to unite with his friends here in praying that he may speedily be restored to his normal health.

R. A. Hunter.

Bethesda, North Davidson Charge.—Christmas and new year here were spent pleasantly and quietly. The entertainment at Bethesda by the Sunday school was a success.

Your writer will begin a new year's work as reporter of Bethesda. It seems to me when they had a good reporter they aught to have held on to her. I can't see why they put in one like me, when they already had a better one.

The people were very much pleased to get their beloved pastor, R. S. Troxler, back with them.

We had our first quarterly conference at Bethesda. The business was transacted in a Christian spirit. Our second quarterly conference will be held at Shiloh.

Our best attendants for 1925: 13 present every Sunday for 52 Sundays. Mr. E. A. Clodfelter, Gordan and Ivan Clodfelter, D. D. Brinkley, Mrs. D. D. Brinkley, Charlie, Paul, Grady and Davis Brinkley, Everette Whitlow, Willard Vaid and Ruth Whitlow.

These were present for 51 Sundays, Mrs. E. A. Clodfelter, Edd Whitlow, present for 50 Sundays,—J. B. and Curry Wagner, C. M. Yokley, Elizabeth and Willie Yokley, Maggie Brinkley, E. A. Clodfelter, Jr., Ethel and Rebecca Grubb. Four present 48 Sunlays. Ruth Yokley, Raymond, Susie, and Ward Wagner.

Last year, 1924, there were three present 52 Sundays. We are going to try and make our attendance better next year than we have in the past.

Reporter.

Second M. P. Church, Charlotte.—Pastor Braswell, delivered two good sermons on Sunday, January 3. The subject of the morning service was, "Christian Compassion," as portrayed in the parable of the Good Samaritan. The subject for the evening service was, "Our Help Cometh from the Lord."

On Sunday, January 10, we organized our Sunday school. The following officers were elected: Superintendent, Bro. G. W. Stegall; Secretary, Miss Myrtle Nates; Treasurer, Mrs. G. W. Stegall. Bro. J. E. Thomas was elected as Bible Class teacher, and Mrs. G. W. Stegall as teacher for the junior class. The teachers for the other classes well be elected next Sunday, when Bro. Braswell will be with us to give some advice, of which we stand in need. We ask for the prayers of the Christian people that we may make a success in our work for God.

The President of our Ladies' Aid, Mrs. H. A. Gurley, of No. 2, Linden Lane, gave a supper to their friends on the night of December 31; and to her most joyful surprise, those present made up a purse of $13.50, which they donated to the expense of the church.

A group of seven little girls and one little boy, namely Sarah Stegall, Ruby Stegall, Johnnie Black, Hazel Cannon, Madge Hatrick, Mary Davis Hatrick, Sarah Helms and Robert Stegall, pieced a quilt top and presented it to the Ladies' Aid, which was greatly appreciated. These children in spite of their tender years do good work with their needle and take a lively and active interest in the Ladies' Aid which meets every Tuesday night.

We were very sorry to hear of the misfortune which befell our beloved pastor when his home was burned in Concord, and wish to extend to him our heartfelt sympathy. We pray God's richest blessings may rest on him and his in this their hour of trouble.

Myrtle Nates.

Flat Rock Circuit.—As many things have happened since I have written I feel perhaps I should write again. Bro. Harris Pegram, and Bro. B. W. Johnson, two faithful soldiers of the cross, have been very ill for some time and do not improve much; and also Brother J. B. Ogburn. We miss these faithful ones so much at our services. Bro. Ogburn has a class of about thirty boys and girls in the Sunday school at Flat Rock, and he is so much missed there. Pray that each one may soon be well.

The bad weather has hindered some in the work but that is common to all work. But folks die in bad weather and folks marry in bad weather.

On the evening of the 24th Mr. Wayne Jones and Miss Nannie Dwiggins were united in marriage at the parsonage. These are fine young people, both members of Bethel, and their many friends wish for them a long and happy life.

December 26th at 5:30 Miss Mamie Lemons, at the home of her father, became the bride of Mr. William Neal, by the ceremony spoken by her pastor. Mrs Neal will be much missed in her community, and church as she was one of the faithful teachers. Mr. and Mrs. Neal are held in high esteem, and their many friends wish for them a long, and happy life. They are at home at Siler City, N. C.

As you have read these lines were you looking and listening for some familiar word? This is a very familiar word, "pounding:" yes, you see it in every paper and you perhaps would be surprised if I did not use it. A few days before Christmas Bro. N. T. Pegram and wife drove over to the parsonage and left us a sack of flour, a sack of meal, some canned fruit. Bro. Ode Jones, fresh meat and pumpkins. On December 24th a truck drove into our yard from Bethany Church with feed for the cow, flour, sugar, coffee, potatoes, meats, chicken, honey and other things too tedious to mention. Space will not permit me to give all the names, but W. P. Alley, J. T. McCollum and Lacy Baynes were with the truck, and we were kindly remembered at each church at the Christmas trees: Flat Rock, Bethel, Gideon's Grove. On last Sunday Bro. and Sister T. T. Humphrey gave us six cans of fruit and preserves. We have not words to express our thanks for these tokens of love, but can never forget in our prayers to pray the blessing of Heaven upon each one and ask that each one pray for us that God may make us worthy servants of his while we stay among you.

Bro. D. P. Lemons gave this writer a nice fountain pen, Archey Lemons, a nice shirt, and the ladies gave Mrs. Trogdon many nice presents.

We can but just say thank you and say God bless you all. Joel B. Trogdon.

Lebanon Church, High Point.—The work at this church is moving on nicely and seems to have taken on new life with the new year. Twenty-two new members have been received into the church since conference.

We regret that our pastor's health is not so good at present. Owing to this fact he only preached one sermon Sunday, January 10. Some members of "Our Gang," an organization of Christian young men, held a very inspiring service at the evening hour. They will hold a seriee of special services at our church, beginning next Sunday evening. These young men are doing a great work in High Point, and we are glad to have them come to our church.

On the evening of December 25 the Christmas exercises were held at the church; an interesting program, which had been prepared under the direction of Mrs. Frank Bailey, Mrs. A. J. Payne, and Mrs. J. W. Thacker, was rendered and there was a beautiful tree, which delighted the children.

Since our last report there have been two weddings of interest; Miss Mozelle Alridge to Mr. Albert Gross, and Mirs Mary Davis to Mr. Allen. Mr. and Mrs. Gross are both members of the board of stewards and are active in church and Sunday school work. Mrs. Allen is also an active member of this church and a teacher in the Sunday school.

Mr. and Mrs. Enos Blair are rejoicing over the arrival of a son on December 26.

On December 31 the church and entire community were made very sad by the death of Mrs. Luther Ring. Her death which resulted from injuries received in an automobile accident came as a shock to her many friends. As obituary will follow later.

Mrs. Percy Payne, Reporter.

Shiloh, Conley Spring Charge.—Owing to the weather our Sunday school was small but interest was good; 23 present, Collection, $1.08; number chapters read for the passed week, 302. After Sunday school Rev. J. R. Gurtner delivered a very interesting sermon.

Rev. J. E. Austin preached Sunday night a good sermon. Reporter.

Fairview Charge.—Although I have made no report for sometime, the work on the Fairview charge is making good progress Christmas programs were rendered at each of the churches; the pastor was remembered with valuable presents, for which we thank the givers.

The first quarterly conference was held January 9th at the Fairview church. Brother W. M. Taylor was given exhorters' license. The "Honor System" of raising church finances was adopted.

Regular preaching services at all of the churches have been good. At Fairview on the 10th, in spite of the inclement weather, the attendance was good and the congregation showed an interest in the service.

The Sunday schools are progressing nicely with a good attendance at each place. Officials for the year have been elected at both Carolina and Fairview. The prospect seems bright for a year of growth in the Sunday school on the charge. C. G. Isley, Pastor.

West End, Greensboro.—Our Christmas program this year was very interesting and helpful, a short pageant being used in addition to the White Gifts for the King service. The offering tmounted to tbout $65.00 and was distributed between home and foreign missions, High Point College, and local welfare work.

The work of the New Year is beginning with enthusiasm. We are missing, however, the help of some of our best workers. Illness is keeping a good many in, and our college girls just gave us a taste of what it means to have them with us when the time comes for them to resume their studies again. Nevertheless, we are proud of them and rejoice in the fact that they are fitting themselves for effective work in the Master's Kingdom.

On Saturday, January 2, Miss Cleta Routh became the bride of Mr. Jack McFayden. The ceremony was performed in the pastor's study by Rev. E. L. Ballard. For a few months the happy couple will make their home in Hollywood, Florida. Both of them have been good workers in our Christian Endeavor Society and Cleta a teacher in the Sunday school.

Mr. L. E. Cagle is the newly elected president of the Foust Bible Class, and Mrs. Florence Watts is the new treasurer. They were chosen at the business meeting held last Thursday night at the church.

Several of our Sunday school teachers and workers are attending the Township Sunday School convention at Park Place Methodist Episcopal Church this week.

The Woman's Foreign Missionary Society was entertained at the house of the president, Mrs. J. R. Holden, at the January meeting. In spite of the very rough weather a goodly number were in attendance and a good meeting was held.

Our pastor, Rev. E. L. Ballard, will sail from New York on January 21st with the Christian Herald party for a seven weeks tour of Palestine. Dr. Francis E. Clark and Dr. Charles M. Sheldon will be members of the party and it will be a wonderful opportunity for Mr. Ballard and others not only to tour the Holy Land, but to associate with such men as Dr. Clark and Dr. Sheldon. The church has granted Mr. Ballard an eight weeks leave of absence and the good wishes of the entire membership go with him. Rev. P. E. Lindley, of High Point College, will have charge of the Sunday services in the pastor's absence.

"The Gang", a band of High Point boys organized for service at the Stephens meeting and led by Mr. W. W. Smith, had charge of the Sunday evening service, January 10th. Mr. Smith read the Scripture lesson and made a short talk and testimonies were made by practically every member of "The Gang", as well as some of the church members. These boys are doing a wonderful work and are accomplishing good. Reporter.

Liberty, Siler City Charge.—We are glad to welcome Brother F. L. Gibbs as pastor of this work. Everyone in the Sunday school and church work has a fine spirit of cooperation, and we have a bright out-look for the new year.

The Ladies' Aid is very faithful in the work.

Quite a number of families have sickness in their homes at this writing.

Our Christian Endeavor work is flourishing far superior to anything it has ever been before, since so many more people take part a number of grown people and very frequently. We have leaders and soloists from Elon College with the pastor. Much more reverence and worship is manifested in the services.

The Baraca Class gave a banquet in honor of the Philathea Classes, New Year's night. A large number was present to enjoy the excellent talks and appetizing food.

Mr. and Mrs. John W. Curtis were very faithful indeed in this delightful entertainment. Our pastor gave a witty and humorous talk consisting of jokes on different members of the Baraca Class causing much merriment. Excellent talks were given by Prof. Holt, Mr. R. C. Palmer and Mr. Ed Moore.

A bible contest was enjoyed in which Mr. Moore, teacher of the Baraca Class, won the prize.

Miss Bertine Shepard, teacher of the Philathea, Senior Class, received at Christmas time a very beautiful present as a token of love and appreciation from her class; and has been re-elected for the coming year. She has been in Sunday school every Sunday morning the past year, and has mode a thorough study of each lesson. She has helps from Our Teachers Journal, The Christian Herald, Our Church Paper, ard frequently from Pelobet's notes.

We have purchased a large number of new Church Hymnals

Much success to all our Sunday schools and churches. Reporter.

Laurel Hill, Tolhca Circuit.—Christmas has come, and gone, and has brought joy and gladness to many, and sadness and sorrow to others.

Remember we are one year nearer our goal than we were last Christmas, and are we all living the life we would like to be living when Christ comes?

Last Sunday our pastor delivered to us a good sermon as usual. There was a large crowd present, considering the bad weather. We are always glad to welcome J. M. Morgan to Laurel Hill as pastor of the church.

Our Sunday school is progressing very nicely considering the zero weather, and sickness in the community. Mr. A. A. Sain has proved himself a very good superintendent, but he has been absent the last three Sundays on account of sickness. He has our prayers when he is not present.

We are hoping to have a better Sunday school this year, 1926, than last. Pray for us. Lois Willis, Reporter.

YOUNG PEOPLE'S PAGE.

Published in the interest of our Sunday schools, Christian Endeavor Societies, ant other organizations among our young people. All articles, items of interest, etc., for publication on this page should be addressed to Rev. Lawrence Little, 310 Bellemeade St., Greensboro, N. C.

CHRISTIAN ENDEAVOR.

Topic for January 31: "The Call, The Claims, and the Conquests of the Church." Acts 13:1-3; Heb. 10:24,25; 1 Thess. 1:1-10. (Denominational Day).

Plan for the Meeting.

Since this is denominational day, it should be the aim of every society to place as much information concerning your church and denomination as possible in the hands of your Endeavorers. Secure for your meeting copies of the denominational papers, The Methodist Protestant Herald, The Methodist Protestant, and The Methodist Recorder, also copies of books about our church, such as "History of Methodist Reform and Methodist Protestant Church," by Drinkhouse; "Democratic Methodism," by Davis; "The Methodist Protestant Handbook," by Lewis; and The Discipline, etc. Place these on a table in the front of the room and call attention to them.

After your devotional service of hymns, prayers, Scripture, ets., suppose you divide the society into two "schools." Let each school elect a leader, or teacher. Place in the hands of each teacher a list of the appended questions. Give fifteen minutes for study and consultation and then see which group can answer the most of the questions.

Assign to three of your most interested workers the following topics for five minute talks after the above plan has been used. (These topics must be assigned a week in advance, so that the persons may have a chance to prepare.) The topics: The history of the Methodist Protestant Church in outline; The plan of organization of the Methodist Protestant Church; The principles of doctrine in the Methodist Protestant Church. Ample material for these may be found in "The Methodist Protestant Handbook," by Dr. Lewis.

After these talks, ask two of your Endeavorers to present copies of The Methodist Protestant Herald and The Methodist Protestant. Make brief talks on these papers and ask for subscriptions. WHY NOT set a goal for your society in reach in new subscriptions for each of these and try to reach it within the next week?

Ask your pastor to close the meeting with a brief talk on the work of our church.

Questions On The History and Work of the Methodist Protestant Church.

1. Who are known as the founders of Methodism?
2. When was "The Methodist Episcopal Church" organized in America?
3. Why was the Methodist Protestant Church organized?
4. When was it organized?
5. What is the distinctive difference between the Methodist Episcopal Church and the Methodist Protestant Church?
6. Who are members of a quarterly conference?
7. Who presides over the quarterly conference?
8. Where did the last annual conference meet, and when?
9. Where does the next one meet?
10. Where, and when, does the next General conference meet?
11. Who is the President of the General conference, and where is his residence?
12. Who is the President of the annual conference, and what is his address?
13. Name the five colleges of the Methodist Protestant Church and give their locations.
14. Where is our Theological Seminary located?
15. Approximately, what is the total membership of the Methodist Protestant Church?
16. How does this compare with other denominations represented in your community?
17. Name three foreign countries in which our church has mission stations.
18. Name two missionaries who have gone to the foreign fields from the North Carolina Conference, and give location of their stations.
19. Who is the Secretary of our Union Board of Foreign Missionary Administraion?
20. Who is Secretary of the following Boards: Home Missions? Education? Young People's Work?
21. Name some churches in North Carolina that are supported in part by our Board of Home Missions.
22. What is the total amount of the General Conference Budget the North Carolina Conference is requested to raise this year?
23. How much did she raise last year?
24. What are some of the things included in this General Conference Budget?
25. What would be the average gift per member in North Carolina if we raised it in full this year?
26. What is the amount of the Annual conference Budget?
27. Name our three denominational papers, state their subscription prices, and state where each is publishd.
28. Who is the president of High Point College?
29. What is the total estimated value of the property at High Point College?
30. How many students are now enrolled there?

Perhaps Your Pastor Can Suggest Other Questions That Every Member Of Your Society Ought To Be Able To Answer.

Suggest to your members that in order to be intelligent members of the Methodist Protestant Church, one must be able to answer most of the above questions.

Christian Endeavor Doings.

One of the interesting and profitable things being done by the Concord Christian Endeavor Society is their regular monthly visits to the Carbarrus County Home. On Sunday before Christmas a program was rendered and fruits and other presents were carried to the inmates, which they seemed to enjoy very much. They seem to enjoy our visits every time. They are always assembled in the chapel waiting for our program, which usually includes a large number of songs in which they always join.

We hold a monthly business meeting and social. The last one was held at the home of the President of the Society, Miss Nina Little. After the business meeting, the rest of the evening was given over to games, after which refreshments were served.

Bernice Nash, Reporter"

Expert Course At High Point.

Last week we had a short notice of a class in Expert Endeavor which had been completed at High Point College. Since that was written a more complete report of this class and its work has been sent in by Miss Blanche Ingram, a student of the college and a member of the class.

Miss Ingram reports that the class met each Sunday Afternoon for an hour, for ten consecutive Sunday afternoons. The class was taught by Miss Mary Young, dean of women, first Tuesday night. Fifteen societies were twenty began the course and fourteen finished. Ten made high grades in their work and were awarded the degree of "Christian Endeavor Expert."

These ten young people, with the grades attained in the examination, are as follows:

Spencer Cutchin, 98; Blanche Ingram, 97; Ptyall Bingham, 97; Vista Dixon, 95; Treva Beeson, 90; Lois Coble, 90; Louise Summers, 89; Grover Angel, 85; D. B. Broome, 89; and Swannie Thompson, 75.

This is a splendid piece of work and a splendid record made by these leading young people, and the Board congratulates them on the accomplishment.

West End Entertains.

The West End Methodist Protestant Senior Society entertained the quarterly meeting of the Greensboro Christian Endeavor Union represented, and the pastors of all four of our Greensboro churches were present, Rev. L. W. Gerringer, Rev. E. Lester Ballard, Rev. J. H. Moton, and Rev. Lawrence Little.

At this meeting, Rev. Lawrence Little was elected President of the City C. E. Union.

SUNDAY SCHOOL.

Are none of our Sunday schools doing anything? We have received no reports at all from our Sunday schools since beginnist this department. PLEASE LET US HEAR FROM YOU! "If you don't toot your own horn, the same will never be tooted." Let us have your reports. If you have no reports, ask some questions. Thank you!

On Christmas day at 12 o'clock at the home of the bride's parents, Miss Mary Powell and Mr. Blannie Hight were married. These young people are among our very best church workers, and it is the sincere wish of their numerous friends that they may have much happiness and success in life. They will live in Henderson. R. A. Hunter.

—Truth is more sacred than error, no matter how long the error has been cherished.

—Rev. J. L. Trollinger, pastor of First Methodist Protestant Church, Thomasville, N. C., describes his church as a "Church of Happy Hearts."

SUNDAY SCHOOL LESSON—JAN. 24.
Jesus And The Samaritan Woman.

Lesson Text: John 4:13-26.

Golden Text: Isa. 12:3.

The Central Truth: In Jesus Christ is the fountain of living waters, sufficient to gratify the thirst of every mortal soul.

Scriptural Points.

1. Jesus "must needs go through Samaria." Samaria lay between Judea and Gallilee. There was also a great moral need that He go that way this time. There were many lost souls, ripe for the gospel, that He must seek and save.

2. "It was about the sixth hour," that is, noon. All the respectable women had come for their water before this hour. A fallen woman had come at this late hour to get water for the midday meal. She didn't dare to come along with the other women. Jesus timed His coming, not to meet the chaste women, but to meet one that was impure and lost.

3. "Give me to drink." Jesus starts the conversation upon a level of fellowship, just as one friend or neighbor would speak to another. He discovered and expressed a common interest—both wanted water from the well. Jesus made a spiritual, as well as a physical request. He asked to drink of the penitence; the faith, the love, the testimony, and the service that afterward flowed from this woman's heart and life.

4. "But whosoever drinketh of the water that I shall give him shall never thirst. "Jesus here declares Himself to be the Source and Dispenser of spiritual life. "In him was life: and the life was the light (or salvation) of man." John 1:4. "If any man thirst, let him come unto me and drink." John 7:37. The poor woman, blinded by sin, failed to catch this deep meaning.

5. "Go, call thy husband, and come hither." From the high level of His Own Messiahship Jesus condecends to the low level of this woman's moral life. She had become hardened by many years of shameless prostitution. She was now living illegally with her sixth man. This uncovering of her immoral conduct, on the part of Jesus, was adroit gentle, complete, convincing, and convicting.

6. "Thou hast had five husbands." Jesus here declares that her relation with these men made them her real husbands, and she was their real wife. This is so in the sight of God, but not in the sight of men. Sexual relationship establishes a lifetime obligation of husband and wife.

7. "I perceive that thou art a prophet." This correct revelation of her own bad life by a stranger she admits must be only by the exercise of a gift of prophecy. Unwilling yet to repent and believe this artful woman starts a religious controvesy as to the lawful and acceptable place of worship. Jesus asserts that henceforth the state of the heart, not the location, will be the chief prerequisite of acceptable worship.

8. "Salvation is of the Jews." Every writer of the Holy Scriptures was a Jew. The law was given to a Jew, or Hebrew. All the prophets were Jews. All the apostles were Jews. Jesus Christ, the Savior of the world, was a Jew. This world can never fully pay its debt to the Jews. "Salvation is of the Jews."

9. "God is a Spirit." He is therefore "the Father of the spirits of all flesh." He is therefore the Source of all spirituality. "The fruit of the spirit is love, joy, peace, long-suffering. gentleness. goodness, faith. meekness, temperance." Gal. 6:22, 23.

10. "Must worship him in spirit and in truth." Worship must be set forth in harmony with the revealed truth and in the exercise of the spiritual qualities of sincerity, penitence. trust, love, gratitude, and devotion.

11. "I that speak unto thee am he." Jesus openly declares that He is the Messiah and the Savior of the world. Upon His testimony Jesus is either God or the greatest impostor of history. Every true believer testifies,—"My Lord and my God."

Practical Points.

1. Jesus is the complete fulfilment of "the desire of all nations." "I am come that they might have life, and that they might have it more abundant." John 10:10.

2. Soul-hunger is the unfailing forerunner of soul-satisfaction. "For he satisfieth the longing soul, and filleth the hungry soul with goodness." Ps. 107:9.

3. Selfsatisfied, selfconfident, and selfglorying worshippers, like Cain, ofier a vain and unaccepable oblation. "He hath filled the hungry with good things; and the rich hath he sent empty away." Luke 1:53.

4. The giver of the water of life knows from the throne of God and of the Lamb, and also from the riven side of the Rock of ages. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1.

5. There is no life so low, so black, or so shamelessly corrupt, but that the blood of Jesus can wash it as white as snow. "If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." 1 John y:9.

6. Ours is a fallen race. The corrupt nature has become more corrupt by corrupt conduct. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one." Ps. '4.2,3.

7. God deliver us from selfrighteousness, which is filthy rags. The Lord impart to us the wrought righteousness of Jesus.

SUNDAY SCHOOL LESSON—JAN 31.
Jesus Feeds Five Thousand.

Lesson Text: John 6:1-14.

Golden Text: John 6:35.

The Central Truth. "For the Bread of God is he which cometh down from heaven, and giveth life unto the world." John 6:33.

Scriptural Points.

1. The events of this lesson occurred shortly after John was beheaded and immediately after the return of the apostles from their first preaching tour. The trip across the sea was to get rest and quiet, but in vain. F the multitude ran along the shore and ca first to the place of landing. Jesus had reac ed the peak of His popularity and the peo were planning to force Him to become th king. All classes shared the idea that th Messiah would set up a temporal kingdo The passover was nigh at hand and the pe ple thought that the time was ripe for Je us to lead an army against Jerusalem a seize the reins of government from the han of the Romans.

2. But Jesus was more anxious to minist to the needs of the shepherdless multitu than he was about this or any earthly kin dom. To the request of the disciples that H send the multitude away He replied: "Th need not depart, give ye them to eat."

3. "Whence shall we buy bread that the may eat?" This question was designed test Philip's faith, not to secure informatio Philip's faith was weak. He suggested th two hundred pence (about thirty dollar would buy enough to give each one just bite.

4. Andrew told Jesus about the little bo who had five loaves and two small fishe but he also showed a very weak faith. Sai he, "But what are they among so many?

5. The men sat down in fifty rows, o hundred in a row. The women and childre composed another company. This was do for convenience of waiting upon the peopl

6. "When he had given thanks." All foo is the gift of God. We are enjoined to pra "Give us this day our daily bread."

7. "He distributed to the disciples." Th miracle of the marvellous increase of brea and fish took place, no doubt, while the foo was in the hands of Jesus. This miracle, lik many others, was wrought by the supernatu al touch of Jesus.

8. "Gather up the fragments that remain. Jesus here teaches that waste is a sin an that economy is a virtue. Jesus was mo generous in the performance of this miracl The fragments amounted to much more tha the orginal supply.

9. "This is of a truth that prophet tha should come into the world." This was th unanimus testimony of the multitude. Th term. "That prophet," refers particularly t the prophecy of the Messiah's coming give by Moses. "The Lord thy God will raise u unto thee a Prophet from the midst of the of thy brethren, like unto me: unto hi shall ye hearken."

Practical Points.

1. Jesus is the Bread of life in that th atonement accomplished by the sacrifice o Himself and the cross is the all-sufficient foo for the soul. "Lord, evermore give us th bread." John :34.

2. Any one may become a "partaker o Christ," and of all the blessings of redemp tion, by exercising faith in Him as the Savio of mankind. "For by grace are ye save through faith; and that not yourselves; is the gift of God." Eph. 2:8.

3. A full salvation is necessary to rea soul satisfaction, to complete victory ove sin, to the full measure of service for Go "Be filled with the Spirit."

4. Thanks giving is an indispensable part of worship. Praise should always precede petition. The Giver of every good and perfect gift is kindly disposed to bless the grateful ones. "Let the people praise thee, O God; let all the people praise thee: Then shall the earth yield her increase; and God, even our own God, shall bless us." Ps. 67:56.

5. Even small gifts mean much to the glory of God. To give all to God is most praiseworthy. The lad gave all he had to Jesus. The widow's two mites was all her living. Entire consecration is well-pleasing to the Lord of glory. "Yield yourselves to God." Rom. 6:13.

6. Extravagance is foolish and sinful. Don't waste the Lord's time, the Lord's substance, nor the talents that He has given you. Be a faithful steward of the household of God. And by and by the God of destinies will say, "Well done, good and faithful servant."

—From the Word of Life.

DOCTOR MEASLES

"It will be a great disappointment to the child, and I am very sorry, but there is no help for it," said Mother, as she folded up the dainty little invitation.

"Don't tell her anything about it," said Dad. "What she doesn't know won't worry her!"

"Why, she knows all about it already, She and Marion had talked it all over before she caught the measles and had arranged everything, even to inviting the favorite doll of each guest to be present."

"It is too bad," agreed Dad, "but measles are not to be argued with and we must make it up to her in some other way, when she is well again."

"I'll think it over," said Mother. Now when Mother said that, it usually meant that something nice was going to happen to somebody.

Ida, the only child had the measles, and, of course, was unable to see anyone or go anywhere, though the attack was but a light one. Her only companion in her solitude was her doll, Measles—a very queer name for a doll. I must explain, however, that Ida had a habit of frequently changing the doll's name, and calling her after the person, place or thing that interested her most at the time. Thus poor Dolly had been named Bathing-suit. Mary Pickford, Bronx Park, Coolidge, the latter name a result of a visit to Bronx Park and the election.

Her illness and the daily visits of the doctor had given her the idea of this very strange name—Dr. Measles.

Her Mother read out the invitation to her, "I am sorry for your disappointment, dear," she said, "but there is no help for it."

Ida gave a deep sigh, "Yes, Mother dear, I know, but I did hope I would be better before Marion's party. Of course, as her Mother says, she can't put her birthday off, can she?"

"Of coure not, dear. It's next Wednesday, isn't it?" Mother's forehead was all puckered up, as if she were thinking hard. "Yes, today a week."

"Do you hear, Measles, we can't go to the party. I had such a lovely name for her Mother for that day, I was going to call her 'Marion's Party.'"

"Well dear, I must run away now," said Mother. "Be good and take your medicine for Nurse and I will bring you a new fairy tale book, and come and read to you this afternoon."

"O, Mother, that will be lovely," cried Ida. "I have to make Measles a new necklace, so I shall be very busy indeed."

When Mother came back in the afternoon she brought with her two tiny little envelopes, really-truly letters that the postman brought. One was addressed to Miss Ida Redford, and the other to Measles.

"Oh, what is it? What is it?" cried Ida, her eyes sparkling. "Read it quickly, Mother dear."

So Mother opened one of the dainty pink envelopes and read:

"Miss Ida Redford is invited to a party to be held in her room next Wednesday afternoon from four till five. As it is not possible to have any outside company, the party will be very select. Mr. Daddy Redford will oblige with selections on the Radio."

"Oh, Mother, how lovely," cried Ida, clapping her hands. "Daddy and the Radio. Oh."

Mother was smiling too, and said, "Here is the invitation for Measles. Shall I read it out?"

"Please do come here, Dr. Measles, and hear what a lovely party we are going to have, Mother, Dad, you and I."

Mother read out as follows:

Oh Ida's little Measles, you're invited out to tea,
On Wednesday next at four, but you may come at half past three!
Our party, as you know quite well, will be but very few,
Just Daddy dear and Mother, our Ida and you, too.
We hope you've no engagement for that especial day
And that we may expect you, please answer Yea or Nay!

"What do you think of that? Isn't that splendid? Now we can look forward to Wednesday and a good time even if we are not going to Marion's party. Ours will be just as nice. And we don't have to worry about the weather either, as all our company are in the house."

"Don't you think Marion would like to have a fine day for her birthday, dear?" asked Mother softly.

"Oh, of course, I want her to have a nice day. It must be really dreadful to have a rainy day, mustn't it."

The eventful day arrived at last, and the sun was shining brightly.

"A real taste of spring," Mother said.

After dinner, and a good rest, Nurse dressed Ida in a pretty light dress, just as if she were going to Marion's and of course Measles—now called Radio Jane—had been carefully attired by her proud Mama very early in the day.

Four o'clock arrived, and so did Mother, Daddy and the Radio.

It was so hoped that there was a performance of Peter Pan, a play, specially for children, on at the afternoon, and they all decided and planned, and Ida danced 'Radio Jane' dance to Peter Pan on the gramophone.

While they were "listening in," Nurse and Mother prepared the table for the party, with all kinds of goodies, everything that Ida could eat. No annoying grown-up food, as Dad called the dainties only to be indulged in by "grown-ups." Dad made a funny speech and ended it by inviting all present to go and see Peter Pan, as soon as Father thought Ida well enough.

Then the radio was turned in again, and the strains of a very lively dance filled the room. Daddy was very fond of dancing and soon whirled Mother off. Ida followed them with Peter Pan for her partner, and they kept it up until the music stopped, and they all fell in a laughing heap on the sofa.

Just then Nurse entered saying she thought it was high time a certain little girl was taking a rest after all this excitement.

Mother and Dad quite agreed with her, and with a parting kiss, Ida was left alone to talk over the party with Peter Pan and plan for the coming theatre party.—Selected.

IF

If there be some weaker one,
Give me strength to help him on:
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do.
Clothe my life the weak intent:
Let me be the thing I meant.
Let me find in Thy employ
Peace that deeper is than joy;
Out of self to love be led
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.—Selected.

A FATAL SLEEP.

Ps. 127:2; Rom. 13:11; Eph. 5:14.

A judge from Atlanta, Georgia, came to his death in a mysterious way some years ago. He sailed on the steamer Kansas City to New York on a business trip. With him were several friends with whom he had passed the hot evening on deck. When they retired he said that he would spend the night in his steamer-chair. Next morning he could not be found on board. He had been in the habit of sitting on the rail, holding on to a stanchion and the supposition was that he did so that night, and had fallen asleep and losing his hold on the stanchion fell into the sea. His loss was mourned by a wide circle of friends. The wonder is that such an intelligent man should have done a thing so risky, but thousands are asleep despite much greater danger. "Awake, thou that sleepest."—Expositor.

State Street, Lexington.—We have not been idle here for the past few weeks even if there has been no report from the pastor.

We paid off $1650 of our parsonage debt this month and have raised and sent check to Conference Treasurer for our entire budget both Annual and General Conference and the College claim asked by the Conference and our W. F. M. S. has also paid off their claim which is counted on the budget, so that puts us out on that line.

Yesterday was a good day for us. We had 102 present in Sunday school and received six new members in to the church. Our work is very encouraging.

One of our ministers who has had experience in both Home Mission and Church Extension work says that as he knows this town from boyhood he knew of no place where Church Extension money would bring bigger returns. We are hoping that February will be a great month with us in raising our full quota.

During that month, the Lord willing, I will be walking over some of the places where our Master walked and I shall remember you brethren and ask God that He may help you in doing your best for the extension of our beloved church.

Our people were very thoughtful of us during the holidays. The Sunday school gave us a beautiful water pitcher made of silver. Of course we appreciate this token of appreciation. Since our last report we have been remembered in a very substantial way by Mrs. J. F. Burheart, J. B. Hayworth, Mrs. A. H. Evans, Mrs. J. W. Lindsay, and Mrs. J. B. Leonard, all giving such things as are wearable, usable, eatable. Thank you, folks.

For lack of time my report must necessarily be short. By the time this is read the writer will be half way across the Atlantic on the way to ports on the Mediterranean. I want to thank quite a number of my friends who have written me their good wishes for a safe and profitable trip. Wish I had time to reply to each one. But this is certainly appreciated coming from my brethren in the misistry.

Bro. J. D. Hardy of High Point College will fill my pulpit during this absence.

With prayers and best wishes to all readers.

Sincerely, N. G. Bethea.

Rev. N. G. Bethea, pastor of State Street Methodist Protestant church for more than a year past, will sail next Tuesday from New York for a tour of the Holy Land and the country around the shores of the Mediterranean. Mr. Bethea will go with a large party of tourists, including a number of misisters, several among them being old friends.

Points in France and Italy will be touched, with a visit to Rome, while several places of great historic interest on the African coast of the Mediterranean will be visited. Athens and the historic ruins will come in for attention. The longest stop will be made on the coast of Palestine and the party will vist Jerusalem, Bethlehem and many other sacred spots of that country. Eight days will be spent in and around Jerusalem.

Mr. Bethea's congregation on last Sunday voted him a leave of absence to make the tour and with the vote expressed their hope that he would find complete fulfillment of the dream of a lifetime in this journey. The tour is expected to occupy fifty days from the date of sailing from the port of Ney York.

Special Honor on Trip.

Mr. Bethea has just been notified by telegrams from Percy Bullen, of New York, of an unusual honor that awaits him on this tour. Mr. Bullen, who is secretary of the League of Remembrance, an organization in connection with the celebration of Armistice Day, has designated Mr. Bethea as a special envoy for the presentation to the governate of Jerusalem of a life sized oil painting of Viscount Allenby, liberator of the holy city from the hands of the Turks in the World War. This painting has been done by a very distinguished artist. Mr. Bullen wires. The ceremony is expected to be a notable one. Mr. Bethea had already been notified that he would be given a letter of introduction to the governor of Jerusalem. The city is under the protection of the British government.—Lexington Dispatch.

Denton Charge.—Samuel Johnson said: "Knowledge is of two kinds: we know a subject ourselves, or we know where we can find information about it." It might be said that preaching is of two kinds: Being able to deliver a sermon, or getting a man who can deliver one. Brother T. G. Madison and I have been doing some of both, at least the latter. We were indeed fortunate to have Rev. J. L. Trollinger, of First Church Thomasville, to preach for us at Mt. Ebal on the first Sunday in January at 3:30 o'clock. Brother "Joe's" sermon was, "The Duties of a Church Member." He handled his sermon well. The singing which the male quartette rendered fitted his topic nicely. Many thanks to Rev. Trollinger and the Thomasville quartette.

Prof. P. E. Lindley preached at Denton on, "The Harvest Truly is Plenteous, but the Labourers are few," the third Sunday morning in January. The people of Denton ignored the snow and turned out in full blast to hear Prof. Lindley; however, many were kept at home on account of sickness in their family. Prof. Lindley's sermon is the talk of Denton. I heard several say it was the best sermon they ever heard in any church in Denton. Communion Service was held after the sermon, Mr. Lindley, also, conducted this.

Since this is our first report we hope you may allow us to mention the Christmas exercises and tree held at Denton on December 25, also a treat at Canaan on December 27, 1925.

Canaan has a live Sunday school and prayer meeting. The broken window glasses have been replaced. Rev. Atlas Ridge, a member of Canaan, has offered to give a suitable tract of land, located across the road from the present church, and $300.00 in money towards a new church building. Brother M. C. Cranford, of Denton, has offered some service as carpenter. Canaan will you build or will you blunder? Will you accept these offers? All we have to say is pray over t matter and let God direct you.

Piney Grove has been increasing in a tendance each time except the second Sund in January. The people there, having be inspired by Rev. C. H. Hill, have replac some window panes. A Sunday school is e pected to be organized as soon as the wint breaks.

May God be the physician to every si person and if it be His will restore each o to health again.

IIn His service,

J. Edward Carroll, Co-Pastor.

DARE HOMES BE CARELESS IN THIS

A passing word needs to be said about o religious and denominational papers. Who c estimate their meaning to the home? T home may be ever so humble and far remov from the maddening crowd's ignoble strif but the weekly visit of a noble religious pa er, supplemented by the occasional visit of good book, shapes the life and determin the destiny of that home. The picture of su a home passes before me now. Its inmat were poor and lived in a section where th must toil, from the oldest to the younges and though the home in which they lived w exceedingly humble, yet they held conver with the men and movements of the grea wide world. The parents turned every ext dollar into good literature for their childre They believed with Erasmus when he sai "I buy books first: after that, if I have a money, I buy clothes." They believed wi a great theological teacher who said to h class, "Young gentlemen, shirts are nece sary, but books are indispensable. And so i to that home a choice book came as often it could be afforded, and several of the gre religious papers came every week. Those pa ers and books silently wrought their destin shaping power upon all that large family children, and though far removed from t scenes of the world's great movements, y they thus became vitally real to all those ch dren and entered into their lives. And wh they went forth to the work and warfare the world. all of them had been won Christ and do joyfully walk in his bless service to this day. Is this a mean or ordina result? Nay, it is the sublimest result poss ble in the history of an earthly home. A more than all things else, the literature pr vided out of a scant purse for those childre during the plastic years of their childhood a youth, shaped their characters and determine their destiny. Oh, how can parents and teac ers and preachers be oblivious to this tra scendently important matter of right liter ture? Carelessness here is worse than bein foolish: it is wicked.—Rev. George W. Truet D. D., in "God's Call to America and Oth Addresses."

—Rev. Mr. Rowland, pastor of the Chris tian church, told the attendants at Calvar prayer meeting last week how he conducte a very successful evangelistic meeting i his church.

—Thomas Rankin, a prominent citizen o Rockingham county, died this week.

ORANGES FROM HEAVEN.

People often exclaim: "Wonders will never cease!" And they say what is quite true. How can wonders cease with such a wonderful God in heaven, with whom nothing is too hard—nothing is impossible?

Miss Endicott was on board a ship bound for America. Tossed up and down and all ways at once by the big waves of the Atlantic, the lady in her berth nearly died from seasickness. She shuddered at the thought of food; yet something she must eat to keep alive at all; and after trying various things, it was discovered that she could take oranges. So all the oranges in the ship were claimed for the kind-hearted stewardess for the benefit of this poor lady and day by day she was getting weaker for she could eat very little. At last, one stormy day, when the vessel was pitching and tossing more violently than ever the stewardess came into the cabin with a troubled face.

"I don't know what we are going to do for you now," she said, "for this is the very last orange we have left:" and she showed her the treasure—more valuable at that moment than its own weight in gold.

Miss Endicott's face, however, did not reflect the cloud on that of her kind friend. She took the fruit thankfully. "What I have to do now," she said, "is to make the most of this. If I have to die, I am not afraid; but I know God can send me some more, if it is His will."

"Send more oranges in mid-ocean!" thought the stewardess, though she would not distress the invalid by uttering her thoughts aloud. They were something like those of the great man of old when Elisha promised that the next day there should be abundance of food in Samaria in a time of terrible famine. "Behold, if the Lord would make windows in heaven, might this thing be?"

"It is stormy enough," thought the good woman, as she went on deck; "if it would rain oranges the poor dear might be supplied, but hardly otherwise. No, no, I don't see how she can get more."

She eagerly cast quick glances over the raging billows, and sighed as she thought of the sufferer.

Miss Endicott calmly ate the orange which had been peeled and sliced ready for her, and then closed her eyes again. Hour after hour she lay there, sleepless and suffering, but trusting her heart—in spite of seeming impossibilities—on the sweet word, "Your Father knoweth that ye have need of these things."

Suddenly she was aroused from the dull torpor of misery by strange sounds overhead. Scurrying feet excited voices, queer sounds as of hauling up the ship's side—what could be happening?

"Here they are!" cried the stewardess, running into the cabin carrying a dish of large, juicy oranges in either hand; "here they are you see! Isn't it wonderful? I am sure it is a miracle!"

"Oh," and Miss Endicott's wan face lighted up with thankfulness at the sight. "Where did they come from?"

"Come from!" said the laughing stewardess. "I will tell you. They were just rained down from heaven on purpose for you."

And then she explained.

A vessel had been seen flying signals of distress. Their captain steamed up as near as they could, hailed the skipper, and was told they were nearly starving; all their provisions were gone.

The good man thereupon overhauled the stores on board, a boat was lowered and as much food as could be spared was sent to the crew in distress.

"And what do you think?" said the stewardess. "They were so grateful that they sent us baskets and baskets full of their cargo—because they had nothing else to give—and their cargo was oranges! Now you will have enough and to spare for the rest of the voyage."

"Can God furnish a table in the wilderness?" the murmuring, forgetful Israelites asked of old.

"Can God provide oranges in mid ocean?" the faithless stewardess had asked.

"I know God can," the faithful invalid had declared, "and I know He will, if He thinks it best," and again it had come true.

"According to your faith be it unto you." The stewardess had learned a lesson. She never forgot that day when God thus arranged that ship full of oranges should be brought into the middle of the Atlantic Ocean just to feed one single child of His who trusted Him.—Selected.

NOT CHILD'S PLAY.

Among the beautiful pieces of statuary adorning a famous church is Guido's "Archangel and Devil," symbolizing the victory of right over wrong. In his statue the artist has depicted the attitude of the victorious angel as studied and correct. Not a fold of his garment is disturbed. Not a lock of his hair is ruffled. To look upon him one would imagine that conquering the Devil was the easiest work in the world. It is to this statue that Hawthorne refers in one of his books when he has a certain character say, "The archangel—how fine he looks with his unruffled wings and unhacked sword! No, no—I could have told Guido better."

Anyone who has really had experience with sin could tell Guido better. Conquering the Devil is no child's play. We can scarcely expect to come out of the conflict with "unruffled wings and unhacked sword." The spiritual conquerors have all been hard workers, earnest prayers, unwearied fighters. No one knew this better than the great conqueror who wrote, "Let us not be weary in well-doing."

"Stretch forth thine hand!" But that is just what he was unable to do. His hand was withered. His hand had hung there for years, a rebel to all the commands of the impossible! Yes, but the man obeyed. "He stretched it forth." What he had been unable to do he did at the bidding of the King. Christ's commandments are always accompanied by adequate supplies of grace. His commandments are really inverted promises; every one is a true bond that he Lord will provide the needful power for its fulfillment. When we begin to obey we release the power, and we discover that the requisite ability has been given by the gracious Master who gave the call. Let us, therefore, not fear the decree of the Lord. If "His commandments are exceeding broad," His love is exceeding deep. He will not mock our souls. He will not make us thirst, and then hold the water beyond our reach.—J. H. Jowett.

Give us that calm certainty of truth, that nearness to Thee, that conviction of the reality of life to come, which we shall need to bear us through the troubles of this life.—H. W. Beecher.

OUR PEACE.

Christ is our Peace, our present possession. Even now in this very hour of dire distress, this dark day of misery and ruin, this time of chaos and conflict, Jesus, the Prince of Peace, can reconcile us to God, to ourselves, and to one another. Jesus only is the human soul's safe, secure, serene refuge from all the ills and evils that afflict us. Under His wide, warm, Almighty wings this whole world can find room and rest. In Him we may be quiet from the very fear of evil, for He is the grace-given home of the soul. He is the bright golden center and circle where we may abide forever in pure, perfect peace of mind and heart. He only, in His divine-human personality, is the solid Rock Foundation, on which we build the loveliest, grandest spiritual palace of Christian character, in which this Prince of Peace Himself will deign to dwell to all eternity, making us His guests, spreading the banner of His love over us—all-conquering, triumphant love. What human heart can conceive, what human tongue or pen can tell, the fathomless deeps of that holy calm, that heavenly tranquillity, that sweet and sacred peace, that is the true Christian's priceless possession and privilege, both in this and in the world to come?—V. C. Norcross.

"MOTHER."

And here's a line to Mother,
The best of all the lot,
With a simple little message,
Just a sweet forget me-not,
It's sent to her from some one,
Sealed with a kiss of love,
To wish her joy and comfort
And blessings from above.
May it find her well and happy
As the morn I went away,
May it make her burden lighter
As she works from day to day.
May it chase away the wrinkles
From her apt-to-worry brow,
And keep that smile a-smiling
Till we've finished up this row.
There's a brighter day a-coming
For us, and those back home;
There's ships of Joy and Happiness
To sail us o'er the foam
And sights will be most wonderful
As in glory we meet one another,
But what can be so glorious
As when Sonny meets his Mother.

—Selected.

MARRIED.

Jenkins—Harris.

At the home of Rev. and Mrs. J. B. O'Briant, Rosemary, N. C., 5 o'clock P. M. January 3, 1926, the writer officiating, Mr. S. R. Jenkins and Miss Bertha Harris were united in marriage. The bride and groom are both from Littleton, N. C., and are very popular among a wide circle of friends who are wishing for them many happy days and great success in life. J. B. O'Briant.

Canaan, Denton Charge.—We are indeed pleased with our new pastors, Bros. Carroll and Madison. Brother Madison delivered an able sermon Sunday morning, 10th.

We were very glad to have Brother Braxton, from the High Point College, with us the 10th. He made us a fine talk on the Christian Endeavor Society. We were glad to have you, Brother Braxton. Come again.

Our Sunday school is progressing nicely under our reelected superintendent, Mr. Gallimore. It is wonderful that we can have such a faithful leader. We all appreciate the work he is doing. We also elected other officers: Secretary, Mr. Val Bischer; Class no. 1, Mr. T. J. Ward teacher, Class no. 2, Mr. Otis Ridge, Class no. 3, Mrs. M. H. Hunt, class no. 4, Mrs. S. E. Martin; Class no. 5, Miss Emma Ridge; Class no. 6, Miss Luna Bischer, organist, Miss Emma Ridge.

Our attendance has been small for the last few Sundays, on account of cold weather.

We have Sunday school every Sunday at 10 A. M. and preaching every 2nd and 4th Sunday at 11 A. M.

We will hold our communion service next preaching day.

We are having prayer meeting every 1st and 3rd Sunday.

There will be prayer meeting next 3rd Sunday. Mr. S. E. Martin will conduct the service. We are still holding on to our prayer meeting under the management of our new class leader, Otis Ridge.

We are very sorry that Mr. W. L. Seyton's children have pneumonia; hope for them a speedy recovery.

There was a home-coming day at Mt. Ebal last Sunday. Our pastors were there and had with them Rev. J. L. Trolinger, of the Thomasville First Church, who gave us a wonderful sermon. They also had with them the Carnell quartette from the Thomasville First Church, who gave us some fine music.

We are hoping and praying for a better year. Otis Ridge, Reporter.

"No clouds those regions know,
Realm ever bright and fair,
For sin, the source of mortal woe,
Has never entered there."

"Friendship is the opportunity for service. He has most friends and keeps them most securely whose life most contributes to the good and happiness of others."

A CHRISTIANITY WITHOUT A HOPE.

Miss Raby Burgess.

Bishop Brown confesses to lack of faith in any but a God who is merely materialistic motion, matter, energy or force. Along with his belief in a personal God, he at the same moment threw overboard his belief in immortality. So he tells us. Yet he says he is a Christian. Contrast him with Paul who in his five defenses before ecclesiastical and civil courts reiterated the fact that he is being tried for "the hope of the resurrection." Thus Paul summed up the Christian hope—based on eye-witnesses of Him who in His resurrection "brought life and immortality to light."

It is a pitiable sight and a pitiable plight—an old man on the western shore of life, disclaiming belief in immortality, "without God and without hope in the world."—Selected.

A STOLEN DAUGHTER RECOVERED.

Luke 15.17 18; 19:10.

At Kingston, N. Y., a man disputed with a gipsy chief the possession of a fifteen-year-old girl. The chief insisted that she was his daughter, but the other man had evidence, confirmed by the girl herself, that she was his daughter. It appears that she had suddenly disappeared from her home in St. Louis. Her heartbroken father sought the aid of the police, having heard from the girl's playmates that an old woman had enticed the girl away. After many months, police in an eastern city sent word that a gipsy band there had a girl in it answering the description of his daughter. He hastened to that town, joined the gipsy band and after some time saw the girl and recognized her. He appealed to the police, proved his claim and the girl was turned over to him. Her restoration to her home was due to her father's perseverance and patience. So Christ seeks until He finds the lost. How full of meaning is that word "until!"—Rev. Benj. Schlipf.

THE ONE WHO WENT.

Somebody went away last night, when all was dim and dark,
The hall clock slow, the lamplight low, the fire but a spark,
The chamber chill, the nursery still, a ghostly moon agleam,
In every bed a sleepyhead, in every heart a dream.
Somebody tiptoed softly out, his bundle on his back,
And good and glad and queer and sad the contents of that pack.
The things you did, the things I did, the things we hoped and thought,
The things we oughtn't to have said, the other things we ought;
The smiles we smiled, the sighs we sighed, the little schemes we schemed,
The laughs we laughed, the tears we cried, the little dreams we dreamed,
And all the rest a gaunt, gray guest had gathered in his sack—
The Old Year, the bent year, and he never will come back!

Selected.

WHAT LOVE CAN DO.

Little Robert had been visiting a family of cousins; and though he had been away from home some weeks, he was not anxious to leave the spot where he had been so happy. "I like to stay there," he told Alice, "they have such a beautiful home."

Alice was five years older than Robert, and she did not always pay much attention to what he said, but this remark seemed so odd that she closed the book and stared at him. "Did you say aunt Emma had a beautiful home, Bob Reyson? What a funny idea. It's just a plain little cottage."

Bob looked puzzled and did not reply.

But his sister replied: "And their furniture is really old, and some of the carpets worn out, and they have not nice pictures like ours. What makes you think her house is so beautiful?"

Bob thought for a moment before he answered: "I guess it must be because everybody is so nice to everybody else, and nobody scolds or teases."

At first the older sister smiled, and then the color rose in her cheeks. She saw that her brother was nearer right than herself. A fine house and expensive furniture and pictures on the walls are not the things most beautiful. Love and courtesy and kindness can make the plainest, poorest home beautiful, and the lack of them will spoil a palace.—Afton Free Press.

TIMELY READINGS.

When you have the blues, read Ps. 34.
When you worry, read Matt. 6:19-34.
When you are discouraged, read Isa. 40.
When God seems far away, read Ps. 139.
When you are lonely or fearful, read Ps. 23.
For Jesus' idea of a Christian, read Matt. 5.
When you forget your blessings, read Ps. 103.
When doubts come upon you, try John 7:17.
When your faith needs stirring, read Heb. 11.
When you grow bitter or critical, read 1 Cor. 13.
For James' idea of religion, read James 1:19-27.
When you feel down and out, read Rom. 8:3-39.
For Paul's secret of happiness, read Col. 3:12-17.
When you want courage for your task, read Josh. 1.
When the world seems bigger than God, read Ps. 90.
For Paul's idea of Christianity, read 11 Cor. 5:15-11.
When you want rest and peace, read Matt. 11:25-30.
When you leave home for labor or travel, read Ps. 121.
When you want Christian assurance, read Rom. 8.1-30.
For a great invitation, a great opportunity, read Isa. 55.

—The population of New York City, at the time the New York State census was taken in 1925, was 5,873,356. That is a gain of more than 250,000 in five years.

MRS. W. J. WILLIAMS PASSES TO HER REWARD.

The members of Calvary Church and the eople of South Greensboro have been shock-l and grieved by the death of Sister W. J. Williams. The family is sorely stricken.

Sister Williams was born April 24, 1870. he passed away Sunday evening, January), 1926, at 9:15. She had been sick for about n days, having had influenza, but her con-tion was not considered serious until she eveloped pneumonia three days before she ed.

Before her marriage to Brother W. J. Wil-ms in 1894 she was Jennie Crawford. She as the mother of five children, all of whom e living and are grown. The children are o sons, Levan, of Durant, Okla., and Early, Greensboro, three daughters, Mrs. T. B. ckard, and Misses Cynthia and Helen Wil-ms all of Greensboro. Besides these chil-en she leaves her husband and a great num-r of relatives and friends to grieve and won-r at their loss.

In early life Sister Williams united with e First Baptist Church of Winston-Salem. fter her marriage she transferred her mem-rship to Flat Rock Methodist Protestant hurch with her husband. In 1920 she and r family having moved to Greensboro unit-with Grace Methodist Protestant Church. here she remained a faithful member until e Calvary Methodist Protestant Church was ganized in April, 1924, when she became ch rter member of the new church.

ister Williams was truly a good woman. e fulfilled well the greatest mission assign-to womankind, that of being a loving wife d a devoted mother. She was naturally of quiet and reserved nature so that her great-ss and her goodness did not appear in the ht of public achievement, but in her quiet d earnest devotion to her home and to her urch. Her splendid family of two sons and ree daughters constitute her monument. Her erest in and devotion to her church was ver questioned by her pastor. Her family l her church have suffered a great loss and we are all the richer for having known for a while.

The funeral services was held in the Cal-y Methodist Protestant Church Tuesday ernoon at two o'clock, conducted by the tor, assisted by Dr. A. G. Dixon, and Rev. . Mason of the Baptist Church, after which was buried in the Flat Rock Cemetery. e large congregation and the large and utiful floral offering attested the high es-m in which she was held.

Brother Williams and his family have the p heart sympathy of the pastor, the entire rch, and of a host of friends. May the d of love comfort your hearts. We are l you have learned to trust Him. Now can look to Him who alone knows how bind up the broken heart and heal the inded spirit. Hold on to your Christian e and by and by we shall see those who e gone on before. L. W. Gerringer, Pastor.

IN HONOR OF THE DEAD.

Cain.

Andrew S. Cain was born September 11, 1865, and departed this life January 5, 1926.

In early life he was united in marriage to Miss Claudia Bolton. To this union were born seven children. One preceded the father, dying in infancy. The six living are Mrs. R. C. Loman, Mrs. J. A. Loman, Mrs. F. L. Clapp, Mrs. J. C. Bell, Mrs. C. F. Elliott, one son, Mr. E. B. Cain. Besides the children he leaves 15 grand-children, three sisters, one brother, and his last wife to whom he was married last April. She before her marriage to Mr. Cain was Mrs. Malissa English, she having been maried before. While a young man he professed faith in Christ, and united with the M. E. Church near the Guilford Battle ground. His whole life was spent in Guilford County living in Greensboro and High Point; the last 17 years of his life was spent in High Point. His funeral was conducted by the writer assisted by Rev. Mr. Harvey, pastor of the Wesley Methodist Church. Interment took place in Oakwood cemetery.

We extend to the beeaved ones our deepest sympathy. T. E. Pierce.

Swain.

Annie Elizabeth Swain, born August 7, 1911, died November 20, 1925. She was the oldest daughter of Willie ant Mamie Swain. She leaves behind, father and mother, three brothers, five sisters, two grandfathers and two grandmothers and a host of other relatives and friends to mourn their loss.

She professed faith in Christ a few weeks before her death. She was a kind, obedient child, rendering her service to her parents, brothers and sisters in every way that she could.

She loved to sing the good old songs when about her daily work and was content with what she had.

She was sick only a short time; attended school two days prior to her death; scarlet fever the cause of her sudden and unexpected death.

Her funeral services were conducted at Spring Hill M. P. Church, Rev. Mr. Hilliard paying a beautiful tribute of respect to the deceased. The remains were laid to rest in the church cemetery.

The large congregation of relatives and friends attended the funeral shows the high esteem in which she and the family are held. The grave was covered with flowers given by the Sunday school and her school mates.

The bereaved have our sympathy.

A Neighbor.

Sykes.

Mrs. J. A. Sykes died January 7, 1926. Funeral services conducted at the home January 8th.

The writer assisted by Brother Garner, pastor of Mebane Presbyterian Church, conducted these services, after which the remains were placed in Hebron cemetery.

Sister Sykes was a member of Hebron M. P. Church. She lived to be about 65 years of age. She was an invalid for some time. Her family, friends, and church were dear to her. She leaves her companion, children, and a host of friends to mourn their loss.

The following tribute was written by her son, Chas. Lee Sykes, an attorney of Asheville, N. C., while "Lead Kindly Light" was being sung at the funeral, which shows the esteem in which her memory is held by those who knew her best. B. M. Williams.

Mother dear is gone,
Mother, the sweetest name in every tongue.
Mother, we will ever cherish your sacred memory.
All we are or ever hope to be, we owe to thee.
Mother has gone,
Tho' not far away.
Adieu, dearest of mothers, adieu.

Jasper J. Sykes.

Was born about 82 years ago; died January 9, 1926. Funeral, January 10, conducted by the writer at Chestnut Ridge Church. The remains were then placed to rest in the cemetery there to await the Resurrection Morn.

Brother Sykes was one of the oldest and most faithful members of Chestnut Ridge Church.

Notwithstanding the extreme rough weather, a large congregation met to pay their respects to the memory of our deceased brother.

One of his sons said Brother Sykes had attended more services at Chestnut Ridge than any other person. He was faithful to attend Sunday school as well as church services. By so doing, he set an example which others should follow.

Our older members are rapidly passing away. May God help others to carry on the work which they so nobly began.

May God comfort the bereaved ones.

B. M. Williams.

Wright.

Mr. Thomas Wright died January 7, 1926. Aged about fifty-five years.

He was taken to Shelby hospital, January 1, where he remained until death came.

He leaves a wife and eleven children and several grand children; one sister, Mrs. Lena Champion, and three brothers, Jessie, Burt, and Frank Wright.

He professed faith in Christ about twenty years ago and joined Friendship Church. Sometime after he moved some distance from the church, and could not attend regularly, but from what we can learn he was trying to live right.

Funeral services were held in his home and then the remains were brought to Fallston and laid to rest in Friendship cemetery.

Reporter.

A Good Man Gone.

Arville C. Cecil was born in Davidson County in September, 1865, and died at his home near High Point January 9, 1926. He lived and died in the community of his birth. He

was sick for about three months, and all that physicians and nurses could do for him was done, but last Saturday about 11 A. M. his spirit went back to God who gave it.

He was twice married. The first time to a Miss Hedgecock, and this union was blessed with four children. One of these died in infancy. The living are: Harold A., Flavius R., and Mrs. G. C. Payne. In 1906 his wife died, later, he married Miss Vivian Dicks, of Randolph County. To this union one child was born: Helen Louise, who still survives. He also has three brothers and two sisters living. His brothers: J. E., D. L., and R. L., live in High Point, as does his sister, Mrs. W. T. Kennedy. His other sister, Mrs. I. W. Burton, lives near Thomsville, N. C.

The funeral services were conducted at Pleasant Grove Sunday 2 P. M. by his pastor, assisted by Rev. W. M. Pike, pastor, English St. Church, High Point. The floral offerings were carried by Misses Pope, Katherine Payne, Elda Clark, Della Cecil, Mabel Cecil, and Anetta Payne, Pall bearers were McLean Cecil, Clyde Hedgecock, Earnest Burton, Fred Cecil, Edwin Cecil, Percy Payne, Thomas Shoaf, Lawrence Cecil, and Vent Cecil.

The deceased professed religion and joined Pleasant Grove Church when a young man, and lived a consistent member to the time of his death. His church will miss him, but most of all he will be missed in his home. His good wife has lost an affectionate husband and the little girl a loving father. Our sympathy goes out to all the bereaved family and we pray the Lord's richest benedictions upon each of them. Brother Cecil lived a good Christian life, in his own quiet, unassuming way, and we fully expect to meet him, "in the sweet by and by." The attendance at the funeral was unusually large.

G. L. Reynolds, Pastor.

Ira Thomas Rice.

The oldest of a large family of children of Mr. and Mrs. L. A. Rice, of Gibsonville. Ira was twenty years of age. Was born in Caswell County and moved with his parents several years ago when still a boy to Gibsonville where on August 1, 1925, he was married to Miss Lucy Farrior.

He was taken violently ill several weeks ago with typhoid fever. After a hard-fought battle the indications were that he would recover when brain fever developed and hurried him away at 5 o'clock on the evening of December 20th.

Funeral was held on the evening of the 31st and interment was in Bush Arbor cemetery in Caswell County. Rev. G. H. Hendry, pastor of the Methodist Protestant Church of Gibsonville, of which he was a member, officiated.

Ira was a fine Christian gentleman. The church and kingdom suffered a distinct loss in his death.

To his father and mother, three sisters and two brothers we extend our sympathy May they look to God as their solace and may they "sorrow not as those who have no hope."

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Students are being registered for the fall semester, which begins September 15th. For years we have been looking forward to the time when we would have a college in North Carolina, and now that the dream has been realized we are appealing to all Methodist Protestants and friends of the church to stand by the institution in its first years of existence.

Catalogue and application blank will be forwarded upon application. Those desiring further information should address The President, High Point College, High Point, N. C.

Bennett.

W. S. Bennett was born December 5, 1850; died September 11, 1925, at the age of seventy-four years, nine months, and six days. January 6, 1870, he was married to Sarah E. Smith; to this union were born eight children; five boys and three girls, two boys died when small; and one daughter, Mrs. W. S. Sutton, died in 1916. The other five children together with his wife, survive him. The living children are: Mrs. G. T. Sutton, Mrs. J. B. Bateman, Mr. G. R. Bennett, Mr. B. M. Bennett, and Mr. C. F. Bennett. Surviving also, are twenty-nine grand-children and one great grand child.

In early life he joined the M. E. Church in Guilford county; he later moved his membership to Fairview M. P. Church of which he was a faithful member till the time of his death.

The church has lost a loyal member; the community held him in high esteem and will greatly miss him.

Funeral services were conducted by Rev. S. W. Taylor, assisted by his pastor C. G. Isley. His body was interred in Berea cemetery at Altamahaw-Ossipee to await the resurrection when his immortal spirit shall be clothed with an immortal body. C. G. Isley.

Resolutions of Respects.

Whereas, in the providence of our infinitely good and loving Heavenly Father who makes no mistakes, but doeth all things well, Mr. John Pender, brother of our beloved teacher, has been relieved of suffering and has been removed from our midst into the presence of our Lord and Savior, therefore be it

Resolved, that we, the members of the Men's Baraca Class of the Mebane Methodist Protestant Church of Mebane, N. C., thus express our deep sorrow for the temporary loss, our sympathy for those left behind, and our conviction that we need not sorrow as others who have no hope, for we know whom we have believed and are persuaded that He is able to keep that which we have committed unto Him against that day, therefore, be it further

Resolved that a copy of these resolutions be sent to our teacher, Mr. T. O. Pender, a copy to The Methodist Protestant Herald, and a copy be spread upon the minutes of our class.

Committee,
J. E. Foust,
M. P. Nicholson.

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HIS MISTAKE.

He longed to find the road to fame,
But not a highway bore that name.
He thought to glory there must be
A level path that he should see;
But every road to which he came
Possessed a terrifying name.
He never thought that fame might lurk
Along the dreary path called Work.
He never thought to go and see
What marked the road called Industry.
Because it seemed so rough and high,
He passed the road to Service by.
Yet had he taken either way,
He might have come to fame some day.

—Detroit Free Press.

—More than 20 million motor vehicles were registered in the United States in 1925. Of this total 17,658,491 were passenger automobiles, while the rest were trucks and motorcycles.

Methodist Protestant Herald.

ONE IS YOUR MASTER, EVEN CHRIST. ALL YE ARE BRETHREN.

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J. F. Mc[illegible]och, Editor and Publisher.

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LET THE BIBLE SPEAK FOR ITSELF.

Sometimes the friends of the Bible seem to think that they must defend it by setting up around it the strong walls of high claims concerning its inspiration and authority. And the result often is that those who might otherwise read and study it with ready and responsive minds are repelled at the very beginning.

Is there not a better way? Why not let the Bible speak for itself and win its power over the lives of men now as it did in the beginning, by the sheer worth of its content and the beauty of its teachings? The Bible came into existence because those who read its books found in them the help they needed for the hard task of living; and it never will fully win and finally hold the allegiance of men on any other grounds. It is not because we are told that these are sacred writings that we enjoy them as we do; we rejoice and profit in the Bible because, in the classic phrase, "it finds us." There is no power in doctrines about the Bible to command us: it is the actual value of the book for daily living that gives it place and power with living men now. What we need is not new theories about the Bible but actual contact with it.

This does not mean that we have no positive doctrine about the Christian Scriptures. Quite the contrary. But this doctrine may get into the wrong place and become a menace instead of a help. The best way in which to achieve a true doctrine of inspiration is not to make it a preliminary condition to Bible study, but rather to shape it or ourselves as a result of study. The person who is working earnestly to master the Sermon on the Mount and be mastered by it will have no particular use for any definite dogma concerning its origin or authority; he will be so absorbed and so compelled by the great utterance itself that he will soon be convinced beyond all need of specific doctrines that it originated in a particular form of illumination vouchsafed to Jesus when He was teaching in the villages of Palestine The great passage is its own best warrant. No particular accounting for the authorship of the Psalms is vital to any one who is reading and using these great hymns of faith in God day by day in the business of living.

What the Christian church needs today is more actual reading and study of the Bible by its members and less worry and contention about any theory of inspiration or defense of the Bible books. When the Bible speaks for itself we know that it is for us a gift of God; that is enough.—Zion Herald.

—Miss Pinkie Waugh organized a Junior C. E. Society in Calvary Church last Sunday with six members. She expects to have more and thinks the beginning encouraging.

—Rev. L. W. Gerringer's sermon to young men last Sunday night made a strong argument for right and honorable living. Next Sunday night he is to preach to young women.

—Christian Endeavorers of our various Societies in Greensboro have a banquet or supper together in Grace Church hut tonight.

—We recently published a statement from Dr. Shelton, distinguished scholar of the Methodist Episropal Church, to the effect that there is no way to prove that all parts of the Bible were divinely inspired. Rev. J. F. Dosier has taken up the challenge and in a continued article makes an effort to do what Dr. Sheldon says cannot be done. We believe that Brother Dosier could do it if any one can. We will read with interest his argument in this and next week's Herald.

—Mrs. Holliday, wife of our esteemed brother D. M. Holliday, of Grace Church, died after a lingering illness and was buried last Wednesday near Staley. Rev. Lawrence Little conducted the funeral service.

—Brother J. A. Cox, of Calvary church, has been in with pneumonia for a week. He is reported much better and the anxiety of friends is relieved.

—Mrs. T. C. Bosher was on her way with two little sons to West End M. P. Church last Sunday night, when she was run over by a street car and instantly killed. It is thought that she stumbled and fell in front of the car.

THE ONE WHO WOULDN'T FUSS.

Mrs. Peter Marshall was running some long tucks on her machine, and every time she got to the end of a tuck she stopped to fasten off her thread. And while the machine was silent she kept hearing a little voice below her window, talking in loud, angry tones.

"You are jus' horrid," said the voice, "I don't love you a bit."

And another time: "You are just as ugly an' stupid as you can be—so there!" And about the end of the sixth tuck: "I've a great mind to knock you in the head."

"Dear me—dear me!" exclaimed Mrs. Peter Marshall, "who in the world can this be that Daisy Bell is quarreling with? I must call her in."

But when she put her head out of the window and called, "Daisy—Daisy Bell," a smiling little face looked up through the leafy bushes. "Who is that with you, daughter?" asked the mother.

"Nobody, mother dear, except Peggy-from-Paris," answered Daisy Bell, holding up her best doll. "I have been trying to get up a quarrel with her, but she won't say a word, and you just can't keep on fussing with a body who won't answer back."

"No, thank goodness, you can't," laughed Mrs. Peter Marshall.

Another day the lady was writing a letter on the porch, but this time she was disturbed by the same sounds as before, only today somebody was answering back. Daisy Bell and her brother Wilfred were fussing over a croquet game.

"Come here, daughter, just a minute," said Mrs. Peter Marshall; "I want to ask a favor of you."

The little girl came at once to her mother's side, and listened to something whispered into her small, pink ear. "Will you try it?" asked the mother, kissing Daisy Bell's cheek.

The little croquet-player nodded and ran back to strike her ball. After that there was no more fussing.

Would you like to know what Mrs. Peter Marshall whispered in the small, pink ear? I will tell you: "Try Peggy-from-Paris's plan for not fussing!"—Western Recorder.

IF

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do.
Clothe with life the weak intent;
Let me be the thing I meant.
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.—Selected.

—A lot of people drive as fast as if they were going to the doctor. And some of them are, but don't know it.—Huntington Advertiser.

LUTHER BURBANK, INFIDEL.

According to associated press reports, Mr. Burbank, wizard in horticulture, is, by his own confession, an "infidel in the true sense of the word." He says, "I do not believe what has been served me to believe. I am a doubter, a questioner, a skeptic. When it can be proved to me that there is immortality, that there is resurrection beyond the gates of death, then will I believe. Until then, no." He seems to be an unbeliever of the unbelievers, and will not be convinced until science, on which he appears to rely, leads him to the light. He thinks that there is some great power in the universe but he does not know what it is, or what to call it more than "power." "It may be a conscious mind, and it may not." He does not understand it, and can't, for it is incomprehensible. Yet he seems to imply that this power, whatever it is, is back of the universe, and reponsible for it. All religions, he thinks, must fail. None is perfect nor inspired; and the prophets of religion, not being wise men, must be kept within the bounds of common sense by science. He does not believe in any hereafter, either for the good or the bad. A God that would send any body to hell is repugnant to him; and science disproves the possibility of life after death. And besides, there would not be sufficient room in the universe for the perpetual preservation of human souls, and all other living beings that have been here for their short span." How childish such talk! Jesus!, he says, was an infidel of his age because "he rebelled against the prevailing religion and government." He says that he loves Jesus and his works, and thinks that Jesus has been "outrageously belied."

One cannot but wonder if Burbank has ever tried to find out the truth about the things that he says he does not believe? There is a certain great teacher that stands far in advance of all the world's wisdom—and Mr. Burbank says that he loves this teacher—who said, "If any man will do his will, he shall know of the doctrine." Has Mr. Burbank ever tried this test? He is a scientist, and insists on proof for what he believes. All right, Christ says that he may have it in the realm of religion as well as in the realm of science. "If any man will do his will, he shall know." Mr. Burbank has never had in the scientific world a better opportunity to test his knowledge by proof than he has here. But he has not made this test, or he would not talk like he does.

It is further surprising that one with Mr. Burbank's remarkable mind would rest his unbelief in matters spiritual upon such sandy foundations. He does not belief in the resurrection, he says, because "science disproves reincarnation and life after death." It is true that science does know a great deal about life, and can do a great deal with life; but science has not yet been able to produce life, nor even tell what life is. It knows a great deal about the expressions of life, and can do a great many things with these expressions in their various forms—Mr. Burbank has proved that in many instances—but when it comes to telling what life is in its essence, science is completely baffled; it does not know. If science can not tell what life is, how, then, can science know what life continues to do when it ceases to be active here? This same great teacher said, "Except a grain of corn fall into the ground and dies, it abideth alone." If that grain of corn, by dying, can produce its perfect likeness in the full matured corn, "why should it be thought a thing incredible" that the God—Mr. Burbank would say "power"—who made the corn, and fixed the laws of its reproduction, should bring back to life and to reincarnation those whom he created in his own image and for his glory? Mr. Burbank will not deny that the grain of corn must die in order to live again, and until he can explain that he ought not doubt the resurrection.

Another argument that he makes for his unbelief seems altogether without support in fact and in reason. He refers to Christ as a wonderful psychologist, and presumably thinks that he was a great and good man. But Christ, he says, "was an infidel of his day because he rebelled against the prevailing religion and government." The idea! There is hardly a Sunday school boy or girl to be found any where who does not know that Christ was brought up in the Jewish church by pious Jewish parents; ttat he became a member of the church when he was twelve years of age; and that throughout his earthly life he was a strict observer of the essentials in the Jewish religion. It is true that he found it necessary to correct some of the erroneous teachings of some of the religionists of his day; and this he did unhesitatingly and unsparingly. But he is not an "infidel" because of that, nor untrue to his religion. And, as for the government of his day, his attitude and practice is summed up in his rebuffing answer, made to the Jews who sought to entrap him in his talk: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Further, he says, "I am in love with Christ as a man, and with his works." "This is a hard saying; who can hear it?" If Jesus were only a man, as Mr. Burbank claims, he was the biggest fraud and deceiver that the world has known, and not loveable at all. The idea of hell is repugnant to Mr. Burbank, and yet it is through the teachings of Jesus that we know most about it. Still he says that he loves Jesus. How can this be? Mr. Burbank says also that he is in love with the works of Jesus. What did Jesus say about his works? "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, BELIEVE THE WORK; that ye may know and believe that the Father is in me, and I in him. And again he says, "The works that I do in my Father's name, THEY BEAR WITNESS OF ME." The works of Jesus, he says, are his "Witnesses" to his claims. And his claims are that he is the Son of God, the God-Man, and that his mission in the world is to save the world, and bring it back redeemed to God. How Mr. Burbank can love Jesus and his works, and still be an infidel is difficult to understand. If Jesus is lovable, then he must be every thing that he claimed to be. By the very nature of the case, this must be so; and if Mr. Burbank will carry his statement to its logical conclusion, he must make this admission.

In his sphere, Mr. Burbank is a very remarkable man, but when he gets into the sphere of the spiritual, and talks his doubts about the eternal verities of God, he gets his feet on sandy foundations, as does every other one who tries to find justification for his infidelity to God and to his truth. If all such men would try as hard to know the truth as they seem to try to justify their position in not believing, they would find the truth, and the truth would make them free.

S. W. Taylor.

THE INSPIRATION OF THE BIBLE. 1.

This is a big subject if one were to attempt to notice all of the half-baked theories and quibbles of those who deny its inspiration. Those persons who deny the Divine insuppose them to be. Disclose the fact that they are not as well acquainted with the Bible as they are with what they call science. They disclose the fact that they are not as well acquainted with the Bible as one would suppose them to be. Disclosethe fact that they have read little or none of the great mass of literature on the other side. Write, or speak, much in disparagment of theology and theologians, showing themselves to be "blissfully ignorant" of both. They make sweeping statements that are not true; such as; "No well-informed person believes in hell." "No well-informed person believes in the creation account as given in Genesis." "All well-informed persons believe in evolution." "No well-informed person believes in miracles." "No well-informed person believes in the planary inspiration of the Bible." "No well-informed persons believe in the personal return of Jesus Christ." These are a few samples of the sweeping statements often met with in books and articles in the magazines and papers, which are utterly false and misleading. What can be the object in making such statements? Isn't ignorance, or something worse? Or have such persons become so obsessed with their own theories that they are rendered incapable of sound reasoning? When a person says "all scientists of all kinds, believe in evolution," as a certain Ph. D. did to the writer, he's beside the facts. We simply referred him to Prof. Virchow, and others, later. I do not know whether he did not know, or whether he thought I did not know. In either case the facts were against him. As to belief in hell, miracles, plenary inspiration of the Bible, the personal return of Jesus Christ—to say that no well-informed person any longer believes in these, is to show one's ignorance, orsomething worse.

Now to get back to the subject: if all of the Bible is not inspired, why do not those men and woman who deny its full inspiration tell us just what part, or parts, are inspired, and what are not? This they never do. The truth is, some of them do not believe that any of it is inspired, in any miraculous, or Divine, sense. No more inspired than Shakespeare, Milton, Bacon, Locke, &c.

his is the contention of James Freeman arke and others. So they are all the way om no real Divine, miraculous, inspiration, scrappy, partial, inspiration, that carries authority, and amounts to nothing, leaving ery one to make his own Bible, inasmuch as ey fail to separate the ,wheat from the aff. They cast doubt and question upon the hole thing, leaving us no "sure word of ophecy," and like Solomon's "strange oman," who "wipeth her mouth, and saith, have done no wickedness," though they erthrow the faith of thousands.

It has been said by some, as an objection believing all the bible, that if you require me to believe all of the Bible, they will t believe any of it. This may be so in some ceptional cases. But suppose it is, must we pen-knife" the Bible to suit some skeptic? he can't believe, that's his misfortune. here's no way to force him to believe, if e would. But it is passing strange that pers who contend for an uninspired, or parly, inspired, Bible, cannot see that to ve the average person the Bible, and say Take this book and read it. We used to ink it inspired by God Almighty, but our ise men and scholars have found this to a mistake. There's some truth in it, but great deal of error." Can't any one see at any sensible, thinking person would ink, if he did not say so, "Well, if that the case, I have no time to fool with it." If part of it is untrue, perhaps it all is,— ow am I to know the true from the false?"

The truth is, such a Bible carries no authority. Human reason is made supreme. uch a conception of the Bible is Rationalm, pure and simple. Is evangelical Christanity going to surrender to this pernicious, adly error? If so, it had just as well write Ichabod" on its doors, and quit. Whoever new of a modernist, a Rationalist, to be soul-winner? Whoever knew of a great vangelist, a great preacher of the Word, om John Wesley to the present, that did t believe in the full Divine inspiration of ie Bible? Such men as Chas. G. Finney wight L. Moody, R. A. Torrey, Sam. P. nes, Chas. W. Spurgeon, Billy Sunday, Mr. am, R. A. Pearson, and scores and scores others. Who ever knew of a modernist to a pioneer, pushing his way into the junles of Africa, the South sea Islands, among avages and cannibals, as David Livingstone nd John G. Patton, and many others? No ne—and it never will be known. These misonaries are preachers and teachers of the ord and not "criticizers." Jesus said, "Go nto all the world and preach"—not to criticise. So did Paul to Timothy, "Preach the ord"—not to criticise. The original word anslated "preach," meant to cry as a erald, one whose business it was to call the ssemblies together, similar to our court-criers o criticism in this, but to announce a fact o, to preach the word is to announce, or eclare, the word, and not to criticise it. So does not suit the one who does not believe a fully inspired Bible to push out among nnibals and savages, with his criticisms, ultfindings, etc., until some real herald of the cross has preceded him and prepared the soil for him to "sow-tares." Or cuckoo- like, after some one else has made a good nest, by hardships of various kinds, and exposing himself to many dangers to life and limb, this "criticiser" does not scruple to take possession, if he can, forgetting, or ignoring, the command, "Thou shalt not steal." So we ask again, "Whoever knew of a person who does not believe in a fully inspired Bible to be a soul-winner, or a revivalist? Who are the men that are stirring the world to-day, religiously, where any stirring is done? Men who believe the Bible, and believe it intensely. The revival of the 18th century, initiated by the Wesleys and Whitefield, turned back the tide of infidelity in England, and ushered in a new day there. So of America, the early Methodist preachers under Bishop Asbury did a like work here, as the Wesleys and their co-laborers did in England. Again, we say, whoever knew a Unitarian, a higher critic, a modernist, to lead anyone to repentance, to salvation? Whenever one loses faith in the integrity and authority of God's word, he "grieves" the Spirit of God, and God departs from him as from Samson, and he becomes "weak like other men." So, when we as a church, or Protestantism as whole, depart from the faith of our fathers, as regards the inspiration of the Bible, we had just as well call in our missionaries, shut up our churches and quit, so far as saving souls is concerned. True, we might continue to spend much money on fine church houses—pagans have done this—pipe organs, surpliced choirs, and various "programmes," etc and etc ad inifinitum, but the people would continue to live in worldliness and sin, and go down to perdition. It is not an unreasonable supposition that there is such an unprecedented amount of crime at the present time, is because so many have thrown the Bible on the scrap-heap, and with this goes all belief in a future life, rewards, punishments—Divine retribution—a "judgment to come." So every fellow does "as seems good in his own eyes"—to him. So as a result, we see the Sabbath, the marriage relation, the value of human life, the right to property,, largely ignored and trampled on. So as a result we see a generation of reckless, dare-devil, God- defying persons. "Neither fear God nor regard man." Driven by the devil into all kinds of reckless, dare devil crime, as completely as the swine were driven into the lake. We are "sowing the wind and reaping the whirlwind," Paul said that in "the last days perilous times should come." And Jesus said ',iniquity should abound."

That there should be false teachers and false Christs, and lead many astray, and so did the apostle Peter. That there should "come scoffers walking after their own lusts," denying the return of the Lord Jesus. And Jesus said, "Nevertheless when the Son of man cometh shall he find faith on the earth."

J. F. Dosier.

n

WOMAN'S RIGHT TO SMOKE.

Will. H. Brown.

While some women are arguing that they have a right to smoke—just as much right as the men—they are not convincing even the male smokers that it is right for them to do so. The Rock Island Argus says: "There is a mannishness about a woman's cigarette smoking that doesn't set well with the male."

Ninety girls in the Ohio State University, when questioned as to why they smoked, replied: "We have just as much right to smoke as the boys." The Ann Arbor Times-News comments upon this as follows: "Their logic is wholly sound. They have the right. The only question is whether it's a right worth using. Once a sculptor spent long years making the figure of a monkey. After he had finished the work he gazed upon it in disgust, saying: 'I could just as easily have made the figure of a man.'"

All smokers, male or female, could just as easily spend their time and money in doing something worth while, instead of polluting pure air, weakening mind and body, and making themselves look like the "last rose of summer."

By the way, Dr. R. Horstatter, the noted Vienna physician, says that the use of cigarettes by women is damaging to facial beauty; that the features usually become much sharper, the corners of the lips prematurely wrinkled, that the lower lip shows a tendency to stick out, and that the lips lose their color and become very pale.

Dr. E. L. Fish, medical director of the New York Life Institute, says: "Working indoors all day, dancing all night, SMOKING CIGARETTES and failing to take healthy exercise, is shortening the lives of women between the ages of 15 and 32. The death rate from tuberculosis between the ages of 15 and 20 has increased 60 percent."

HOPE FOR HUMAN SOCIETY.

Education, Civilization, Religion—Especially Christianity—Should Surely Get Us Somewhere.

By Luther K. Long.

I am reading with very great interest Henry G Wells' "The Outline of History." The author has a large view and a strong grasp of his subject. His remarks on the world situation at the time of Alexander the Great are very impressive.

Stories concerning Philip and Olympias—father and mother of Alexander—and several other prominent people of those times, are related. Following that, Mr. Wells goes on to say:

"These stories have to be told because history cannot be understood without them. Here was the great world of men between India and the Adriatic ready for union, ready as it had never been before, for a unifying control. Here was the wide order of the Persian empire with its roads, its posts, its general peace and prosperity, ripe for the fertilizing influence of the Greek mind. And these stories display the quality of the human beings to whom those great opportunities came. Here was this Philip who was a very great and noble man, and yet he was drunken, he could keep no order in his household. Here was Alexander in many ways gifted above any man of his time, and he was vain, sus-

picious, and passionate, with a mind set awry by his mother.

"We are beginning to understand something of what the world might be, something of what our race might become, were it not for our still raw humanity. It is barely a matter of seventy generations between ourselves and Alexander; and between ourselves and the savage hunters, our ancestors, who charred their food in the embers or ate it raw, intervene some four or five hundred generations. There is not much scope for the modification of a species in four or five hundred generations. Make men and women only sufficiently jealous or fearful or drunken or angry, and the hot red eyes of the cave-men will glare out at us today. We have writing and teaching, science and power; we have tamed the beasts and schooled the lightning; but we are only shambling toward the light. We have tamed and bred the beasts, but we have still to tame and breed ourselves."

Does all this seem very discouraging? Yes, and no. Yes, if we are to continue along the same old lines and in the same old way. No, if we are to make free use of the newer light and of the forces that are becoming more fully understood, and which are found to be at our service.

It is true as Mr. Wells concludes—"We have tamed and bred the beasts, but we have still to tame and breed ourselves."

But can we tame and breed ourselves? Most assuredly we can, if we study and apply the facts and laws of Heredity as they are ably set forth in "The Fruit of the Family Tree," by Wiggam—and in the writings of other scholars.

The Interdenominational Student Conference—held in Evanston, Illinois, from December 29 to January 1—took significant action on this matter. Here is the report of it:

"Resolved, that the interdenominational student conference go on record as favoring the adoption by our country and the church of a modified program of eugenics, consisting of these recommendations:

"1. The legalizing of the dissemination of information concerning contraception, or birth control.

"2. By means of segregation and sterilization, progressively eliminate those who are, by heredity, mentally unfit.

"We believe that these recommendations are in accord with the spirit of Jesus, who came that we might have abundant life, which means the possibility of everyone living up to the best and fullest of his powers and not a flooding of the country with vastly superffuous numbers of undereducated and underfed children who have an exceedingly small chance of becoming anything but economic and social burdens."

We can also control our own conduct—wisely regulating our individual and social relations—if we cultivate and increase and make use of the Intelligence with which we are endowed. Profesor James Harvey Robinson and others are contributing in a splendid way to the understanding of the human mind. We may believe that—as they understand themselves and their fellow-men better—men will cooperate more perfectly in bringing to pass better individual and social conduct.

Above all, we have the life, teaching and spirit of Jesus Christ. His philospohy of God, of men, of life, has not been exhausted. His power to save and to upbuild is with us today. Taking his teaching seriously, yielding to his spirit, living in harmony with his will, there is no end to the improvement that will be made in human affairs. Recognizing the authority of Jesus let us hear again with interest and obey with devotion the words of the Great Commission:

"Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

THE DOXOLOGY TO THE LORD'S PRAYER.

Rev. W. A. Ledford.

The Long Meter Doxology written by Bishop Ken near the close of the seventeenth century, has met with such universal favor and occupied such a large place in the minds and hearts of Christians, till it is almost startling to the common mind to suggest that there is another doxology in existence. Yet 'most all commentators refer to the portion of the Lord's Prayer following the petitions as the doxology, which is "a hymn of praise and honor to God." It reads thus, "For thine is the kingdom, and the power and the glory, for ever. Amen." And is a most appropriate ending for this matchless prayer.

The American Standard Version of the Bible does not contain the doxology as found in Matthew 6:13 in the King James Version, nor is it found in Luke in any translation. The majority of modern scholars omit it, who regard it an interpolation by some pious Jew, deriving it from the use of the Liturgies of the Early Church. The principal arguments against it having a place in the canonical scriptures is its absence in Luke, from the four oldest uncial and five oldest cursive manuscripts: it is neither found in the Latin and Coptic Versions, nor in any of the citations of the Latin Fathers. On the contrary it is in perfect harmony with all scriptural teachings: has been a part of the liturgy of the Church from almost the days of the Apostles themselves and worthy of the place it has occupied in the devotional life of the Church during her long and honored history!

The doxology to the Lord's Prayer is more than a courteous, affectionate ending such as we attach to our letters. It is far more than any pious, solemn "Good-bye" when the best of friends part. It is more nearly like the peroration of an oration, when the salient points are summed up and the main arguments are enforced. God is attributed with a Kingdom, Power, and Glory that are imperishable. They are surrounded with an atmosphere of immortality. These forming a marked contrast with the changing kingdoms of this world, whose rulers have such limited powers, and whose glory is mostly wanting. The closing Amen, meaning "so be it" or in modern parlance, "all right," is more than a willingness for God to have the Kingdom, Power, and the Glory; it is, yea, a deep satisfaction and a special delight for God to have them now and for eternity. The pious souls will continue to repeat these closing lines of the time honored Lord's Prayer frequently, reverently and fervently regardless of what others may do. The intrinsic worth of the doxology to the Lord's Prayer will save it from perishing from the earh.

IN MEMORIAM.

We, the members of the Woman's Home and Foreign Missionary Society of the M. P. Church of Winston-Salem, wish to offer a tribute of love and esteem to the memory of our dear sister, Mrs. Mary Murphy Hauser, wife of R. N. Hauser, who died November 25, 1925.

Whereas it has pleased our Heavenly Father in His love and tender mercy to remove from our midst our esteemed and loyal member who was ever willing and ready to promote the work of her Master and who leaves with us sweet memories of her beautiful life and Christian character; while we shall indeed miss her presence and cheerful smile, we feel our loss is her eternal gain.

Therefore, be it resolved:—

First: That in her death we have lost a true friend and co-worker in Christ.

Second: That we extend our deepest sympathy to the bereaved family and commend them to the care and keeping of One who doeth all things well.

Third: That copies of these resolutions be sent to the family, be recorded in the minutes of the Missionary Society, and be published in the church paper and Missionary Record.

Mrs. O. W. Hanner,
Mrs. H. G. Paschal.
Mrs. W. N. Pegram,
Committee.

FROM THE JAPAN TIMES.

The following, received from Rev. Dr. L. Layman, Nagoya, Japan, is an editorial from the largest newspaper, printed in English, owned and controlled by Japanese, in Japan. It is supposed to reflect the ideas of the Government. The occasion of the editorial is the presence of Dr. John R. Mott on his 7th visit to these shores. "Dr. Mott's present visit on these shores is especially interesting, indeed gratifying, as it is in response to the invitation of the National Christian Council of Japan, which wishes to have his opinoion on the questions of the service that the Japanese Christians may render to the world, and of services the world's Christians may render to Japan.

We have no doubt that Dr. Mott has liberally benefited his hosts with valuable counsel, so that the Japanese delegates to the World Christian Evangelization Congress at Jerusalem in 1927 may know what to say and how to act. For our part, we take the present opportunity to put on record our view, as a non-Christian independent observer, of what Christianity and Christians have done to this country.

It is common enough to say that Japan

as won her present place in the world through er prowess at arms, as if mankind had no riterion for judging the greatness of a peole but the brute instinct to kill each other. No, that is not the only criterion, nor yet he main criterion. There is a higher standard ndeed, the highest standard, namely the qualty of civilization. What is it that has given apan her present civilization?

It may be claimed that Japan has had centuries of oriental civilization, that has prepared her to rise to a higher plane of humanity nd enlightenment.

But no amount of sophistry will hide the act that it is the Christian workers and hristian civilization that have lifted Japan bove the darkess of old ideas and backward ustoms, and put her on the path of progress nd higher culture.

Modern Japan may have been an apt pupil: ut she has had her days of tutelage, and her utors have been neither Buddhists nor Confucianists, but the Christians with their Christan civilization.

Thirty years ago we had extraterritoriality emoved not because we had our own enlightned judiciary system, but because we won eart and soul into mastering and adopting e Christian system and ideas of justice.

We are today received to all practical urposes, (except alas, in immigration question) as equals in the most advanced centers f the world's civilization, and that not beause we are the descendents of people of e highest bravery, with a noble code of chivry, but because we have succeeded in assimlating the Christian standard of ethics and orality as well as Christian good manners. et us ask who it was that taught us in this ruggle for uplift in our selves. The answer perfectly simple. The Christians and Christan ideas of love, humanity, justice and proriety, therefore, Christianity. Japanese hristians professing their belief in the Bible, nd going to churches may not be very large: ut the Japanese men and women who think good Christians do without knowing it, nd are propagating and acting up to Christan ideas are innumerable. In fact it may be id, without exaggeration, that if Christiany as a religion be making but a slow proess in Japan, the Christian ideas may be id to have already conquered the country. Take the Christian festival, for instance. is fast becoming a national institution, the additional idea of celebrating the anniverry of the birth of the Lord of Peace appealg strongly to the Japanese sentiment. In okyo, at all events, the Christmas season s become one of rejoicing and fraternity r take fiction and magazine and newspaper rticles for popular reading in Japan, one nnot help being astonished to see to what ttent their writers are guided by Christian eas. For this Christian conquest, of which e are not ashamed, we must admit that we ve it to Christian workers, foreign and Japese, especially workers like those who are presented by our great visitor, now in our idst. We sometimes think that these workrs would be more welcome to us and accomsh more if they did not talk so exclusively religious topics. None the less we cannot deny that they are doing us a world of good. These are our plain but frank words of welcome to Dr. Mott." Fred C. Klein.

Asheboro.—While there has not been a death in our membership here since conference, yet a number of our people have been called upon to give up loved ones. On December 18, Mr. M. L. Winningham, father of our A. R. Winingham who at present is living in Florida, passed to his reward at the age of sixty-six years and the funeral was conducted by the writer assisted by Rev. C. H. Hill at Giles' Chapel on Sunday, December 20.

On January 18, Mrs. Z. A. Lewallen, grandmother of Miss Beatrice Lewallen and mother of Mrs. H. S. B. Thompson, was called home at the age of 82 years. The funeral was held from our church on January 20 and was conducted by the writer, assisted by other ministers of the town. Mrs. Lewallen held her church membership at New Union Church on Richland Circuit and was an excellent woman.

On January 18, Brother Colvin McCain, brotherinlaw of our brother J. S. Ridge, fell from the running board of an automobile and was killed. The funeral was held at Charlotte M. P. Church on January 20th and was conducted by Brother C. H. Hill, the pastor.

On January 21, Mrs. David C. Stanley half sister of our brother R. D. Lowdermilk, fell asleep in Christ and was buried the following day at Flag Springs M. P. Church, the writer holding the service.

Recently, Mr. Robert Walker, of the western part of the county, father of Mrs. H. W. Ferree of our church, died at an advanced age. We sympathize with all of these who have been called upon to give up loved ones.

Attendance at all the services except the Wednesday evening prayer meeting continues good. At the prayer meeting this week we are to discuss the question, How the church may reach the community to a larger extent. With apologies to Grace Church we are dividing the people into two classes, old and young, and will see who can muster the largest number.

Next Sunday has been set aside as Annual Conference Day and we are hoping to raise a good deal of our Annual Conference Budget.

It has been decided that the regular monthly business meeting of the church will be held on Tuesday night after each first Sunday. The one held last month was very helpful.

The carpet and pews have not yet been put in our church but sentiment is getting very strong for them now, so we are hoping to have something to report along this line before long.

Some of the brethren are handling two of the thousand dollar notes for the college this week and an effort will be made to collect all the old pledges.

Miss Cleon Holden, one of the younger members of our church, who has been critically ill in the High Point hospital is somewhat improved. J. E. Pritchard.

Gilburg.—On Sunday, January 24, our pastor, Rev. M. P. Chambliss, drove about sixty miles in spite of the cold to preach to us. The sermon was greatly enjoyed although it was cold and the crowd small.

Miss Virginia Gurley and Miss Lerry were visitors from Chase City, Va. We were glad to welcome them and wish for them to hurry and come again.

Last November we raised a Thank's Offering for the Children's Home. The money was turned over to J. B. Satterwhite. The report had not come out in the paper until just a few weeks ago signed, "J. B. Satterwhite $15." We are in hope that it was meant for the church.

We are still trying to have Sunday school in spite of the small crowds we have and the bad weather we have, too. We all will be glad when our pastor finishes at the Seminary so that he can be with us more and help us develop a better Sunday school.

Alma Poythess, Reporter.

Asheville.—Our reporter has been keeping you all informed of the progress of the work here. There are discouragements to be sure, and yet enough encouragements to offset them and to keep us pressing on. So, we thank God and take courage.

For some weeks we have been working on organizing the men of the church into a Brotherhood. We are to have another meetin to-morrow (Tuesday) night at the parsonage when the nominating committee will report, and the organization set in motion. We are hoping and expecting great things when the men once they get started.

A Sunday School Council was perfected last month. The meeting of the Council held last week was helpful. Some rearrangement of classes is going to mean a great deal to us. Because of the over-crowded condition of the Sunday school two of the classes will meet hereafter in the parsonage. Sentiment is crystalizing for the enlargement of our Sunday school space. It is proposed to build out to the limits of our lot, and to add another story to that part of the building. This will about triple our space. More about this later.

Chapel Hill, Davidson Ct.—Brother Ridge preached for us the 3rd Sunday in January a good sermon.

We have not organized Sunday school yet; today was set to try again. But it was so bad no one went that I know of. We have had no prayer meeting in some time; the weather has been unfavorable so it seems we have gone into winter quarters. Hope both Sunday school and prayer meeting will get started soon. They have the arbor done, only a little work to do on the pulpit yet. It looks nice and we are well pleased with it. We Chapel people thank everyone that gave money to help. Mr. Thomas Hall was the foreman in the work. They want to seat it some time. It makes us feel like Chapel will live on for years to come.

Our pastor, Brother Ridge, gave three days' work. The people came in and helped; had plenty of help 'most all the time.

Mrs. Columbas Loflin fell three months ago and has not walked since; but can sit up some. Lizzie Cranford.

CHILDREN'S HOME.

Mt. Pleasant, Mt. Pleasant Charge, $3.10; Union Grove, Forsyth, $9.75; Maple Springs, Forsyth, $2.41; Salem Church, Saxapahaw, $1.31; Mrs. W. C. Lassiter, Madison, N. C., $5; Mrs. Elizabeth Gibson, Sturgis, Mich., $40; C. E. Society, Tiffin Ohio, $8; Mr. and Mrs. O. D. Hatfield, Creswell, $5; Rock Creek, Alamance, $4; James Braswell, Kannapolis, $2.50; Rehoboth, Creswell, .73; W. H. Layton, Burlington, $5; Mrs. W. H. Layton, Burlington, $1.

Sunday Schools:

Mizpah, Haw River, $2; First Church, Winston, $10.11; First Church, Concord, $25; First Church, Thomasville, $7.16; First Church, Charlotte, $11.68; Shiloh, N. Davidson, $3.12; Roberta, $2; Bethesda, Halifax, $4.05; Mitchell's Grove, Guilford, $2.80; Birth Day Offerings, Pleasant Hill, Spring Church, $6.20; Mebane, $9.40; North Baltimore, Baltimore Md., White Gifts, $5; Hickory Grove, Guilford, $1.50.

How many readers of the Herald know a Sunday school among us that makes a monthly contribution equaling a certain amount? Are there not other Sunday schools who can and will do as well? E. G. Lowdermilk, Supt.

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION.

Birmingham Convention—April 12-19, '26.

Every four years the hosts of Sunday school workers and leaders in Religious Education hold a great inspirational convention and educational conference.

The next quadrennial convention of the International Council of Religous Education will be in Birmingham, April 12-19, 1926. It will be a most significent gathering, inamuch as it will be the first convention held by the International Council since the merger of the thirty-five Protestant Denominations and the Inernational Sunday school Association.

For the first time, every denomination in the International Council is actively behind the convention and earnestly working for a large attendance. Likewise, the fifty-four state and provincial councils in the United States and Canada are all planning on large delegations, in order that the value of the convention may directly help the local communities put on stronger and better programs.

The International Convention is the great rally of Protestant workers interested in the teaching ministry of the church. It divides itself into two principal activities. First, the inspirational meetings, which everyone attends, where one listens to the inspiriational messages of America's leading religious educationalists. These sessions stir the soul to greater activity and fill the listeners with a real appreciation of the task of the church in advancing the teaching ministry of Jesus Christ. Secondly, and perhaps even more important, are the twenty or more educational conferences, meeting every modern phase of religious education and need, including workers' conference for teachers of children, young people and adults, leadership training, week day education, vacation church schools, church school administration, architecture, missionary education, educational evangelism, publicity, pageantry, art, and many others.

These educational conferences afford church leaders a direct contact with the outstanding national experts of denominational and interdenominational agencies. Here one may receive specific, constructive help on one's own problems, arrange for personal conferences, and also learn what others elsewhere are doing in various fields of Christian teaching.

Who Can Come.

Everyone sincerely interested in the Christian training of childhood and youth and the problems of adult education may come. No one is barred from attending this convention The only qualification is a real desire to know more of the latest teaching methods and modern ways of administering and promoting religious education.

What It Costs.

Birmingham, Alabama, is located in the south central part of the United States. Reduced railroads rates of one and one-half the regular round trip fare will prevail. Special trains have been scheduled.

The registration fee is $3.50. Entertainmet and lodging can be had for a nominal sum either in private homes or in moderate priced hotels. Extensive arrangements have been perfected for thousands who will come by auto and live in the mountain camp sites provided around Birmingham.

How To Register.

Those desiring to register as a delegate for the convention will write Rev. E. A. Sexsmith, D. D., 516 N. Charles St., Baltimore, Md., enclosing the registration fee of $3.50, upon the receipt of which will be mailed you a certificate which entitles you to the privileges of the convention. Any further information will be gladly fursished by writing the above address.

As only a limited number of delegates have been allotted to the Methodist Protestant Church, you are requested to register as early as possible. In case a delegate is registered and finds he cannot attend the convention, fee will cheerfully be refunded at any time before March 1, 1926.

Young People's Conference.

Under the leadership of Doctor P. R. Hayward, Director of Young People's work of the International Council of Religious Education, a three-day session for young people will be held in Birmingham, Friday, Saturday, and Sunday, April 16, 17, and 18, 1926. It is expected that several thousand outstanding young people of high school and college age will be present to discuss their own problems and seek to find their solution.

The registration fee is only one dollar and a half to those who attend the three days. The regular registration fee of $3.50 will admit all young people's delegates to the conference likewise. E. A. Sexsmith.

Rev. N. G. Betrea's Mail Direction For Trip.

Mail reaching New York before Feb. 12th, Address N. G. Bethea, Passenger, S. S. Republic, cpo. F. Moroli & Co. 77 Via del Tritone, Rome, Italy.

WESTERN MARYLAND COLLEGE—ANNOUNCEMENT.

I take great pleasure in announceing t successful coselusion of the Campaign raise $375.000 in subscriptions for Weste Maryland College. This means that we sh secure the appropriation of $125,000 from t State of Maryland for a new Building, a that we shall also secure the Rockfeller gi of $125,000 for Endowment. The Rockfell gift was conditioned on the college rai $375,000 for Endowment; makisg a total, i cluding their gift, of $500,000 for the Endo ment Fund of Western Maryland Colleg Through the successful conclusion of th campaign $625,000 will be added to the r sources of this institution.

In order to bring the campaign to a succes ful conclusion, I have personally assumed $ ooo, with the hope that I could secure th amount from the churches and individuals. number of the churches of the Maryland Co ference have not yet subscribed to this ca paign. It is my hope that they will do so, f in this confidence the campaign was broug to a successful ending.

I want to thank the many friends of t college for their splendid co-operation in ma ing possible this fine achievement. No mo loyal people ever followed any leadership any movement than have followed the flag this great struggle. These friends are maki possible a Greater Western Maryland C lege. To our friends in the churches we e pecially tender our sincere thanks.

A. N. Ward, President.

1915—A NOTABLE DECADE—1925.

One of the most momentous decades history has just come to a close. During t past ten years almost every social organis even to the basic family, felt the impa and impulse of change. Centuries hence h torians will be turning back to this deca to explore the period in which the course human affairs was radically altered, or find the points where the promise of chan still to first appeared. No soci l orga ization has felt the pains of reconstructi during these ten years with more force th has the Christian church.

Church and State.

It had been the delusion of protestanti since Luther, and of American protestanti since the pilgrim fathers, that the issue tween church and state had been settl with mutual liberty. The church in its o compartment; the state in its own compa ment; neither transgressing—this was tradition. "The things of Caesar and things of God." Americans have carried litical campaigns in the virtue of that t dition. The decennial cycle just closed seen the emergence of new convictions the part of many Christian communions the light of which this tradition, alw poorly founded, can hardly survive. T things of God have become too inclusive the things of Caesar an unquestion in any realm of human inter the awakened issue.

From 1915 to 1925 has

decade of the world war. Europe and the colonial parts of Asia and Africa were embroiled in the war when the decade opened; Germany is being readmitted to the family of the nations and an active process of appeasement has just begun as it closes American churches began the decade praying for peace, they close it praying for peace; but they have spent most of the ten years readjusting themselves to the astonishing fact that after nineteen centuries of Christian influence war is still as gloriously intrenched in the social scheme as in the days of Caesar. Because modern war has become a thing of peoples rather than of armies, the relation of the churches to war is felt as a problem of more importance than at any previous time. In America, as in all the other countries involved in the late war, this relation proved to be, in the main, an uncritical support of aid in recruiting, rationing, financing, and the creation and maintenance of community morale.

War reaction has swept the churches as much as any of our social organisms; perhaps more than most. The fate of the Wilsonian ideals at Versailles began the process of disillusionment. The fourteen points and kindred expressions had furnished the intellectual basis for American support of the war; the crass realities of the treaty jarred many churchmen into first asking whether they had been deceived into serving at a sorry shrine. The treaty was signed in 1919; the American reaction came in time to register at the election in 1920; by 1921 the first voices were heard declaring that the churches had been fooled in the ideals which furnished motives and justification for blessing their nation in its participation in the great slaughter. It is probable that a majority of churchmen, faced with the choice of 1917 again, would follow substantially the course they then adopted. But at least a minority has been developed strong enough to make the issue of the relation of the church to the state when the state again devotes itself to making war, one of compelling importance.

The Church and Industry.

Within ten years the church has begun to interfere actively and on a national scale in the processes of industry. By that, it is meant that the recognition of the responsibility of the church in this field is wholly a developement of the cycle under review. The prophets began to prophesy as far back as the time of Kingsley and Maurice. The present attitude of the American churches grows directly out of the fearless preaching of Rauschenbausch and Ward which began twenty and more years ago. But it has been nevertheless, the passing decade which has seen the triumph of the truth that the churches are involved in the ethical implications of the conditions under which all men earn their livelihood.

The general acceptance of this fact is to be seen in the increase of organizations devoted to securing facts and passing them on to the churches, or to bringing the weight of church sentiment to focus on industrial abuses. In the federal council, the commission on the church and social service has carefully been moving toward a position of influence during the decade. Perhaps the department of research and education of the same body has been even more successful in making its presence felt in connecting the churches with this field of dispute. Most of the protestant denominations have founded societies, boards, or departments of boards, which are dedicated to serve in this realm.

Political and Social Issues.

Even more striking has been the growth of a concern for the just regulation of political and social issues. This, too, has been in large measure a developement of the decade. In the case of prohibition, of course, this is not so. National prohibition came during the decade largely because of the attention which the churches had given the issue in previous decades. But the decade deserves remembrance because of the spread of the interests of the church from a social issue of not more than national dimensions—when the decade opened not even that—to a number of issues of world-encircling importance.

The churches are still interested in protecting the nation from disintegration fostered by the commercialized liquor traffic. But they have other social and political issues of equal importance, some of which are leading them into unexplored regions. They are interested vitally in the organization of an international order which shall make for peace. The manner in which the churches have taken up the issue presented by the exclusion of orientals under the immigration law is another evidence of an increasing interest in social and political matters. Brotherhood and good will have had a sorry time in some parts because of the activities of the K. K. K. By far too many congregations and preachers have been swept into this orgy of intolerance to allow us to cherish an easy optimism as to the soundness of the church's moral understanding. But this much, at least, can be said: if many churches tried to close their eyes to the ethical menace of the klan while it was powerful, no denomination—unless it may have been one of the bodies so small as to escape general notice—gave the klan official approval; and almost all the churches are recovering their poise and so hastening the passing of this order.

The Christian Message.

Of more importance has been the change in attitude toward the content of the Christian message, particularly as it is shown in the rise of a militant fundamentalism, and of a new attitude toward missions. The basic problem is the old one of authority. The issue has become critical now because for the first time it is generally perceived that this is the issue. The fundamentalists have rallied around a conception of authority which every day grows more untenable; the liberals have not yet found an authority to which they can give unhesitating allegiance or an intelligible popular interpretation. Every major religious revolution which the west has known has revolved around this issue. Early Christianity rejected the authority of the apostles; the protestant church rejected the authority of the Roman order. It is of more than passing moment that the decade just closing has seen the question of authority come up again.

Denominationalism.

During the decade there has been an appreciable lessening of communal respect for the institution of denominationalism. The spectacle presented during the war when, for the sake of a national victory, it proved possible for Catholic and Protestant, Jew and Gentile, immersionists and non-immersionists, predestinarians and free-willists to worship to[illegible]bone much to undermine the den[illegible]em. The more liberal der[illegible] the widening liberal fringe [illegible]rations, recognize this, and are [illegible] adjust themselves to it by promot[illegible] formation of churches resting upon [illegible]mon life of the community, in which [illegible]nominational connection shall be minimiz[illegible]to the utmost.

It has not been possible even to list here all the characteristic developements of the past ten years. It may be that some omitted will be regarded in certain quarters as of more significance than some of those included. But sufficient changes have been mentioned to make the decade under review clearly a period of importance. All must agree that the churches are certainly on the move, and we dare to believe that they are going forward. —Condensed from the Christian Century.

THE EXTRA STITCHES.

Stitching flannel for the poor of the parish engaged the attention of two young girls. "Now we have completed our garments, our work is finished for this season, at least," one of the two girls said with a sigh of relief.

"No, no, wait a moment; just a few moments more," replied the other; and, going into an inner room, she returned with some skeins of crimson silk, and few knots of ribbon and lace.

"Why, what are you doing?" asked her companion with surprise, as the deft fingers swiftly fashioned a dainty edging of crimson silk, frilled in the soft lace at neck and sleeves, and fastened on the bright ribbons here and there.

"These extra stitches take just a moment," was the answer, given with a blush, "and I want to make the dress pretty for some mother's baby."

As the great pile of dresses was distributed to the needy, that cold winter, one hard-visaged woman burst into tears, and hid her face in the folds of a little dress trimmed with lace and ribbons. "Oh, to think of someone doing this for my baby! I didn't think anybody cared," she sobbed.

"God cares for you and your baby," said the reverent voice of the pastor, who had long sought an opportunity to reach this hardened heart. And for the first time the woman was willing to listen to the sweet old story. Does this not teach us that there is something more for us to perform beyond the rigid call of simple duty? The extra stitches are surely the threads of gold that beautify and enrich the dull, dark fabric of our too often careless and indifferent charity.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

THE QUESTION BOX.

How many Auxiliaries use the Question Box? If yours does not, why not? If your Auxiliary is too efficient to need to use the Question Box you are doing fine.

The object of this Question Box is to get every member to read the "Missionary Record" thoroughly in order to keep well informed about our missionary work and workers.

If you can't answer the questions you have not read the paper thoroughly. How about it? It is one thing to take the Missionary Record, another thing to read it. If it is left on your table unopened it is of no use to you whatever. Let one of your New Year resolutions be: "I will be able to answer every question in the 'Question Box.'" We must have the information before we get the inspiration. May we get the inspiration to do more for the Master's Kingdom than we have ever done!

Sincerely Mrs. Clifton L. Whitaker.
Sec'y of Education.

STUDENT LOAN FUND.

Since everything we raise goes into the "Budget," I fear some times the Budget is an indefinite thing.

We have been asked to give 10 cts. per member for the Student Loan Fund, and told that this counts on our Budget. Now if we only have in mind to raise our Budget and give only the 10 cts. per member, our Student Loan Fund will grow very slowly and I fear our Student Loan Fund will never appeal to us as being so very important. The Fund, you understand is in reserve and only the interest is to lend to young women who are in need of funds to get the training for the work in Foreign Fields.

The Kings Business requires haste. Opportunities are open before us the like of which has never been known. Let us strive to make this Student Loan Fund a power to help prepare the workers that are needed now. Put this Student Loan Fund on your prayer list.

I am asking each Auxiliary to bring this appeal in some way before the people. I know one Auxiliary that had a woman in it that was so interested she talked to the Sunday school about it and they gave her $5.00 as an offering, which was more than 10 cts. per member.

This is one opportunity for your offering to go on doing good even after you have passed off the stage of action, for when the missionary helped, gets on the field she pays back the Loan and it in turn helps another missionary to prepare for the work.

Our missionary year ends with March and I know February is Thank-Offering month, but please don't forget the Student Loan Fund and try in some way to impress the importance of it and the wonderful opportunities it affords.

Sincerely. Mrs. Clifton L. Whitaker.
Sec'y of Education.

ATTENTION, PASTORS, PLEASE!

If any minister in the North Carolina Conference has read the Japanese Tribute to Christianity, in Dr. Klein's latest letter to the denominational periodicals without a quickening of the pulse and a great rejoicing of the heart, this appeal is not to him. But to all who are glad of the progress of Christianity in Japan may I ask that you re-double your efforts in behalf of the Missionary Enterprises of our church. Every one most reorganize now that "the pastor is the key man in the Missionary Enterprise." Are your people intelligent concerning missions? If not, can't you persuade some at each church to subscribe to the Missionary Record? you know at our last annual Conference our President, the Reverend Dr. A. G. Dixon, said in his address that every M. P. who kept up with the entire church must take four church papers. I have no appeal for any of the four except The Missionary Record, but I believe a church that hasn't a good list of subscribers for this one is cheating itself. Surely we all want to have a part in bringing all the world to a saving knowledge of Jesus. Did He not say "Ye shall know the truth, and the truth shall make you free"? This is quite out of its setting to quote it here, but unless we know about the needs of the unchristian people we shall never be able to help them to get away from their superstitions and sins, to freedom through the Blood of Jesus.

The Missionary Record is 75 cts a year Editor, Mrs. H. E. Amos, 918 Gaston Ave., Cambridge, Ohio.

Is is too much to hope that every pastor in the N. C. Conference will subscribe, and talk missions until either the men or the women get interested in this most fascinating subject, and we have Missionary Societies at every church?

Very truly yours,

Mrs. R. M. Andrews.
(State Record Agent.)
High Point College.

Mrs. McCullough Redding Dies In Ione, Washington.

In the far land of the West, in the little City of Ione, Wash., on Sunday morning January 17th at the calling of the church bells to the house of prayer, the angel band visited the home of McCullough Redding and said to his beloved wife, Clara, join hands with the angel band; while she lingered to kiss the bowed head of her heart broken husband, and bestow a benediction on little Frank and baby Betty, the heavenly messengers bore her spirit way.

When relatives and kind friends had prepared the body the grief stricken husband little Frank and baby Betty with friend Colie Redding started for her eastern childhood home.

Arrived at 12:30 Saturday night. The body lay in state in best parlor Sunday, at the home of her father, Mr. Michael Ward, and was viewed by hundreds of friends during the day.

Monday morning Mother Nature had covered the earth in a blanket of snow, but long before time appointed for funeral people in large numbers assembled. At 10 o clock the funeral procession started on its winding way in the gentle falling snow to Bethany, the little church on the hill a few miles away where a host of friends and relatives awaited them.

The funeral was conducted by former pastor, Rev. W. F. Ashburn assisted by Rev Mr. Lindley. Pall bearers, Dwight Trogdon Samuel Pugh, Clark Pugh, William Hinshaw Samuel Nelson and Isaac Julian.

Flower bearers Sunday school class mates.

All during the service the snow gently fell, but as the body was committed to the grave, earth to earth, dust to dust, ashes to ashes, a bright beam of sunshine burst forth and an unheard voice seemed to say: Blessed are the dead which die in the Lord henceforth and for ever more. Amen. B. B. Ferguson.

Orange Charge.—Owing to bad weather and rough roads our congregations have been reduced, still we have been able to keep moving along slowly.

The third Sunday in January we held "Annual Conference Day" at Efland Churih. (The first such day that I know to have been held in our conference.)

Our goal was the raising of the entire annual conference claims, and amount for college running expense.

We failed to reach our goal; but were able to send check for $60.00 to Brother Idol on annual conference claims. So we feel the efforts were not in vain, though we did not come up to what we expected.

Three new members were received into the Efland Church third Sunday in January as follows: Mrs. Fred Brown, Mrs. Robert Nickols, and Miss Ernestine Miller. We are glad to have these unite with our church.

Fourth Sunday in January annual conference day was held at Hebron. Do not know just how much was raised here; we are continuing the campaign here through February. Hope by so doing to be able to pay at least 50 percent of claims.

These Annual Conference Days will be observed at the other churches as follows: Union Grove, 1st Sunday in February; Chestnut Ridge, 2nd Sunday in February.

Sincerely. B. M. Williams.

Little Jane was left with a cousin, while the rest of the family went on a trip. In spite of all the playthings the hostess had to amuse her, Jane began to get lonesome after a while.

"I wish you would not be lonesome, Jane," the hostess said. "With all these nice things to play with you should be happy here."

"But it's not where I am makes me lonesome" quavered Jane. "It's where I am not."—Los Angeles Times.

"Red tape" is a popular name for official formality and delay. The term had its origin in England during the 18th century and arose from the custom of tying documents with red tape. It was perfectly natural for the ordinary man, impatient for action, to ridicule this everlasting tying and untying of red tape which bound the dispatch and document cases.

YOUNG PEOPLE'S PAGE.

Published in the interest of our Sunday schools, Christian Endeavor Societies, ant other organizations among our young people. All articles, items of interest, etc., for publication on this page should be addressed to Rev. Lawrence Little, 310 Bellemeade St., Greensboro, N. C.

CHRISTIAN ENDEAVOR.

Topic for January 14th: "What is Faith, and What Does it Do for Us?" Hebrews 11: 1-10. (Consecration Meeting).

This is a Consecration Meeting and each person in the meeting is expected to take some part, aside from singing. Place your chairs in two circles, one within the other. As the members are seated, have them sit in the outer circle. At the close of the meeting, you might call attention to the fact that Faith places us within the inner circle of God's loving care. Without faith, we are ever in an outer circle.

A week in advance, assign the following topics to members of your society for discussion in this meeting: (all of them may be found in the Bible.)

The Faith of Abel; of Enoch; of Noah; of Abraham; of Jacob; of Joseph; of Moses; of Barak; of David; of others whom you may select. Ask your pastor, or other leading worker, to close the meeting with a short talk on "Faith as an anchor."

Monthly Service Program.

The Monthly Service Program for February includes: Observing Christian Endeavor Week, January 31 to February 7th, Reporting Society Officers to National office, and preparation for Dixie Endeavor Day on March 7th.

Do It Now.

Send in a list of your society officers NOW to Rev. Lawrence Little, 310 Bellemeade St., Greensboro, N. C. It is important that we have an up-to-date directory of all officers so that the new program may be sent out to all societies. PLEASE send at once, listing all officers with their mailing addresses, and all superintendents of Junior and Intermediate societies.

Our New Chart Ready.

The new chart of the Board of Young People's Work is off the press and it surely is a dandy. It gives the denominational program for all Christian Endeavor societies and presents workable plans for all societies working under all conditions. Surely your society will want a copy to place on the walls of your room. It is free to all who send a list of officers to the above address BEFORE THE SUPPLY IS EXHAUSTED. Rush in your list and be the first society to begin working the chart. This is the first chart of this kind we have ever had and I am sure you will be proud of it.

Gibsonville Attends Rally.

The society of Gibsonville was largely represented in a mass meeting and banquet of the Eastern Guilford Christian Endeavor Union, held last Tuesday night at Whitsett. There were two hundred young people in this meeting, which was addressed by Lawrence Little, president of our Board of Young People's Work, Rev. G. H. Hendry, the live pastor of the Gibsonville Fountain Place charge attended the meeting with his Endeavorers and Mrs. and Miss Hendry. The young folks came over to Whitsett in a truck and had a thoroughly enjoyable time. One of the features of the meeting was the male quartet of the Gibsonville Society, which rendered several very enjoyable numbers. This society is evidently doing big things and one can hardly wonder why when they see the enthusiasm and leadership of Brother Hendry. Would that our young people had more pastors who can find time for young people's activities!

Sexsmith Is Coming!

We have been able to secure for a week, Dr. E. A. Sexsmith, Executive Secretary of our Denominational Board of Young People's Work, for a series of Young People's meetings, March 21-28. We are hoping to arrange meetings in our central points and invite nearby churches to send delegations, so that his message may reach the largest number. Watch for further announcements.

Grace Endeavorers Boost Prayer Meeting.

The young people of Grace Church, Greensboro, have staged an interesting contest with the older folks for attendance at the mid-week prayer meeting. The contest is to run from January 27th until the opening of their new church. The Endeavorers and the their friends sit on one side of the house, while their elders sit on the other side. Careful count is made and general interest is being aroused. The society mailed out nearly a hundred postal cards last week asking the recipients to attend this service.

What Is Your Society Doing? Let Us Know About It!

SUNDAY SCHOOL

The following article on "Discipline in the Sunday School" should be of general interest, particularly to teachers of boys:

"Stimulating and Maintaining Interest.

Children are attentive to what they are interested in. At a moving picture show hundreds of children will sit rapt and spell-bound watching the adventures of "Peter Pan," or of "Jackie Coogan at the Circus," or of "The Covered Wagon." In a Sunday school class there will be no problem of discipline if interest is aroused and maintained.

A teacher complained that some boys in her junior department class were unruly and disorderly. (Such complaints are rare in thoroughly graded Sunday schools). The friendly visitor discreetly proceeded to examine the teacher rather than the boys. It was found the lessons were beyond the comprehension of ten year old boys. They were concerning experiences natural only to adults. They had no meaning nor usefulness for fifth grade boys. This teacher's lesson material could not even stimulate interest, much less nourish and continue it.

A further examination revealed the lecture method of teaching was being used almost solely; for twenty minutes or more, the restless boys were expected to be quiet and receptive as they listened to "knowledge" the teacher imparted. Such terms as "Story-telling," "Handwork," the "Socialized Recitation," the "Project Method," "Service Activities," etc., were not in this teacher's vocabulary.

Her business, primarily, was to teach the Bible, to prepare her pupils for a church membership, to get their names on the church roll. She had never had the vision of teaching boys, growing, developing boys, or of adapting her materials and methods to the capacities, needs and interests of her pupils. Discipline was indeed a problem for her, a problem she must settle for herself by a new vision of her task and the use of appropriate materials and methods. Discipline means attention, attention depends on interest, and interest, results when the Sunday school is "pupil centered."—Clifford W. Collins in 'The International Journal of Religious Education."

Madison Brown.

Madison Brown was born May 20, 1863. In 1894 he was married to Bertha Burrows. It was early in life that he accepted Christ; and joined the Methodist Protestant Church at Shiloh, Randolph Charge; where his piety and interest in the church was such that he was elected Superintendent of the Sabbath school. In this capacity he served faithfully for twenty years. Had God permitted him to remain on earth, doubtless, he would have served many more years.

In him, all found a friend. Every good cause found him a supporter. The whole community has been blest by his life.

It was just before his death, while arranging for the Christmas tree and exercises that he manifested his unselfish spirit, when he said—"If any of you have anything to give me, I want you to give it to the Near East Relief."

God found in him such a faithful servant; and so ready for service above, that on December 14, 1925, after having conducted his Sabbath school as usual; and listened with unusual interest to the sermon, and having retired for the night in usual health, early in the morning, God called him to Heaven, very quickly.

He left a son—James Brown, of Winston-Salem; and a wife, at Julian, N. C., and many friends who deeply mourn his going.

The Sabbath school has not only lost a prompt, efficient, and interested leader; but the community has lost one of its best citizens; and the church one of its most faithful members.

Committee for the Sunday school.
A. O. Lindley,
W. K. Hemphill,
Mrs. G. L. Whitaker.

Committee for the church.
Ethel Stout,
H. L. Clapp,
Mrs. Jessie Kime.

An Eye Doctor.

Joe: "My brother is a kitchen oculist."

Moe: "What does he do?"

Joe: "Takes the eyes out of potatoes.—Progressive Grocer.

FORCIBLY IMPRESSED.

A church in a certain rural district was sadly in need of repairs. The official board had called a meeting of the parishioners to see what could be done toward raising the necessary funds. One of the wealthiest and stingiest of the adherents of that church arose and said that he would give $5, and sat down. Just then a bit of plastering fell from the ceiling and hit him squarely upon the head. Whereupon he jumped up, looked confused and said: "I—er—I meant I'll give $50," then resumed his seat again. After a brief silence a voice was heard to say: "O Lord, hit him again!"

DAUGHTER'S DECALOGUE.

1. Love your mother above all women.
2. Don't have thoughts which she cannot know, nor commit acts which she should not see.
3. Declare yourself in fault rather than lie hypocritically.
4. Be in your home the one who with love and merriment vanquishes bitterness and sorrow.
5. Strive to be modest before being beautiful, and always be amiable.
6 Have sincere convictions, pure faith, solid knowledge and in exhaustible charity.
7. Work at home as if you did not have the help of your mother. Act all your life as if she were present.
8. Learning the art of hearing with patience, talking without anger, suffer with patience and be joyful without excess, and you will have nearly attained happiness.

—The Blanks recently moved from the city to the suburbs. The first night in their new home, their little five-year-old boy climbed into bed as soon as he was undressed.

"Walter, dear," said his mother, "haven't you forgotten to say your prayers?"

"Why, mamma," he replied, "is God way out here, too?"—Selected.

—Mrs. W. P. writes that she overheard her four-year-old son Teddy ask his sister, Katherine, aged five, what the mind is. "The mind," replied Katherine, "is something that turns round and round in your head and makes up stories."—Boston Transcript.

AWARDING THE TWO JAPANESE BANNERS.

It is useless to enumerate the difficulties encountered this year in seeking to secure the necessary data on which to award the two beautiful embroidered Japanese banners to the two Sunday schools entitled to receive them, and the delay has been greatly regretted.

The banners were to be awarded as an expression of appreciation of the cordial cooperation in the plans of the Union Board in securing the largest possible returns from the Children's Day Service.

The blue velvet banner was to be awarded to the Sunday school that made the largest offering on Children's Day, and the red silk one was to be awarded to the Sunday school that made the largest offering in proportion to membership.

The blue banner has been awarded to the Sunday school of the West Baltimore Church, Baltimore, Md., and the red banner to the Drawbridge Sunday school of the Dorchester charge of the Maryland Conference.

The West Baltimore Sunday school contributed seven hundred dollars and the Drawbridge Sunday school contributed more than three dollars per member.

The banners will be held by these two Sunday schools for one year, and will be awarded again, based on the Children's Day offering of 1926, and upon the same conditions as heretofore announced, and will thereafter be awarded annually, and will not become the property of any of our Sunday schools.

It is indeed commendable that a Sunday school out in the country, and connected with a circuit that has had a struggle of late years, should have become so much interested in the great foreign missionary work of our church and should have succeeded in making this fine record.

It certainly speaks well for the leadership of the school, and indicates hearty cooperation of the officers, teachers and scholars, for only by union of effort could such a result be achieved. The other two schools made splendid offerings, but have larger memberships.

The West Baltimore school has on several occasions been awarded a Japanese banner in recognition of their excellent offerings, but to those who understand the conditions which environ that church today, their large offering is an expression of loyalty interest and liberality which is deserving of much praise. To me, having been reared in that Sunday school, their achievement is very gratifying indeed.

Acknowledgment From Japan.

Rev. S. Wada, acknowledging the receipt of the letter of sympathy from the Union Board of Foreign Missionary Administration, sent on learning of the death of his estimable wife, wrote the following which will be of interest to our people generally. He is the efficient head of our Blind School in Tokyo and ranks with the ministers of the Empire, having been signally honored by the Emperor for his work in behalf of others.

"I feel very, very thankful for your profound sympathy to me. I am glad to think Mrs. Wada was called to her heavenly home to be with our dear Savior in Father's presence for which she had been hoping with her whole heart. She was a good wife to me, and a good mother to our seven children, and was seventy-three years old when she left here. She was living with me for fifty-six years so that I feel somewhat lonely, although I am in good health, and having very happy days in serving our dear Master.

Very sincerely yours. S. Wada.'

Fred C. Klein.

—After being fined $800 as a result of a dry raid, Dabney Horton, instructor at Ohio university, was dismissed from the faculty.

—The hard coal strike, in Pennsylvania, which began last Sept. 1, is now in its fifth month, with no signs of a settlement.

SUNDAY SCHOOL LESSON—FEB. 14.

Jesus The Good Shepherd.

Lesson Text: John 10:1-5, 11-16.

Golden Text: John 10:11.

The Central Truth: Jesus is the God Shepherd who laid down His life on the cross that the lost sheep might be saved from sin, and death, and hell.

Scriptural Points.

1. Jesus Christ is the way, the truth, and the life of redemption, and all who seek to climb to glory some other way are thieves and robbers in the superlative degree. These "some other ways" are empty profession, vain ritualism, mock morality, faithless good works, and baseless presumption.

2. Jesus is both the door and the shepherd, both the way and the life, and both Savior and Lord.

3. "To him the porter openeth." The Holy Spirit, by His convicting power, opens the door of the heart for the oncoming of the king.

4. "And the sheep hear his voice." The real followers of Christ heed with much joy His voice calling them from sin to righteousness, to service, and to glory.

5. "He calleth his own sheep by name." He not only knows the names of His followers but he knows their every weakness, thought, and aspiration. "For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." "But the very hairs of your head are all numbered." Matt. 10:30.

6. "And leadeth them out" of temptation, trial, and failure; and He leads them into pastures of love, joy, peace and all to the fountain of living waters:

7. "He goeth before them." Jesus has led the way of humble living, of holy service, of patient suffering, of triumphant dying, and of glorious ascension. And He is still leading the way.

8. "Strangers" are the antichrists, false teachers and morernistic will-o-the-wisps whom the devil has set forth to deceive the unwary. But the true child of God will not be caught in their nets.

9. "The good Shepherd giveth his life for the sheep." Jesus Christ loved man so much that He gave up His life on the cross that man might have eternal life through faith in His name. Jesus did not die under the superior power of enemies, nor under the pressure of circumstance, but He willingly laid down this life that he might take it again at His own resurrection.

10. "The wolf" represents the devil and all the powers of darkness. As a roaring lion he goes about to destroy, if possible, the elect of God. At times he appears as an angel of light to deceive those whom God has called by His grace. "Ye are not ignorant of his devices," for the sacred Book is full of warnings against them.

11. "The Hireling" represents a commercialized ministry, those who care more for salaries, reputations, and other emoluments than they do for the lost souls of men. They feast upon the sheep instead of feeding them.

12. "And am known of mine." To know

Jesus and thereby share the fulness of His redemption is the supreme attainment of this life. "And this is life eternal, that they might know thee. the only true God, and Jesus Christ, whom thou hast sent." John 17:13.

13. "And other sheep I have, which are not of this fold." Jesus doubtless refers to the millions of Gentile believers, who are separate from the fold of the chosen people —the Jews.

14. "And there shall be one fold (or flock). and one shepherd." All believers, Jews and Gentiles, all sets and shades of belief, shall compose one universal church. Unification of all believers is the plan of the gospel, the process of the spirit, and the destined glory of our Christ.

Practical Points.

that all needs will be met. "The Lord is my Shepherd, I shall not want. Ps. 23:11. "But my God shall supply all your need, according to his riches in glory, by Christ Jesus." Phil. 4:19.

2. The Good Shepherd leads the way to the streams of living waters. "He leadeth me beside the still waters." Ps. 23:2. "If any man thirst, let him come unto me and drink." John 7:37.

3. The Good Shepherd imparts righteousness to all hungering and thirsting souls. "He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake." Ps. 23:3. "For Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4.

4. The presence of the Good Shepherd makes us fearless and unafraid. "Yea, though I walk through the valley and shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me." Ps. 23:4. "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." 1 John 4:18.

5. And the Good Shepherd provides a perpetual feast. "Thou prepareth a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over." Ps. 23:5. "Behold I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.—Word of Life.

WILL THE MILLENNIUM BE A FAILURE?

No one but God knows how exceedingly sinful sin is. Perhaps the most startling evidence of the sinner's natural incorrigibility will be seen in the failure of the Millennium. Many people think that the Millennium, which will be ushered in by our Lord's return to this earth, will be the end of sinning and trouble. Far from it, says God's Word. It is true that, under the righteous reign of Christ, Eden conditions will be restored, and righteousness will be in control of the whole earth. Marvelous blessings will follow, described in glowing terms in the prophecies of the Old Testament and the New. Satan the will be bound and shut up, unable to deceive the nations as he has been doing since Adam's fall. Christ, not Satan, will be, then, the God of this world. But there will be a last test of the heart of the natural man, and that test will end in complete failure, as always before. At the end of the Millennium Satan will be permitted to tempt men again. As he makes his last appeal to men, the number of those who will follow him, in rejection of Christ, "is as the sand of the sea" (Rev. 20:8). Then will follow the final conflict between Satan and his followers, and God. It will end in Satan's last defeat, and his being cast into the lake of fire, to be followed there by all who have followed him instead of Christ. The Millennium will end in failure, so far as the natural man is concerned, in spite of the personal presence of Christ, and a perfect environment, here on this earth for a thousand years. As we face these terrible facts, we may well exclaim with the apostle, as we think of man, "Where is boasting then? It is excluded." But what a God and Saviour we have, who can save even such men, when they abandon their own righteousness and accept God's righteousness as a free gift, by faith in Christ. —Sunday School Times.

TILL HE COME.

By Bishop Edward H. Bickersteth, 1862.

Till He come! O let the words
Linger on the trembling chords;
Let the little while between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that "Till He Come."
When the weary ones we love
Enter on their rest above,
Seems the earth so poor and vast,
All our life-joy overcast?
Hush, be every murmur dumb:
It is only till He come.
Clouds and conflicts round us press.
Would we have one sorrow less?
All the sharpness of the cross,
All that tells the world is loss,
Death and darkness, and the tomb,
Only whisper "Till He Come."
See, the feast of love is spread,
Drink the wine, and break the bread:
Sweet memorials,—till the Lord
Call us round His heavenly board:
Some from earth, from glory some,
Severed only till He come.

THINGS WORTH KNOWING.

I will leave my various and Sunday duties undone this morning, while I answer some questions that have come to me from hundreds of miles away.

Why is it more harm for a girl to smoke than a boy? Surely, little girl, you must have forgotten that women have ruled the world ever since Cain was a baby. You thought that man was the head of the family? He is: but while he is supporting his family in one place the mother is training the babies to be whatever they are when they are grown. If one goes into any community and finds Godless, lawless girls, they will surely find the same kind of boys. I don't think that no one can say that any form of using tobacco is harmless, but a noted physician has said "the girl that smokes cigarettes will be a perfect physical wreck by the time she is thirty years old. There can be nothing more important than the robust health of the mothers of future generations. It can be nothing but a black crime for anyone to do anything to impair the health of the parents of the future. We often hear men say, "Let the girls smoke if they want to," but you will find that class of men want the women to be as bad as they are, which, they think will be a good excuse for their own evil habits. Now, young Ladies, it is your privilege, and bounden duty to use every power of your mind, and soul, and strength to keep your purity and cleanliness so that every young man with whom you come in contact may gain strength from you to fight evil habits. You cannot do this and smoke or use tobacco in any form.

Young men in this section cannot hold a position that requires mental, and moral strength if they smoke cigarette. It is considered much worse than other makes of using tobacco, because the paper prepared for them is first saturated with some kind of a solution that makes it almost impossible to stop smoking after using them.

Another lady asked me to tell her how to go about training her precious little boy. The first requisite is to be sure you are following divine guidance in your own life, seven days in the week. It is impossible to accomplish anything good on this earth without power from on high which is so freely offered to every one. Don't do or say anything you would not be willing for him to do, or say, and above everything in life teach him to obey you because he loves you instead of being afraid of you.

My dear friend find some other way to correct an evil habit besides beating the little ones. We often hear people quoting scripture to prove that children must be whipped for every infraction of parental law, but they would speedily change their views if our divine Master should inflict that kind of punishment on us. Don't let him contract bad habits because he is too young to understand what trouble they will bring later in life.

Our Savior requires us to obey Him because we love Him—not because we are afraid of the punishment that follows evil doing.

It will take a lot of your time and patience but is is the only investment you can make that never failed to pay a thousand fold.

Ruth Fletcher.

—A man from Georgia spent the summer in the mountains, and met an old fellow who when he found out that his friend was from Georgia, said: "An' you come frum Georgy? Mebby you knowed Bill Johnson, my wife's first cousin. He's traveled all over Georgy peddlin' sewing machines. He's been everywhures. He's been away down to that place that sticks out in the Atlantic Ocben!"

"Do you mean Florida?" the stranger asked.

"Yeah, that's hit—Floridy. I just couldn't think uv the name uv that town!"—Forward.

A COMMENDATION OF ARTICLE BY S. R. H.

Some time ago I read an article, printed in the "Herald," by "S. R. H." in which reference was made to a resolution in the minutes found on page 92—"Resolution no. 3 "on teaching in schools," I believe it is. I trust that the article referred to above has been read by every person in our grand old State as well as by our own church folk. Surely this wonderful deliverance ought to be read and reread by every man, woman, and child throughout the land. It is a complete explanation of some of the hard problems that have been agitating the minds of a great many people from time to time for centuries. I verily hope that we will not soon, if ever, forget those illuminating and uplifting thoughts so ably presented by our good friend and brother.

It has been my honest conviction for a long time, that when a brother or sister contributes a real good article to the church paper, or any paper, that such article should not only be read but that we, the beneficiaries, should in some way show our appreciation. For this reason I am now writing this article.

Selah.

With reference to what our aforesaid brother wrote concerning taxation he asks the question "what taxation unites man by blood to the lower animals?" I am sorry I am unable to say definitely, just what sort of tax this can possibly be: but in order to assist my friend in finding a solution to this very unusual inquiry, would suggest, that in all probability, this is a tax that some of our friends who hold to the theory of evolution have levied upon their own minds, and have not, as yet, been able to make payment: hence the desire to tax the pocketbooks of others in order to meet their self-imposed obligations. Selah.

So endeth the first lesson.

Now concerning the doctrinal matters presented by our very worthy friend and brother will say that what he has to say about these things is certainly of very great importance. These are the things that have been "bones of contention" among some of the great theologians for many centuries. I am glad that in so far as I am concerned these questions will cease to give any further trouble, for since reading this exceedingly voluminous and unaswerable argument as touching these troublesome questions I for one must say farewell to all these intricate problems which have hitherto associated themselves with these great doctrines, I am glad I have lived to see the day when some great mind has come upon the stage of action and by one grand sweep with his versatile pen has knocked into eternal oblivion these perplexing things that have caused divisions among the brethren and sisters for Lo! these years. Now that the job has been completed surely, oh surely the millennium will be here in a few days. Me thinks it would be a good time to start church union again: why not? after reading this very plain explanation of "Total depravity." "Final perseverance of the saints," "Popes and bulls." Is it conceivable that any reasonable mind after reading this splendid contribution on the aforesaid doctrines can ever again entertain a shadow of a doubt as to their true meaning? Surely not—surely not. Selah.

Thus endeth the second lesson.

Tobe Shepherd.

GETTING ALONG NICELY!

Beatrice M. Parker.

"I think you are getting along nicely," said Aunt Emma with a smile.

"Well, we were," replied Beth, "but now we haven't anything at all to do and it is raining so we cannot go outdoors to play."

"We might get along nicely," said Bob with a laugh, "if we were ducks and could shed water from our backs and swim!"

"Speaking of getting along nicely," and Aunt Emma laid down her sewing as the children came up to her chair, "I wonder what other ways we may find of getting along nicely in this world. See if you can tell!"

The children were thinking. Then Ruth said, "Well, we all of us walk here in our family except when we go out in the auto, but autos are not fair, are they?"

"No," replied Aunt Emma with a laugh, and a shake of her head. "I mean natural ways of getting along. Yes, we walk and ducks swim and birds fly, but how many more ways are there, can you think?"

"About a dozen, I guess," said Charley, "but I'm not sure I can think of them all. A worm crawls and frog jumps—that makes five."

"Not all worms crawl," exclaimed Ruth. "for don't you remember the one that got on Beth while we were picking blueberries one day?"

"Huh!" and Beth made up a little face as she thought of the inchworm that Aunt Emma had to take off her coat. "Such things ought not to get along nicely at all in this world, they are too scary for me!"

"That is surely another way of getting along," and Aunt Emma laughed. "Sometimes we call them measuring worms, for they measure off just so far at each advance as they move along."

"Jelly-fish!" exclaimed Bob. "I remember the one that stung me a year ago down at the beach. That is another way of getting along, isn't it?"

"Yes, the jelly-fish sort of 'swimswiggly,'" said Ruth, and they all laughed at this new term. "But in its way it stings good and hard!"

"Are there any other sea creatures that get along nicely in their own peculiar way?" asked Aunt Emma. "Now think hard. I have in mind a poem that was written by a famous poet."

"The chambered nautilus." Beth's reply was quickly given. "That shell-fish has a sail and gets along very nicely indeed, so the books say."

"Good, and that makes seven so far." Charles was anxious to get the dozen he guessed might be found. "How about combinations like the flying squirrels that jump, walk, run, and fly?"

"Yes," and Aunt Emma nodded her head. "I don't know that it is actually flying, but that is another way of getting along and can be counted. Can you think of any more combinations?"

"Some spiders make balloons and fly away with the wind," suggested Ruth, "but that might not be any more fair than using an auto."

"Surely it is," Bob replied generously. "Man has tools to make things like autos and planes, but the spider has to make a balloon from her own web. We'll count it, anyway. That makes nine. Who has the tenth?"

"Clams and oysters!" came Charley's quick response. "They move their shell's back and forth and shoot themselves along through the water."

"Are you sure they are both alike in their movements?" asked Aunt Emma. "For you know if they are not, we want to be able to count two instead of one."

Charley supposed they both moved the same way, but when he looked it up in one of Aunt Emma's books, he found that there are some clams which move by stretching out their long arms, attaching the ends to a rock, and pulling themselves along; so the count was two more, making eleven in all.

"Only one more and we shall have a dozen!" Charley exclaimed as he read what he had found.

The twelfth was the monkey that uses his tail in swinging from place to place, and just after Beth had suggested this animal, Ruth spoke of the parrots that catch hold of things with their beaks; so they had a "baker's dozen," or thirteen.

If anybody thought that thirteen was an unlucky number, the thought did not have to be expressed. For immediately Aunt Emma named snails and bats and flying fishes, which brought the total to sixteen.

They did wish to get it up to twenty if they could, and how they did work and think! Seventeen came when Charley happened to see a book called "An Old Barnacle"—and of course the barnacle, with his attachment to the bottoms of ships, was added. This made Ruth think of the remora, a fish that attaches itself to the shell of a turtle and goes along from place to place without needing to swim—so there were only two more to think of.

At last the crab came into mind—the shell-fish which does not go ahead or backward but sidewise, and gets there so nicely that it takes a lot of skill to catch him in deep water. So only one more remained to find, and when Aunt Emma's fur-trimmed hat, which she had out to see that no moths had got into the box, caught Beth's eye, she exclaimed, "The seals! They both swim and flap along, in water and on land!"

"Yes, that is twenty, and plenty!" exclaimed Aunt Emma. "And now I think we have been able to get along very nicely indeed. For it is after five o'clock and I must get supper ready for some hungry little people!"—Zion's Herald.

We rise in glory as we sink in pride;
Where boasting ends, there dignity begins.
Young.

FROM PASTORS AND PEOPLE.

Efland, Orange Charge.—Notwithstanding the rainy weather we had a very good crowd our for service last Sunday. The Lord's supper was administered by Brother Williams. A goodly number partook.

There are a good many on the sick list We wish for all these a speedy recovery.

Our Sunday school is still on the go. We had 29 present last Sunday which was good for a rainy day. We have had Sunday school every Sunday in January. You'll agree there have been some rough ones. May God's blessing be upon all of our church work and may there be lasting good accomplished.

Mrs. E. S. Taylor, Reporter.

Vance Ct., Notice.

There will be preaching at Harris Chapel the second Sunday at 11: A. M., Spring Valley 2:30 P. M., Flat Rock 7:30 P. M.

Superintendents will please announce this in Sunday school.

M. P. Chambliss, Pastor.

Porter.—Some one has said Porter's reporter must be gone into winter quarters, or letting other things take his time. I am sure they have guessed wrong, as we have been to church every Sunday this year. It is true we haven't reported lately; as we have been without a preacher since conference we feel that we have not done anything to report. I think our Sunday school is doing fine with the rough weather and bad roads. We had a very pretty Christmas tree which everyone enjoyed very much. We are becoming very much discouraged without a preacher. I think there should be some arrangements made to give us one service a month any way. We are hoping to take our Sunday school on a picnic to the Children's Home some time this spring, or Summer. No sickness to report that we know of. With best wishes. Reporter.

Whitakers, Whitakers Charge.—Although we haven't been heard from in some time this is no evidence that we haven't been doing anything. Our pastor has been doing his part faithfully. He has been giving us splendid sermons. We have all been standing by him in all he has undertaken to do. Our finances are well up, and right here I think it due our people that something be said in regard to our having no place on the list as having paid anything on the General Conference Budget since we've been holding a place near the top for several years and this conference year we raised $50 for this cause at our Christmas service which was sent to the conference Treasurer on December 21st. This failed to be sent in to the bank to be cashed, for ten days, and on the day it reached here our banks doors were closed, and it was not cashed. We feel it is due our people to make this statement, as one might think from the paper that we were turning a deaf ear to the call of the G. C. B. All our organizations are doing good work. Our Ladies' Aid is always one of the most interesting meetings we have. Sunday school has been having splendid attendance through the winter months. Oor C. E. Society is holding its meetings in the homes of the people now during the cold weather. We are having real good attendance and the meetings are interesting. Today being fifth Sunday a union service between our two Methodist churches was held in our church with Rev. Mr. Boon, the M. E. Pastor doing the preaching.

The death angel has visited our ranks again, this time claiming the soul of Mrs. Henry Weaver. She had been in bad health for several months. She leaves a husband, and eight children, four sons and four daughters, besides an old blind mother, who had made her home with her for so long. It is particularly sad for the old mother.

We have been missing Mrs. J. Henry Cutchin from our services for some time. She recently underwent an operation at Park View Hospital, Rocky Mount, and is now getting on much better, we hope she will soon be able to be back at her post of duty.

Another one of our old standbys, Miss Wheless, is confined to her bed with a sprained back.

We are indeed glad to add to our Sunday school and Ladies' Aid Society, also W. F. M. S., Mrs. Harrold Braswell, who was one of the Christmas brides. We are sure she will be a valuable worker in the church work Being one of our high school teachers for three years, we had already learned to love her, before she became a member of our family.

Our town, community and our churches have been hard hit by the bank failure and we don't know what it may mean with regard to our finances, but some how we believe if we put our trust in God, "He'll carry us through." He has promised it and it's up to us to put Him to the test.

We were mighty glad to have with us today, Spencer Cutchin, who is home from High Point College for a few days.

Wishing for our church a successful year's work in our Master's vineyard.

Mamie Johnston,Reporter.

Willey.

Clarence Lee Willey, the son of Charles Lee and Lelia Willey, departed this life on January 19, 1926. He was 17 years old the 26th of last November, which was Thanksgiving day.

Clarence was seriously hurt in an automobile wreck on January the 18th and died the next day in the hospital at Rocky Mount.

He professed religion and joined the church at Eden in August, 1924, and has lived a consistent christian life since. He was a steady, quiet, promising young man, and since his death it has been said by those who knew him best that he was a good boy.

The funeral services were conducted by the writer in the presence of a large crowd of friends and relatives, after which the body was laid to rest in the family cemetery near the Willey home beneath a very large mound of flowers.

He will be greatly missed in the church and Sunday school, and community, and most of all in the home.

His father preceded him to the grave just seven years, both having passed away on the same day of the month and year. One sister died in 1923.

He is survived by his mother, two sisters, and two brothers, and his grand parents Mr. and Mrs. B. F. Willey, Sr. and Mr. and Mrs. H. B. Neville.

We would commend the bereaved family to the Heavenly Father who is able to comfort and help in the time of trouble.

A dear one from us has gone,
A voice we loved is stilled,
A place is vacant in our home,
Which never can be filled. G. L. Spencer.

Brown.

Malonie Elizabeth Brown, daughter of David and Louida Smith, and devoted wife of Sidney A. Brown, was born February 13, 1869. She departed this life November 4, 1925. Her age is 56 years, eight months, and 21 days.

The parents of Sister Brown lived in Guilford county, in the Mt. Pleasant community. It was there that she was born and where her early years were spent. In her girl-hood she was sought and won in marriage by her surviving husband, Brother Sidney A. Brown. After her marraige, which occurred on the 21st day of March, 1886, she and her husband established their home in Burlington, and the remainder of her earthly life was spent here.

This union was blessed with eight children, four sons and as many daughters. Two sons and one daughter and her father and two sisters, preceded her in death. Besides her husband, she is survived by two daughters—Mrs. H. L. Kidd, and Mrs. Ada Diamond—and by three sons, Lester, Ernest, and Erwin. Her mother is also living, and eight brothers—Cary, Albert, Sidney, Cleveland, William, Cyrus, and Ernest.

To all these, who mourn the passing of a loved one, our hearts are tender in sympathy. In their sorrow there is much to comfort them. Sister Brown was a good woman—devoted to her husband, and to her children; kind and obliging to her neighbors; and true to her Christ. For a long time she was a member of the First Methodist Protestantant Church, but in her latter years affliction kept her from attending the services. She was always glad for her pastor to visit her, and she never failed to enter heartily into the worship that marked the close of such visits. The few days immediately preceding her death were attended with much suffering. She longed to be released, and gave comforting assurance of her readiness for that good event, when it pleased God to grant it. Her deliverence came on the fourth of last November, when quietly and peacefully she passed into the great beyond.

The funeral service was held in the home, conducted by the writer, and attended by a large company of sympathizing friends and relatives. Interment followed in Pineview cemetery. Beneath the flowers that marked her grave we deposited the mortal form of a Christian woman.

We commend her loved ones to the God that she served, and pray that in his good time the family may be reunited where sepations do not come. S. W. Taylor.

Shiloh S. S. Conley Spring Ct.—Sunday school 10:30. W. S. Miller, Superintendent present. Bible Class 1, L. E. Setser, teacher; Bible Class 2, Rev. J. E. Austin T. Junior quarterly class; Mrs. E. M. Summ, teacher Card class; Mrs. W. S. Miller, teacher; Sec. T. S. Setser; organist, Miss Elvia Austin; no. present, 34; collection, 98 cts; no. chapters read past week, 406.

Owing to sickness Rev. J. R. Girtner could not fill his appointment. Rev. Roy Carlette came to deliver a message for us, he preached an interesting sermon. Rev. J. E. Austin preached Sunday night. Reporter.

Mitchells' Grove, Guilford Ct.—As I have been elected reporter for this year, I'm glad indeed to report that our church is very much alive. We have ninety on roll in the Sunday school and an attendance of eighty-one last Sunday.

Our new pastor, Mr. O. C. Loy, filled his appointment last Sunday evening and preached a wonderful sermon, his subject being, "Jesus the light of the world" after which our newly organized Gospel team held a very interesting and impressive service.

About two weeks ago the Stephens Evangelistic Club, of High Point, held a two weeks meeting here with Mr. Jack Burris as leader which has accomplished much good throughout the community. There were more than twenty conversions. Twelve new members were received into the church Sunday evening.

The young men and boys of the church and community have organized a Gospel team since the meeting and are doing much good. They hold services every Sunday evening.

The ladies hold a prayer service every Wednesday evening and have a good attendance.

We hope to do more good this year than ever before.

Sorry to report that Miss Phineta Kersey is sick. Also Mr. Raye Frazier, and Miss Flora Bowman. We hope they will soon be out again.

With best wishes to the Herald and its readers. Nina Jones.

Fairfield, Guilford Circuit.—Since we made our last report there has been a little decline in our attendance. Last Sunday morning there were only 43 present. Let us hope that we will have an increase in attendance next Sunday morning and everybody work to that end.

Last third Sunday afternoon our regular pastor was not able to fill his appointment his substitute, Brother Boyd, brought to us many things that if we would carry home with us would throw a great light over the community in which we live. His text was taken from Psalms "Rejoice evermore." From this text it was brought to our minds that we could rejoice even when wordly things were pressing us hard. If each one could forget what great things he had done or tried to do there would be happiness all the while.

With best wishes to the Herald. Reporter.

Weaverville Charge, Clarks Chapel.—It has been some time since we reported but we are still doing business for the Master. Our Sunday school is holding up very well considering the bad roads and rough weather, there being good attendance yesterday. Our people seem to be very deeply interested in the school.

The Christian Endeavor Society is doing nicely, too. Every one seems to enjoy it very much. Our pastor has found it convenient to attend every service. We enjoy his presence and the helpful talks he gives on the topics. Everyone is taking great interest.

Last Sunday, being preaching day, we had our pastor, Rev. J. D. Cranford, with us. He preached a very wonderful and inspiring sermon.

We consider this one of the most spiritual meetings we have had this year, and as the weather opens up and we increase in attendance we hope these spiritual meetings will come more often.

We are looking forward for great and noble things this year. It seems that our people as a whole have a fine spirit for cooperation and work, and may we ask the Herald and all its many readers to remember us in their prayers.

We are praying that this will be the best year in the history of the M. P. Church, not only for us, but for all the churches in the conference. This we can do if every fellow will put his shoulder to the wheel and do his part. Reporter.

Pine Bluff.—In the near future the Christian Endeavor Society will give a pageant "The Royal Way." It promises to be quite a success and will contain some good lessons for every one. A delegation will go from here January 31 to Midland for the purpose of organizing a Senior Society there. The program of the evening will be under the direction of L. E. Mabry.

The writer was present at the funeral of Brother J. M. Voncannon, of Seagrove. His death was not at all unexpected. He had been sick for several months with poisoned blood, finally developing into pneumonia. He realized his time to die had come and told those who administered to his physical needs that all was well with him. He was a man whom every one loved and was always ready to say a word of encouragement to any one in trouble. He is survived by an invalid wife, three sons, five daughters and a host of other friends. Reporter.

A Good Woman Gone.

Rachel Christine Bevil, wife of Brother M. J. Bevil, was born February 18, 1847, departed this life December 23, 1925.

In early life she professed faith in Christ and united with Fair Grove Methodist Protestant Church to which she was faithful and loyal until she was called home.

For a long time her hearing was dull so that she could not understand much that was said, but still she loved the house of God and honored it with her presence when able to attend.

Before the end came, she suffered intensely, but without murmuring and in perfect submission. She was conscious of the approaching end and expressed her complete readiness to go.

A dear old mother in Israel is gone home. The church will miss her, and the community, but most of all the aged husband and the children who were so devoted to her in her last illness. But while their loss is great her gain is exceedingly great. The following lines fittingly expresses the hearts' grief of the children.

"Dear mother, our grief for thee is more than we can tell; but we know that all with thee is well. Thy hands are silently folded across thy peaceful breast, and thou art gone to the home of thy eternal rest."

The funeral was conducted by the writer and her body was laid to rest at Fair Grove.

The sympathy of their many friends go out for the bereaved family. W. D. Reed.

Liberty, Siler City Charge.—Our pastor, Mr. Gibbs, filled his appointment the fourth Sunday. He gave us an interesting and helpful sermon on the theme "The Upward and Onward Look."

Two young men, students of Elon College, Messrs. E. E. Kipha and Paul McNeil, sang a duet: "I'll Live for Jesus." These young men helped in Christian Endeavor and evening service also. We hope they may come again.

The Christian Endeavor Society was delightfully entertained recently by Mrs. Jno. W. Curtis at her home in South Liberty. A most pleasant evening was enjoyed and plans were made to hold prayer meeting once a week.

The Philathea class recently gave a miscellaneous shower to one of its members, Miss Peace Staley, a well known and successful teacher of Randolph County.

A singing was held in our graded school auditorium the 5th Sunday. It was largely attended.

We are glad to have Mr. and Mrs. George Parker worship with us. Reporter.

Caroleen Church.—Caroleen Chsistian Endeavor meets every Saturday night at 7:30 with Brother G. W. Wilson President, Sister Jennie Radford, Superintendent, Sister Elsie Grant, Secretary. The Society met on Saturday night, January 30, with 34 members present,, seven visitors and collection, $1.15.

Brother Wilson and pastor gave some very interesting thoughts on the lesson. On the first Sunday in January our C. E. Society met at Caroleen Church and went over to Brother Englan, who has been very sick with T. B. and held a prayer service and had the greatest pleasure of seeing him saved. May the Lord lead him. This society is doing a great work in the church.

With best wishes to the Herald.

Connie Helms, Jennie Radford.

Must Have Been A Scotchman.—Rev. R. R. Michaux used to tell of a man who when asked in a revival meeting, "Do you love the Lord?" replied:

"Wall, I reckon I ain't got anything agin Him."

COLORS FOR WOMEN.

Women are often tempted to wear colors suited to their type because of the popularity of those colors.

We suggest these combinations for various types:

1. Black or dark-brown hair, brown, gray or blue eyes can usually wear blue of all shades, cream, ivory, golden and tan in browns, dark-red, blue-gray, and other shades of gray and mustard and amber yellow.

2. Olive skin, brown or black hair, blue or gray eyes: black, only when worn with cream collar or touch of color; chestnut and golden brown, navy blue, warm shades of gray, crimson, old rose.

3. Dark sallow type. She must wear the black and dull shades with touches of bright color trimming, as rose, flame, orange.

4. Auburn hair with blue or brown eyes wears black, especially in thin materials, rich shades of brown, dull and dark greens, violet, pearl and dove gray; navy, peacock or gray blue.

5. Sallow blondes must be careful in choosing their colors, but they can wear soft gray combined with rich tones, as rose or burnt orange; dark red, navy blue, creamy white, blue.

6. Black hair, brown eyes and dark skin wears golden brown, black with touches of color, dark green, pale or dark blue, clear red or crimson, coral, pale or rose, any yellow.

7. The golden-haired girl with fair skin and blue eyes wears black, white, very dark brown, all shades of blue, delicate yellow, blue pink or old rose, warm shades of gray and teal green.

8. The elderly woman with gray hair should choose for her colors black, if trimmed in color, creamy white, dark blue and violet.

The fleshy figure ought to wear "retiring" colors, as blue greens, blue, brown, gray and black, while thin figures need the "advancing" colors, red yellow, orange, rose and light blues to increase the size.—Selected.

"A FOOL THERE WAS."

A man touched a trolley wire to see if it was charged. It was.

A man struck a match to see if the gasoline tank was empty. It wasn't.

A man patted a strange dog on the head to see if the critter was affectionate. He isn't.

A man speeded up to see if he could beat the train to the crossing. He couldn't.

A man undertook to pass two speeding cars on the public highway. He didn't.

A boy blew in his 22 rifle barrel to see if it was unloaded. It wasn't.

A jaywalker tried to beat the flivvers across with the "Go" sign on. He'll never walk again.

A man from the backwoods blew out the gas so he could sleep. He is still sleeping.

A fellow took a drink from a strange bottle to see if it had a kick. He's been blind since.—Selected.

Dear nature, gracious Lord, impart;
Come quickly from above,
Write thy new name upon my heart,—
Thy new, best name of Love.

IN HONOR OF THE DEAD.

Sykes.

Mrs. John A. Sykes of near Mebane was born February 22, 1861, and died January 9, 1926; was married April 12, 1883. She joined the church in early life, the latter part of her life was a member of Hebron Church. Another of our number has passed away. Her health was such that she didn't get to church often, but she will be missed.

Funeral services were conducted from the family residence Friday afternoon at 2 o'clock by her pastor, Rev. B. M. Williams, assisted by Rev. J. S. Garner, of the Presbyterian Church, of Mebane.

Interment was in the cemetery at Hebron.

Surviving are her husband, one daughter, Mrs. Wm. Edmond Pratt, of Sumter, S. C., eight sons, Charles Lee, of Asheville, Wm. J., Julian C., Broadie B. and Ollie W., of Mebane; W. Eugene, of Weston, W. Va., John E., of Durham, and Herman W., of Waverly, Va; one brother W. A. Johnson, of Burlington also survives.

Mrs. Sykes had been in declining health for some time, but developed pneumonia, was sick only a short time when death relieved her of her suffering.

Thus passes a mother and neighbor, who will be greatly missed. When her large family go home mother's chair will be empty, her voice is stilled, her great care for her family is over. O how sad was the parting, but this is what comes to us all sooner or later. The greatest thing in life is to prepare for death, for we know not when it cometh.

She had many friends as was shown by the beautiful floral offering, her grave being a mound of beautiful flowers.

May her husband and children so live that they may meet wife and mother on the other shore, where there will be no more partings.

Mrs. F. W. Nelson, Reporter.

Herman Hux.

Death came and took one of the most precious souls away from us.

Herman was born August 11, 1908. He was the adopted son of Mr. and Mrs. J. H. Hux. He had been suffering for several months, but was not confined to his bed until just one day before he died.

He became a member of the M. E. Church in 1923 and lived a beautiful Christian life. He was loved by every one who knew him. Those who knew him best, loved him most.

Everything that loving hands and medical remedies could do was done but God saw best to take him.

He said during his last hours: "I want to get straightened out and go to rest." We can feel no other than satisfied about his soul.

He leaves to mourn their loss one sister, three brothers and his adopted parents and one adopted sister.

He was quietly laid to rest in a cemetery near his home by Rev. C. T. Rogers.

His Friend.

McCain.

G. Calvin McCain, the youngest son of Mr. and Mrs. Hugh T. McCain, was born March 7, 1882, and died in the Hospital at High Point on January 19, 1926. On the evening of the 18th he in company with some of his people, and neighbors started to High Point, after completing his day's work, and just this side of High Point he stepped on the running board of the car, and in some way fell on the hard surface road. The people that were with him hurried him to the Hospital, but so sad, he did not live many hours. His death came as the poet said,—

No time for a last farewell,
No time for the shock of fear,
Scarcely a moment's halt on the shore,
With the guide and the boatman near—
Dear brother, how surprised you were to go,
With little to suffer, little to know.
Only a moment of dark,
A dream of the fleeting night,
And then the beautiful break of day
And the quiet peace of light;
And you found yourself where you longed to stand,
In the repose of the fatherland.

No doubt his soul is a light to guide some one else to the other shore.

On May 17, 1911, he was united in marriage to Annie Eliza Redding. To this union God gave four children, who still survive. He also has two brothers living, hosts of friends, and relatives, to mourn his departure. He professed faith in Christ in early manhood, and united with the Methodist Protestant Church at Charlotte, lived a consistent member to the time of his death. His church will miss him. He was one of the Sunday school's faithful members. But it is in his home where he will be missed the most. His wife has lost a kind and loving husband, and the dear little children such a tender, loving father. Our sympathy goes out for all the bereaved ones. May God's richest blessings rest upon all.

On the 20th of January, his funeral was held at Charlotte Church, by the writer. The flower bearers were C. L. Cranford, Carl Page, D. F. Ridge, Casper Cox, and W. J. Moore. The pall bearers were Elias Robins, C. M. Nance, J. F. Berkhead, J. E. Hill, C. N. Moody, and T. J. Foster. The large attendance and many beautiful flowers spoke of the high esteem in which Brother McCain was held.

C. H. Hill. Pastor.

Sykes.

On Sunday January 5th at 10:25 A. M. the death angel entered the home of Jasper J. Sykes, and bore his gentle spirit into the life triumphant.

Mr. Sykes was a very kind and affectionate father, a good citizen and faithful to his church; always attending church services and also Sunday school as long as his health would permit.

He attained the ripe old age of near 82 years.

Mr. Sykes had been in declining health for some time; although not serious until Tuesday before death came on Saturday. He will be sadly missed in the home, church and community.

The funeral was conducted Sunday afternoon at Chestnut Ridge by his pastor, Rev.

B. M. Williams. Mr. Sykes had been a member of this church for over 50 years. He was laid to rest in he church cemetery beside his life companion who passed over some 25 years ago.

The floral tribute was both profuse and beautiful. His grandchildren were flower bearers.

He leaves several grandchildren; also three children, namely: Mrs. J. M. Mennis and Messrs Chester A. and Carl E. Sykes. One son preceded him to the glory world.

Maggie Sykes.

In Memory Of Little Fred Julian Free.

On Christmas morning, just as day began to dawn, then it was that God called little Fred Julian Free to join the angel band.

Fred was a bright, attractive child of 22 months old and was the only child of Mr. and Mrs. Garland Free.

Funeral service was held Saturday afternoon at Cedar Falls M. P. Church conducted by Rev. C. H. Hill, pastor, and Rev. G. A. Laughlin. Then the little body was laid to rest in Cedar Falls cemetery. Farewell, Darling; thou hast left us and our hearts are sad and lonely, but we know that thou art dwelling with the Savior and His own, tho we miss thee here, our Darling. There's no one that can fill his place; we cannot hear that sweet little voice, nor the patter of his little feet, nor the touch of the hand, but this sweet thought shall linger with us and shall make our pathway bright: we shall meet thee in that City where the Savior is our light. Or how sweet the thought! we'll meet thee over on the other shore where with angels we shall greet thee and shall dwell for evermore.

Written by His Grandmother,

Mrs. M. H. Free.

Weaver.

Mrs. Hery Weaver was born December 1 1861, and quietly passed from the life January 19, 1926. Mrs. Weaver before her marraige was Miss Willie Porter, the daughter of Mrs. Margaret Porter, who still lives and is the oldest member of the Whitakers' Methodist Protestant Church. In early life Mrs. Weaver united with the Methodist Protestant Church and remained in our fellowship until her death. Several months before her death she was not at all well and prior to her illness she was often kept from church on account of her aged, invalid mother. The writer was her pastor more than two years and frequently visited the home. Mrs. Weaver impressed one as being a quiet, gentle, good woman. Surely she will be missed by those who knew her but her absense will be more intensely felt in the home.

On September 5, 1878, she became the bride of Mr. Henry Weaver and to this union there were born eight children; all survive the death of their beloved mother. The children are: Mr. Ben Weaver, of Scotland Neck, N. C., Mrs. Bullock, of Tarboro N. C., Mrs. Vick, of Enfield, N. C., Mrs. Martin; Mr. Robert Weaver; Mr. Otis Weaver; Mr. William Weaver, of Whitakers, N. C. Mrs. Watkins, of Raleigh, N. C.

May the invalid mother, the husband and children, other loved ones and friends be greatly comforted in this trying experience by the presence of a sympathizing and loving heavenly Father who they constantly look to, lean upon and trust in Him, who gives a peace that passeth all understanding.

The burial service was conducted by the writer assisted by Rev. R. C. Stubbs of Enfield, N. C., Rev. W. C. Proctor, of Rocky Mount, N. C., Rev. Mr. Campbell, of Scotland Neck, N. C.

F. W. Paschal.

Trivette,

Amos Wilson Trivette, son of Andrew and Almelia Trivette, was born in Iredell County, Eagle Mills township, on the 18th day of July, 1857, and died on January 18, 1926.

When he was eighteen years of age he professed faith in God and united with Wesley's Chapel Methodist Episcopal Church. About three years later he transferred his membership to Union Grove Methodist Protestant Church and remained a member of this church until his death.

On October 30, 1878, he was united in marriage with Delia Ann Crater, daughter of Sylvania and Emily Crater. To this union nine children were born, five sons and four daughters, all of whom with his widow survive him.

The children are: Mrs. J. N. Binkley, Harmony, N. C., Mrs. E. M. Sole, Jennings, N. C., Mrs. D. M. Morefield, Harmony, N. C. Mrs. J. F. Johnson, Hamptonville, N. C., S. A. Trivette, Statesville, N. C., Eugene Trivette, North Wilksboro, N. C., Dr. W. A. Trivette, Hamptonville, N. C., Dr. L. Parks Trivette, Weaversville, N. C.

He was a loving husband, a loving and affectionate father, a consecrated Christian and at all times and under all conditions he held on to his faith in God. He possessed a cheerful and sunny disposition, always greeting his friends and loved ones with a smile.

In his home the preacher could always find a hearty welcome. At church he was always an intent listener. Sometimes during the services he would openly rejoice.

It seemed that all who knew him loved him. Hundreds attended his burial.

One of our best has left us.

RESOLUTIONS OF RESPECT.

Saturday, January 16, 1926, death visited the High Point Hospital and released from suffering the spirit of Mrs. Charles Livengood.

By her death the Mt. Pleasant Sunday school has lost a most valued member, one who by her search for truth and her adherence to the faith made her an inspiration to the entire school.

Therefore be it resolved:

First: That the members of the Mt. Pleasant Sunday school wish to express publicly their grief at her passing and that the class to which she belonged henceforth bear her name, Esther Satt Livengood, and be known only as the Livengood Class.

Second: That we extend our deepest sympathy to the beloved family in the dark hour and pray that the blessing of the good Lord may abide with them.

Third: That a copy of these resolutions be sent to the members of her family; to the Methodist Protestant Herald, and a copy spread upon the minutes of the Sunday school record.

Mrs. E. S. Welborn,
Mrs. W. T. Murphy,
Mrs. W. D. Payne,
Mrs. L. H. Hilton,
Mrs. H. G. Murphy.

Wedding Gifts

COMMUNITY AND STERLING SILVER, PLATED WARE, CHINA, CUT GLASS AND POTTERY.

ODELL'S, INCORPORATED, GREENSBORO, N. C.

HIGH POINT COLLEGE.

College of the Methodist Protestant Church. Co-educational. Fitting for life and for university courses. Just closed a successful year in which one hundred and thirty-four students were enrolled in the freshman and sophomore classes.

Students are being registered for the fall semester, which begins September 15th. For years we have been looking forward to the time when we would have a college in North Carolina, and now that the dream has been realized we are appealing to all Methodist Protestants and friends of the church to stand by the institution in its first years of existence.

Catalogue and application blank will be forwarded upon application. Those desiring further information should address The President, High Point College, High Point, N. C.

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Methodist Protestant Herald.

ONE IS YOUR MASTER, EVEN CHRIST — AND ALL YE ARE BRETHREN.

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METHODIST PROTESTANT HERALD.

J. F. McCulloch, Editor and Publisher.

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Press Eldorado Dec26

AN EASTER SERVICE IN EVERY CHURCH THIS YEAR.

Where is there a church that should not celebrate Easter? It is so reasonable a thing to do that every church should study how to do it even if there were no helps provided. Easter means the resurrection of Jesus the Christ without which great fact our faith would be vain. That great event, the coming forth of Jesus from the domain of death, is the ground on which we base our hope of life after death. It means so very much to our happiness here that we should ever be ready to celebrate the coming of Easter time.

Fortunately for our churches, our Board of Home Missions provides every year an order of service, with songs and recitations etc., to be used by our churches and Sunday schools in celebrating Easter. We have just received a sample copy of this service for this year, prepared by Dr. Sheridan, the new Executive Secretary of the Board of Home Missions. We find in it all that is necessary to enable any Sunday school that has children and somebody to train them to have a delightful service. There are ten songs with notes and numerous speeches and dialogues from which to select. This service is sent free of charge to all our Sunday schools who wish to observe Easter and take an offering for the Board of Home Missions. Make a careful estimate of how many Easter service programs you need and how many collection envelopes and write to Rev. J. M. Sheridan, 916 N Charles St., Baltimore, Md. He will send the supplies. The offering your church makes for the Board of Home Missions will of course count on your budget for the General Conference.

By observing Easter in this way, you will be helping not only your own church, but you will be through the Board of Home Missions helping other churches to get on their feet and do greater service in the cause of the Master.

Brother Gerringer's sermon to young women last Sunday night provoked much favorable comment. He told the young women present in a plain but inoffensive way some things that all young women ought to know but which some seem not to know. He dismissed the frivolities of youth with a few fitting words and passed on to the weightier things of morality and religion. His Scripture text was, "Mary hath chosen that good part which shall not be taken from her."

—Miss Velna McCulloch's class gave a supper to the members of the Workers' Council before their meeting at Calvary Church last night. This added greatly to the interest of the meeting.

—Rev. E. G. Cowan recently underwent an operation for appendicitis but rallied quickly. He and his family have moved to Pleasant Garden. They receive mail R 1 in care of L. W. Kirkman. Brother Cowan seems to be gaining slowly, writes Mrs. Cowan.

—The Methodist Protestant Herald goes to readers in a number of states besides North Carolina, South Carolina, and Virginia, and in a number of cases it goes because friends in North Carolina send it. We thank these friends, recognizing them as friends of the paper as well as to those for whom they subscribe.

RECEIPTS FOR COLLEGE.

Amount previously reported, $161,445.07.

E. E. York, $100; J. F. Whitaker, $5; Mrs. J. F. Whitaker, $5; J. Baynes, $10; T. R. Simpson, $5; A. L. Lemons, $5; Lillie M. Lemons, $3; Mrs. L. Anderson Wilson, $2; H. C. Kiger, $2; Geo. T. Loflin, $4; N. H. Paschal, $120; Foust Bible Class, West End Greensboro, $42; Pleasant Hill Sunday school, West Forsyth, $9; A. A. Hill, $25; Mrs. J. J. Crawford, $20; J. D. Baynes, $20; N. W. Gordon, $35; Z. A. Hardee, $10; Henry R. Ireland, $5; T. A. Smith, Burlington, $25; Miss Hallie McPherson, $10; Mrs. J. P. Cheek, $2.50; Miss Elizabeth Cheek, $2.50; Fred G. Holt, $10; Mrs. Fred G. Holt, $10; Wayne Holt, $5.

Total, $161,937.07.

Endowment Insurance Fund.

Amount previously reported, $3,740.86.

A. B. Satterwhite for Flat Rock, Vance Circuit Subscribers, $26.00; J. C. Causey, $20; Ladies' Aid Society, Burlington, $50.

Total, $3,836.86.

Since my last report I have received from Mr. L. F. Ross, at Asheboro, check for $1,000. for one of the Board's notes. Brother Ross hopes to send another thousand dollars shortly. A few other notes are still in the hands of some of our people, and we hope they will be able to negotiate them and send us the money shortly. Those, however, who have not called for the notes are urged to press collections as much as possible, as it is absolutely necessary that we have additional funds to provide for our obligations on building account. It will be recalled that those who handled the notes would have the privilege of making collections and depositing the money in their banks, to be applied on the notes when due.

Burlington has made a beginning in this way, and has deposited $115.00, and expects to make other collections shortly. It will of course be encouraging to the friends who have handled these notes if pledges can be collected, and the money deposited, to be applied on the notes at maturity.

Concerning Our College.

Anyone familiar with the history of our college during the past five years must be impressed with two facts:

First, that a large number of our people are deeply interested in the institution, and have contributed liberally according to their means, and many have sacrificed in its behalf. The other is that a very large number, possibly the majority, of our members have not been interested; have remained aloof, and have either contributed nothing or very small amounts. A great many of these have doubtless felt that the undertaking could not succeed—"You can't do it," or "They can't do it." I might here confess that I believe they are right, or nearly so. "You" or "They" cannot do it without the help of those who have thus far withheld their sympathetic co-operation, but now it has become perfectly apparent that it can be done if all our people will truly cooperate in the great undertaking. About one-fourth of our members have made it possible to carry the college to the point of its magnificent achievement. The remaining three-fourths can easily make it possible "to go over the top."

I should like to ask all who have thus far felt indifferent whether they are absolutely sure that their Lord does not wish them to lend encouragement and substantial aid to this enterprise? They may have lacked faith in the beginning, but the institution is now located on solid earth; property is valued at over half a million dollars, and nothing but the aid of the "doubting Thomases" is necessary to insure its success.

J. Norman Wills.

—The second session of the present British Parliament, which came into power in December, 1924, was formally opened Feb. 2, with a "speech from the throne" by King George V. The first session adjourned last December.

THE INSPIRATION OF THE BIBLE. II.

In II Tim. 3:16, Paul says, "All scripture is given by inspiration of God." We are aware of the fact that the R. V. reads, "Every scripture inspired of God," but the margin of the R. V. reads, "Every scripture is inspired of God." Hinds New Testament reads, "Every scripture is God-inspired." The original word, Theopneustos, Greenfield defines, "Divinely inspired." Liddell & Scott, defines it, "inspired of God." So this word Theopneustos is from Theos, God, and Pneu, "to breathe, or blow," meaning literally, "God-breathed." So the scriptures, writing, Paul was speaking of here, in II Tim. 3:16, were "God-breathed," "God-inspired," whatsoever that means. He had just spoken in the preceding verse of "the holy scriptures," or "sacred letters"—Hinds' rendering—"which were able to make him wise unto salvation through faith which is in Christ Jesus." These "holy scriptures" could be none other than the Old Testament scriptures which he had "known from a child." And further he had just spoken of the apostasies of the last days, in verses 1-5, of his own persecutions, and of deceivers, "deceiving and being deceived," and then thus commends the "holy scriptures"—the Old Testament—as guide, amid all the prevailing false teaching, confusion, and apostasy. And so emphasises the value, or worth, of these "Holy scriptures," by declaring them "all," or "every" one, to be "given by inspiration of God," "God-breathed," or "God-inspired," and "profitable." It is absurd to suppose that Paul had in mind any heathen writings, or scriptures, as being "able to make one wise unto salvation." His teaching is that all scripture "inspired of God," or "God-breathed," "is profitable;" and that these were the "holy scriptures," which he had known from a child, the Old Testament scriptures, and that all of them were inspired and "profitable." There is no hint nor intimation here, by Paul, that any of these same "holy scriptures" were not God-inspired, but just the contrary. So the commonly held view, that "All scripture is given by inspiration of God" is sound.

So II Pet. 1:21 shows that "the prophecy came not in old time by the will of man." The human will, or mind, did not initiate prophecy—not a human affair at all—"but holy men of God spoke as they were moved by the Holy Ghost"—carried, or borne along by that Holy Spirit, as the original word implies. The prophet was absolutely under the control of the Spirit of God. An illustration of this all-controling power and operation of the Spirit is seen in the case of Balaam as recorded in Num., Chapters 22, 23, 24, where Balaam tried to curse Israel, but God forced him to bless Israel instead. Balaam himself affirmed that he could not do otherwise than he did. His will was to curse, but God forced him to bless. God even opened the mouth of Balaam's ass that he spoke with man's voice. He did not prophesy, but he spoke.

That God can use, or control, man's mouth, if he sees fit, is seen in his reply to Moses, when he made his excuse to God that he, Moses, was "slow of speech," "who hath made man's mouth?" "Have not I the Lord?" "Now therefore go, and I will be with thy youth, and teach thee what thou shalt say." Ex. 4:12.

Another illustration that prophecy was not by the "will of man," but wholly under the control of the Spirit of God, is seen in the incident of Jehoshaphat and Ahab consulting Micaiah, the prophet, in regard to a proposed battle, as recorded in II Chron. 18:24-27. "If thou certainly return in peace, then hath not God spoken by me." This shows clearly that Micaiah the prophet believed that God had spoken through, or by, him, and not he himself, had spoken.

Time would fail to speak of the many cases recorded in the Old Testament where the Spirit of God came upon persons and they prophesied. As Saul in I Sam. 10:6-12, and the elders of Israel as recorded in Num. 11:25-29. (Read these.)

There is nothing more positively and clearly taught in the Bible than that "God," not man, "spoke in time past unto the fathers by the prophets, as certainly as in the "last days by his Son." Heb. 1:1,2. In II Pet. Chapter 1, verse 17,18, Peter speaks of the voice which he heard in the "holy mount," "which came from heaven," and adds, "We have a sure word of prophecy; where unto ye do well that ye take heed, as unto a light that shineth in a dark place."

It is clear that Peter was no modernist, or higher critic, or he could not have referred to the Old Testament—to which doubtless he referred—as a "sure word," and especially as a "more sure word" than the "voice on the holy mount," as this "voice" was but for a moment, while the prophecy was recorded and abiding.

As to the method of inspiration it was miraculous—God speaking through and by man, and not man speaking of, and within himself, in any wise. It was full, certain, and unmistakable. And to this end it had to be in language neither superfluous nor lacking. And so had to be verbal. To be otherwise would be to render it uncertain. How anyone can object to verbal inspiration if he believes in an All-powerful God is difficult to understand. God had to give the precise, exact word, or so guard, influence, or control, the prophet, that he would select the exact word to carry the precise meaning intended, which amounts to verbal inspiration. Words are but symbols or signs of ideas. So, sometimes God gave the prophet a "vision" of symbols. These were not always understood at the time, but no doubt carried an exact, specific meaning, when understood. Why God has done this at times is not for us to determine, but that he has done so we cannot deny. But the great leading, fundamental teachings, doctrines of the Bible are given in plain, clear, specific language, not difficult to understand.

But as to the exact how, or method, of inspiration this need not consern us, further than to know he made himself understood as to the words given, whether the meaning of these words were understood or not. The rerord is, "God spoke," or "appeared" and "spoke," unto Adam, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Samuel, David, Solomon, and the prophets. Of Moses it was said, "The Lord spoke unto Moses face to face, as a man speaketh unto his friend." Ex. 33:11, Num. 12:8, Deut. 34:10 God spoke "words" at the Baptism of Jesus, and on the mount of Transfiguration: If he spoke "words" on these occasions, why not speak "words" to Moses and the Prophets, and to the Patriarchs, even back to Adam?

Why some should object to "verbal" inspiration is difficult to see, unless at the bottom, and in the last analysis, they do not believe in any real, Divine, miraculous inspiration at all. There is nothing unreasonable in "verbal" inspiration if we admit an Almighty God. Verbal inspiration seems to the only kind that can meet the case, if accuracy is needed, and it most certainly is needed.

Now we cite two statements of Jesus Christ, one before, and one after his Resurrection, which to our mind, settles forever the full inspiration of the Old Testament: The first is Matt. 5:18 "Till heaven earth pass, one jot or title shall in no wise pass from the law." So if the law—the Pentateueh—had contained the smallest amount of error, even a jot or tittle, this could not have been truthfully said by Jesus. Error could be no part of the law, as the smallest part of it could not be expunged, or climinated, therefore all the law was without error; for if there be error in it, this could be, should be, and would be eliminated. Therefore the law, according to Jesus, was, and is, without error. And this being true, it is a legitimate inference that the Prophets were also without error, inasmuch as Jesus said, in the same connection, "Think not that I am come to destroy the law or the Prophets; I am not come to destroy, but to fulfill." Would Jesus come to fulfill a falsehood, an error, in any wise, or to any degree? The supposition is absurd and buaspnemous. Yet such must be the case, if the Law or Prophets, or both, contain error, as the higher critics, the modernists, and evolutionists contend.

The second statement of Jesus to which we call attention is Luke 24:25, "O fools, and slow of heart to believe all that the prophets have spoken." This surely implies that all that the prophets had spoken was worthy of belief, and should be believed, he even calling thou "fool" for not believing all they had "spoken." This could not be truthfully said if the writings of the prophets contained error, for he doubtless had reference to the collection of sacred writings known as the Prophets. It's an absurd quibble to assume that the Prophets "spoke truth" but "wrote lies," as some "modernists" have done, attempting to evade the unanswerable force of Jesus' statement.

A few statements of Jesus settle the inspiration of the New Testament. Jno. 14:26, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Also Jno. 16:13, "Howbeit when he, the Spirit of truth is come, he will guide you into all truth,.....and he will show you things to come."

These statements of Jesus cover the entire field of the New Testament, when they say,

Teach you all things," "guide you into all uth," "bring all things to your remem- ance, whatsoever I have said unto you," id "show you things to come." If this is ot full, plenary inspiration, what is it? nough the method may not be just like that the Old Testament inspiration.

"All things," "all truth," "whatsoever I ve said unto you," and "show you things come." "All things" that he had ught them in the three or three and a lf years, should they forget. "Things to me"—additional revelations. What could be ore full and complete? Covered all his past aching, any present need, and the future. nd this Comforter, Teacher, Enlightener as to "abide with them forever." Jno. 14: 6. So all this insures absolute certainty, as "truth" and the teachings of Jesus. And addition to this promise, he "opens the nderstandings" of the Apostles, and per- aps all present, "that they might understand e scriptures"—(Old Testament). Other riptures, corroborative, could be cited, but the above do not carry conviction, one ould not "be persuaded though one should se from the dead."

A word in conclusion: Some confuse reve- tion and inspiration. They are not the same. ll revelation must be inspired, but all in- piration is not revelation. Facts of biogra- hy, history and related things, for which no evelation is needed, but for which inspira- on is needed, in order that they be correct- recorded and transmitted, may be inspir- d. J. F. Dosier.

WHEN GOD REBUKES.

"Remove thy stroke away from me."—salm 39:7-11.

The word "rebuke" does not sound good us, and the chief reason for this is that e have grown to think of the word apart om its original meaning. To rebuke is real- to keep back, to restrain. So that the ought of the passage is that God finds it ecessary to restrain us, or keep us back from mething that would not be for our good. here is one motive only in His rebukes—to rrect.

Time would fail to tell of all the ways in hich the dear Lord may rebuke us. When e met Saul of Tarsus in the way, He re- ked him. Paul tells us that he was "appre- ended," but the meaning is the same. The ophet was rebuked when God asked, "What est thou here?" And every one of us is buked when God, through His great grace, fts us from "the horrible pit and the miry ay."

And so on through our lives, we are rebuk- d again and again, always and ever with e desire to correct us. And if we could only e this in the proper light, we would as adly invite the rebukes of God as we do e criticism that we know is designed to help s. It would naturally follow that the more illing we are to be corrected, the less need ere would be for correction.—Rev. I. D. yttle.

Today is yesterday's plans put in action.—dams.

THE SOCIETY'S THANK OFFERING.

The Woman's Foreign Missionary Society, for a number of years, has celebrated the anniversary of its organization—February, 1879, by a thank offering made by its members and friends of the great cause.

The fact that the administration of all the foreign missionary work of our denomination has been entrusted to the Union Board of Foreign Missionary Administration has not changed any of the plans of the Society for raising their allowed percentage of the budget, and the thank offering in the month of February is one of its established plans.

At times a well prepared program has been prepared by the Society's Executive Board, and sent to the auxiliaries to be used by them with such changes and additions as local conditions called for.

At other times the local auxiliaries, under the general direction of the conference branches, have adopted their own plans for observing the anniversary, and securing the thank offering.

This practical and helpful feature of the anniversary celebration has been of great service to the Society, inasmuch as the proceeds from the thank offering are devoted to the erection of needed buildings, and to repairs and maintenance.

The Society has, in our three Missions, homes for its lady missionaries, school buildings of different kinds, kindergarten buildings all of which represent a large sum of money, and the upkeep of the buildings in those climates calls for an annual item in the budget.

Then the Society's work is enjoying a healthy growth, and while the main Girls' Schools in Japan and in China have very creditable buildings in which excellent work is being done, in the Society's newest field, India, there is no regular school building for the Girls' school.

The school occupies a considerable part of the large two story bungalow, which is also the home of the Society's four lady missionaries, and it is very evident that a building designed for regular school purposes has become an insistent demand, but the resources for its construction are not in hand.

There are other needs of the women's department in our three Missions which cannot be met without funds secured through the annual thank offering, hence its recurrence annually assumes great importance to the entire foreign missionary work of our loved church.

The officers and the members of the Society, and, of course, the members of the Union Board are most anxious that a large amount may be realized this year from the thank offering, that their hearts may not be burdened, their hands may not be tied, their missionaries' work may not be made harder nor retarded for the want of the money needed.

Of course, every member of every auxiliary will lay on the altar her thank offering in gratitude for God's many blessings, and to aid the work He gives us to do, but here is an opportunity for all to share in the good work of supporting the girls' schools, and the other agencies which are being used to promote the highest welfare of women and girls in the three countries where our church is now carrying on foreign missonary work.

If womanhood is to be elevated in those dark lands it must be by the Gospel, and the Christ it reveals being accepted, and our girls' schools, our Bible women, all our agencies are being devoted to that purpose, but necessary equipment, and the money to provide it are urgently called for, and this is one way you can help. Fred C. Klein.

BOARD OF EDUCATION ITEMS.

The Commision appointed by the last General Conference to study the problems surrounding Adrian College has finally completed its work. The last session was held in Pittsburgh January 29, and, as reported by the Methodist Recorder last week, it was voted unanimously to leave the college at Adrian, provided that certain conditions to be announced later are met. This decision was reached after thorough investigation and study by a representative body of men chosen from the Adrian area. It will doubtless give general satisfaction and settle for a generation at least, a question which has been more or less disturbing. The next step that is essential to enable Adrian to render a satisfactory service to our young people and the church is an endowment. Plans for this are now being made.

The Board of Education has contracted to assist seventeen young people through the Student Loan Fund this year. That will require $2550. We have several applications pending but have had to postpone accepting them until we know better what our income is to be. At present we need nearly $2000. We feel reasonably sure that one half of this will be provided for from return payments, regular contributions, and some unpaid pledges of the "600 club."

One of the most successful teachers in one of our colleges is a former beneficiary of the Student Loan Fund. We know of a case where a young man entered college through the help of this Fund and later decided for the Christian ministry. It is a service our young people greatly appreciate. It binds them closer to our church and helps them to realize a worthy ambition.

We have promised help to thirty-seven ministerial students this year, two more than last year. That requires close to seven thousand dollars. All but twenty-five hundred of this is provided for and a diligent effort is being made to secure this amount from former beneficiaries. Over fifty thousand is due the Board most of which is long over-due. If half of this could be placed in our invested fund it would enable the Board to treat our students more generously.

The Board has an anonymous friend who contributes two hundred and fifty dollars every year to the cause of ministerial education. When the receipts of the Board warrant it this money is placed in the invested fund. We were able to do that last year. Such gifts are a great encouragement and render an exceptionally fine service. May his tribe increase!

The returns from Rally Day on January 1 were as follows:

Ohio, $3146.32; Maryland, 1841.75; Pittsburgh, 1224.21; Eastern, 727.78; Indiana, 605.85; West Va., 518.85; Onondaga, 370.72; No. Car., 308.26; Kansas, 265.58; Illinois, 25:93; Alabama, 125.00 Ia.-Mo., 81.36; Arkansas, 77.63; Texas, 75.00; Michigan, 50.00; Kentucky, 17.50; Col.-Tex. (Col.), 10.00; Georgia, 7.87.

The receipts to date total $9713.36 or $868.-05 less than a year ago. Since the receipts from the Budget for the Board of Education were on January 1 over $9000 less than a year ago it would be greatly appreciated if our pastors would make a special effort to see that any special day or other General Conference funds in their treasuries were sent in at once. Frank W. Stephenson.

HOME MISSIONS.

Mississippi Conference.

It was my privilege to again attend the Mississippi Conference which met in Clara, December 3. The Conference was largely attended and the reports for the year were encouraging. The spirit of hopefulness as to the future of the church was in evidence. The Woman's Home Missionary Society, organized a year ago, is succeeding finely. Dr. Stephenson, Secretary of the Board of Education, was the appointed official Representative and presented the interests of the General Conference.

I was there to represent the Board of Home Missions in general, and the Meridian Church in particular. This new church enterprise has been prominently before the general church in that Dr. Lewis, several years ago, made an appeal to the denomination at large for funds with which to purchase a lot in the city of Meridian with the view of erecting a Methodist Protestant Church. The lot, centrally located, was purchased for $3,000, the title of which is held by the Board of Home Missions. A wooden tabernacle was erected on this lot a year ago and services have been held regularly.

I preached for them Sunday morning and night, held a business meeting Monday night and preached again Tuesday. They have a membership of about forty with a Sunday school of the same number. Rev. J. T. Williamson, who lives in Meridian, is the acting pastor. He and his family are deeply interested in the church and have contributed liberally to its support. Brother Williamson is the father of Mr. Nate S. Williamson, a prominent young attorney of Meridian, whose loyalty and devotion to the Methodist Protestant Church prompted Dr. Lewis in starting a movement for a church of our denomination in that city.

They have in cash in the Meridian Bank nearly $3,000 and with the $1,900 Dr. Lewis has since collected there is practically $5,000 with which to begin the first unit of the new church. Dr. Lewis has requested the Board of Home Missions to assume responsibility for the supervision of this new work. We are cooperating with our friends in Meridian in securing plans and assisting in starting building operations. The plan is to have the building ready in time for the next session of the Mississippi Annual Conferenec next fall. The Annual Conference has furnished some money toward the building and has pledged further support.

The work of the Confereenc in the past has been largely rural. They are, however, awakening to a realization of the fact that no denomination can make any decided progress unless well represented in the centers of population. This needs no argument. It is plain to any one who is observant. We have an illustration of this in the Alabama Conference, the adjoining state to Mississippi. The establishment of our denomination in Birmingham and Montgomery, with attractive church buildings well located, has put new life and hope into that Conference. What has been done in Alabama can be repeated in Mississippi. I call on the whole Mississippi Conference to rally to the support of this new Meridian Church.

Pray for it, talk about it, work for it, give to it and when that church is well established we will turn our attention to some other city in that state. It may mean labor and sacrifice but it will be well worth all it will cost. I urge the pastors to present this work in every church in the conference. We now have a church in Laurel about sixty miles from Meridian which needs some attention. Laurel is a city of fifteen thousand people. Our church there should have special attention. I regretted that I was not able to visit Laurel during my stay in the state.

Those from other sections of our denomination who have contributed to the Meridian Church can look for further news from Meridian. J. M. Sheridan.

TO WORK FOR PEACE.

Fred B. Smith—a prominent Congregational layman, Y. M. C. A. worker, world-traveller and lecturer—has accepted the chairmanship of the Executive Committee of the World Alliance for International Friendship Through the Churches. He purposes to devote the rest of his life to a crusade against war and what he calls "war philosophy." He proposes to exercise an active leadership throughout the churches of America in a continuous campaign against war. Mr. Smith has issued a statement in which he gives expression to his seven fundamental convictions on this matter. We here summarize his statement:

1. The abolition of war is the paramount world issue. In the judgment of men possessing wisdom and information far beyond anything I profess to have, every hope and aspiration of the human race is being placed in jeopardy by the War Philosophy. The heart of the world problem is just this, can humanity find some way to abolish war? This I am convinced is the supreme issue of the moment. Nothing else matters much. Viewed from the standpoint of good government, good economics, or true religion, the abolition of war is the supreme affirmation.

2. That the ominous war clouds still hover over the nations. I am profoundly impressed by the fact that notwithstanding all the lessons of the past, in the face of all the warnings which have been issued and all the superb efforts which have been put forth, since 1918, ominous war clouds still hang over the world.

3. That war can be abolished. I am glad to record my conviction and unbounded confidence in the belief that war can and will be abolished. I do not believe that war is an incurable malady, and therefore must be carried on permanently in all human activities. I do not believe that it is in the purpose of God to organize war. I believe it is in the great plan of God that nations and peoples shall live in peace. I believe that Christianity and the War Philosophy cannot live together in the same world.

4. That the great hope will only be realized through the full co-operation of all the agencies which believe in God. I am further constrained to hope that in this relationship I may render some service in enlarging the co-operative plans of the allied Christian societies which are so deeply interested in the world brotherhood ideal. I am thoroughly of the opinion that this task is so colossal, and the consummation to be desired is so exalted, that the realization of it will only come through the growing co-operation of all those agencies throughout the world which believe in God and universal brotherhood.

5. That this message is the highest and most compelling Christian apologetic. Frequent tours thoughout the world have led to a very serious consideration of the problems confronting the Christian church in that universal extension of the Gospel message we believe to be indispensable to all people. I have been made strongly aware of the fact that millions of people in this as well as other lands have lost a good deal of their faith in organized Christianity as they have observed these professed followers of Jesus, organizing, promoting, and leading the most horrible war in all history. We may as well recognize the fact that Christianity cannot become universal until it has rid itself, root and branch, of the War Theory. I have always believed in evangelism, and have sought to impress that message upon every appropriate occasion and feel now that any service rendered in exalting the Christian doctrine of World Peace will add to the most compelling argument for the indispensable place of our faith. Christianity will not become the universal religion of mankind in a million years unless it can be purged of its war traditions.

6. That the noblest service to be rendered to America is to have her assume her full place in this great undertaking. What the men of our country need most just now is a great new, compelling challenge to idealistic life and service, and I believe that this message of universal good will and world peace can be so translated in the life of our American citizenry that its reaction will become highly beneficial in the realm of our domestic issues. The fact is that when on November 11, 1918, the order was given to "cease firing," we not only began to demobilize our army, but in an appalling way we demobilized our altruism, our idealism, and high aspirations for world human welfare. I do not be-

lieve that anything short of a program which contemplates world peace will be sufficient to arouse again those great emotions which led to sacrificial service for country and humanity.

In accepting the chairmanship of the Executive Committee, therefore, I do it with the expectation of organizing and personally conducting campaigns in the cities and towns and colleges and universities, which will carry the whole message of our own Christian, moral, patriotic welfare as well as these issues which reach to the uttermost parts of the world.

7. That the World Alliance is the best hope of co-ordinating the Christian peace sentiment throughout the world. In my travels since 1918 I have been meeting men in all parts of the world who are saying that some kind of a world grouping of the Christian and religious forces is necessary to preserve the impulses and desires which are being quickened everywhere in behalf of world peace. Not long ago Sir Douglas Haig, in addressing the Presbyterian General Assembly in Scotland, said, "What we need just now is a World League of Chirstian Men and Women to Promote Ideals of Peace and Brotherhood." I was profoundly impressed, in the last tour around the world, by the fact that this World Alliance for International Friendship Through the Churches is already that organization. Twenty-nine nations now have branches of the World Alliance. While this is an emphasis on only one issue of the Christian program, it is an emphasis on the supreme item it is already in action. It has in it men, resources and vision, and it is the best hope we have for enlisting immediately the whole Christian world upon this subject. It would naturally be expected that of the nations organized in this group, the American Branch ought to be one of the most effective. Therefore, I welcome this responsibility cordially, and more heartily than anything I have ever before given myself to in a rather long and varied life.

EVENING SHADES.

The busy day is ended,
The hour of toil is done.
The reapers homeward journey
At the setting of the sun.
From shop, from field, from office,
They are coming home at night,
To find in home's retirement
Home's rest and home's delight.
And if they've proven faithful,
And if there's love at home,
There will be some one waiting
And watching, when they come.
There is an evening coming,
When life's long day is done,
When we'll find our journey ended
With the setting of the sun.
And then death's cloud will shade us,
Like the coming of the night;
But with footsteps homeward treading,
We shall find the morning light.
And if we've proven faithful,
There will be some one at home;
There'll be a face to meet us
And greet us when we come.

—Lily Binkley Martin.

THE WORK AND THE WORKERS.

Stewardship and Church Extension Letters have been mailed to all pastors and to a goodly number of laymen calling attention to conference action deferring all Church Extension appropriations until after this February campaign, page 70 of the Conference Journal will show that our Church Extension work for the year depends upon the action of the churches in supporting this worthy cause. This is your work and mine, so let us do our best. We are asking all local churches to raise at least 50 percent of the annual conference budget during February, and send it to Mr. V. W. Idol, High Point, N. C., by March 1st.

Fallston.

It was my privilege to attend a District Raliy at Fallston on Saturday and Sunday, January 30th and 31st. The Chairman had arranged a splendid program, and though both the weather and the roads were unfavorable the people attended well, and we had a good time together studying many topics and problems concerning the work of the church. I was called upon to fill in several times where speakers were absent. It was a good meeting, and should mean much to the community.

On Sunday evening at 7:30 I had the pleasure of preaching to a splendid congregation at Lawndale. The people heard the Word gladly, and we had a good time together.

On Monday, February 1st, we held a rather lengthly business meeting, and quarterly conference in the Fallston Church. I wish I knew how to report this meeting, but will leave that for some one else to do. I certainly trust that some good was accomplished.

Winston-Salem.

All those who are interested in our church in Winston-Salem will rejoice to know that we have at last secured a pastor for our people there. After corresponding with several of our own men relative to the pastorate there, and after consulting with several people, both in and out of Winston, I asked Rev. C. M. Compher, of Washington, D. C., to accept the pastorate there. After due consideration, and after taking the proper course with the president of his own conference, and with the members of his own quarterly conference, Brother Compher agreed to accept this pastorate. He preached in Winston on January 31st, and will take full charge of that pastorate after about February 25th.

We are trusting and believing that he will have a successful pastorate in this our largest city.

First Church, Thomasville.

On last Sunday morning I drove to Thomasville to be with Brother J. L. Trollinger and his people in their Sunday school and morning worship. They have a splendid Sunday school which is very active in Christian service. I enjoyed preaching to them at the eleven o'clock hour. This is a fine people, and they are starting off well as a station. We predict for them a splendid year's work.

St. Paul's, Greensboro.

On Sunday night we were with Brother J. H. Moton and his good people at St. Paul's. Brother Moton was not well enough to be at church, but he was there in his accustomed place. It would be well for him if he could just get away from all work for a few weeks and have a complete rest. He has never learned how to spare himself in the work. His people are standing by him nobly and they too are destined to have a good year.

A Challenge.

One of the young men in the Conference Course asks me to say, to all the second and third year men, that he challenges them to undertake to pass all studies between now and next conference and be ordained at the next session of the annual conference. Get your books, study them closely, and pass these examinations. All of you can do it if you will. Why not try?

Appointments.

1. Draper, Sunday, Feb., 14th, at 11 A. M.
2. Reidsville, Feb. 14th, at 7:30 P. M.

Yours in service for the Master.

A. G. Dixon.

Asheboro.—We had a splendid attendance at all services Sunday, especially the Sunday school and morning preaching hours. At the preaching hour the pastor gave us a splendid sermon on—witnessing for Christ.

Mrs. Garland Pritchard was received into membership. It seems we are holding our record of one new member for each Sunday.

Our C. E. Society is now very active. On Thursday evening we had an unusually interesting business eeting and social, and at the prayer meeting on Sunday night had a good attendance and fine program. The C. E. Societes have been challenged by non-members of C. E. to see who can have the larger number present at Wednesday evening prayer meeting. Just watch C. E. shine! Reporter.

First M. P. Church, Burlington.—Under the leadership of our president, Mr. Lonnie Braxton, the Senior Christian Endeavor Society is having a very interesting and helpful membership contest. The Society is divided into two sections, "Reds" and "Blues". Points are scored for each side at the meeting each Sunday evening, a member present counting one, a visitor one, and a new member ten points. A list has been made of the young people of our church and a systematic effort is being made to get them into this work. Interest seems to be increasing considerably among old members and several new members have been enrolled since the contest began.

The Society holds prayer meeting at the County Home each fourth Sunday afternoon. The people at the Home have taken a great interest in these meetings and seem to enjoy them very much. The fourth Sunday of this month, the Society, under the direction of Mr. Way, will give a musical program. Reporter.

—Commander Ramon Franco, famous Spanish aviator, with two companions, has succeeded in flying across the Atlantic Ocean from Spain to Brazil.

WOMAN'S MISSIONARY DEPARTMENT.
Mrs. J. M. Stone, Editor.

Dear Auxiliaries,

Are you ready for your Thank Offering program for February 14th? May we do our best; this money is greatly needed—

WHY I GIVE A THANK-OFFERING.
By Mrs. John P. White.

There is no more beautiful occasion in our churches than the annual Thank-Offering service. It is a time set apart by the women for recounting God's blessings and bringing an offering in recognition of His goodness. It pre-supposes that this offering represents the overflow of our gifts. Week by week and month by month, we bring our tithes, but on this glad day we bring the accumulated money from our thank-offering boxes as a love offering to our King.

Not every woman in the church has entered into the full blessedness of this service. With the hope of leading some to a clearer conception of its meaning and purpose, let me give a few reasons Why I Give a Thank-Offering.

1. I give a thank-offering Because I believe it is accord with the teachings of the Bible. The prnciple of giving runs all through the Scriptures. The Old Testament is full of references to this subject. The New Testament likewise points out the duty and blessedness of giving to the Lord. There is a distinction between tithes and offerings. In several places "tithes and offerings" are mentioned, indicating a difference. "The tithe is the Lord's. It is holy." After the tithe has been given, there is the privilege of making a special freewill offering. And this is just what our thank-offering is—a freewill offering.

2. I give a thank-offering Because I am a Christian woman. If I were not a Christian I suppose I should feel at liberty to refuse to give anything to the cause of Christ. And yet I would be unreasonable in such an attitude. For in this Christian land every woman benefits from the teachings of Christ. The non-Christian woman in America little realizes that her opportunities for education and self-development, her right to decide her choice of a husband, her position in the home, her equality with man before the law and a thousand other blessings are all due to Christian teachings and influence..

I am a Christian woman. I recognize what Christ has done for me. I have stood before God's people and have pledged my life, my service, my all, to help advance His cause in the earth. All I have comes from Him and in gratitude, my heart cries out "What shall I render unto the Lord for all his benefits toward me?"

I look around me for opportunities to pay my vows. On every hand I find places where I can render service. But I realize that my obligation is world wide. In order to help my sisters across the seas, I must transmute my life into gold which in turn will be transmuted into life in a faraway field. I do this because I am a Christian woman. It is a Christian conception and a Christian plan and according to the will of the Christ.

3. I give a thank-offering Because of the need of the world. I have received a rich heritage, that was intended for every woman in all the earth, and yet more than half of these women have not even heard that a heritage has been left them. Plainly this is not the will of the Master. Those last messages "on a mountain in Galilee" and on the Mount of Olives meant that this blessed news should be told to every one. Where the news has not been told, where Christ's teachings are not made known, woman suffers immeasurably. She suffers physically, largely because of ignorance, but also because her life is not held in high esteem. She suffers intellectually, for she is deemed incapable of acquiring knowledge; she suffers spiritually, because there is no one to teach her of a Saviour. In some of the non-Christian faiths she is not even counted in the religious ceremonies and is not expected to go to the place of worship.

These "sorrowful women's faces, hungry yearning, wild with despair or dark with sin and dread," pass before my mind in endless processions—beautiful Japanese women, the bound-footed Chinese women, pitiable Hindu child wives and widows, unclothed African women, blackrobed Mohammedan women, millions upon millions of them who are living in sin and ignorance because no one has told them of the way of life.

My thank-offering will help to send the Gospel to these, and I gladly give it.

4. I give a thank-offering Because of the success of the work. In the darkness of heathenism there are here and there bright spots. Messengers of the Cross have been telling the story of Christ's love for men and women all around the world. Many have believed. Wherever people become Christians, life becomes richer and better. Woman rises in the esteem of man, because his attitude changes and because her characters change. Schools and hospitals have multiplied in all our mission fields. There is a constant call for enlargement. The new buildings are already overcrowded. There is an embarrassment of success.

5. I give a thank-offering Because it is a spiritual tonic. The little thank-offering box which I see the first thing in the morning and the last thing at night, a constant reminder of God's goodness and likewise a constant reminder of duty. There are hundreds of things crowded upon one's mind, the routine duties of the household, the extra sewing and company, the church and social meetings, all these clamoring for attention. The little box says: "Just pause a moment; turn your mind heavenward. Have a thought for the multitude who need what you are going to put in here today." I reflect that I am what I am, by the grace of God. Had I been born in a heathen land my mother would have placed in my baby hand an offering for a hideous idol. She would have taught me to pray to that terrible monster; or, perchance in a passion of grief or fear she might have snuffed out my life in her blind ignorance.

I was born in a Christian land. A Christian mother early directed my childhood steps in Christian pathway. She taught me of th blessed Saviour so long ago that I have a ways loved him. She taught me to expre my love by giving gifts to my Master. Of yes; I might have forgotten this had the littl box been pushed back in a bureau drawer ou of sight, but with it standing right before m I cannot forget. Nor do I want to forge My life is strengthened by this daily paus and prayer before the little box.

6. I give a thank-offering Because I ar loyal to the Women's Foreign Missionary So ciety. The annual ingathering of this mone is a part of the program of our organizatior My thank-offering is very small, but when i is added to the other offerings larger an smaller, it helps make a very large sum.

The thank-offering is used for every de partment of our women's work. It goes t the furthering of our work in Japan, Chin and India. Without this money our worl would be seriously crippled; with it the worl is greatly bbessed. If the offering could b doubled its working power would be doubled This would be an easy thing to do.

The plan of a penny a day from every wom an in the church is an unattained ideal. Yea by year we have seen our thank-offering in crease, but never have we reached the goal What would the thank-offering amount to i every woman in the church would give a pen ny a day? The solution is very simple. Ther are 10,000 women in our W. F. M. S. If eac woman would give one penny a day or thre dollars and sixty-five cents, then 10,000 wom en would give 10.000 times $3.65, or $36,500 which is more than two and one-half time the amount of our largest annual offerings

Is this too much to give in view of wha Christ has given us?

God wants the best. He in the far off age Once claimed the firstling of the flock, th finest of wheat;
And still He asks His own with gentle plead ings
To lay their highest hopes and brightest tal ents at His feet.
He'll not forget the feeblest service, humbles love;
He only asks of our store, we give to Him the best we have.
And is our best too much? O friends, let us remember
How once our Lord poured out His soul fo us.
And in the prime of His mysterious man hood,
Gave up His precious life upon the cross.
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears, gave us the best He had."

Report Treas. N. C. Branch W. H. M. S. For January 1926.

Pres.	
Tabernacle	$1.20
Asheville	1.20
Baby	2.40
Hiawatha	2.45
Pleasant Hill	5.40

Union Grove	4.25
Mt. Pleasant	2.00
Winston-Salem	3.20
High Point	1.75
Spencer	5.35
Asheboro	5.85
Rehoboth	2.30
Moriah	2.00
For Clothing.	
Burlington	25.00
Children's Home Thank Offering.	
Tabernacle	17.58
Gibsonville	15.00
Mebane	71.70
Moriah	15.00
Scholarships.	
Mt. Pleasant	2.00
Winston-Salem	15.25
Bethel Home.	
Asheboro	1.00
Pine Ridge.	
Asheville	5.40
Mrs. Geo. T. Penny	10.00
Baltimore Home.	
Mt. Pleasant	2.00
Ohio.	
Mt. Pleasant	2.00
Young People's Societies.	
Asheboro Buds of Hope	.15
Myra Crawford M. C.	.70

Mrs. H. A. Garrett.

CHILDREN'S HOME.

V. T. Fogleman, no church mentioned, $2.-96; Mt. Pleasant, N. Davidson, $5.33; Friendship, Fallston, $6.47; Oak Grove, Cleveland, $2.38; Hollister, Halifax, $1.50; Mrs. R. P. Petree, Tobaccoville, $1.00.

Sunday Schools:

Bess' Chapel, $5; Burlington, $21.17; Moriah, Tabernacle, $2.44; Asheboro, $14.03; Brown Summit, Haw River, $1.50; Creswell, $2.68; Spring Church, Spring Church Charge, $1.52; Hebron, Orange, $3.90; Midway, Haw River, $2.60; First Church, High Point, $30.-13; 2nd Church, Charlotte, $2; Mt. Zion, Pinnacle, Birth Day offering, $5.88; New Hope, Why Not, $7.01; First Church, Albemarle, $12.50.

Gifts from others:

L. R. Hughes, thread, from Naomi Mills, Randleman, Mrs. Cornelius Williams, Winston Salem, nice box of clothing. Mrs. N. O. Phibbs, Brown Summit, a box of onion sets.

For we are laborers together with God. We are looking for others to join us in this good work. Come on.

In order to give the Editor more time I am now making my reports on Friday instead of Monday. E. G. Lowdermilk, Supt.

Only a little more than a month remains in which to raise the remainder of our budget for which is very much behind for most of the interests. March is Pine Ridge month, so let's make plans to raise the entire amount. I your society has already paid what was asked can't you help a little more, as some of the societies won't be able to raise theirs and Dr. Woodford needs the money so badly for the new building.

The Executive Meeting of the W. H. M. S. will be held in High Point in May and I am sure no one wants the N. C. Branch to fail to raise its entire apportionment.

Make your plans to attend both the Branch and Board meetings. Mrs. Geneva Garrett.

THE DENOMINATIONAL OUTLOOK.

Alabama. A church has been organized at Baldwin, on the Gulf of Mexico. Five acres of land has been bought, upon which there is a building suitable for church purposes. This will be lighted with Delco plant, money for which is already in hand.—New Merkle church will celebrate its hundredth anniversary on December 27th.

Eastern. Six laymen of the Conference have offered to give every "Front Line" pastor a copy of the Scofield New Testament with the pastor's name printed on it. (A "Front Line Pastor" is one who raises the Budgets in full, and meets certain other standards that the Conference has set.)

Illinois. Contractors are making fine progress on the Chatham church, Chicago. The first unit of the building will cost $30,000.—The Avalon Park Church, Chicago, is being enlarged at a cost of $50,000. The Annual Bazaar netted $2,000.

Indiana. The "Indianapolis News" recently published an illustrated article concerning the Old Stone Church, near Guilford, Indiana. This church is more than a hundred years old. After 104 years it has just experienced the first wedding within its walls.—Rev. C. H. Simons, pastor of Grace Church, Indianapolis, is the teacher of a High School Bible Class at the city Y. M. C. A.—The Elkhart Church has received 16 new members since Conference.—The Fowlerton Church has raised $1,000 to pay off a long standing debt. Extensive repairs have been made, also, in the church property.

Iowa. As a result of a splendid revival, twenty-one members have been added to the church at Keokuk. One of these converts was a man eighty-seven years old.

Maryland. In an enrollment of 200 in the Parksley, Va., Sunday school 57 members attended 48 Sundays and 17 attended every Sunday last year.—Trinity Church, Baltimore, had 18 professions and fourteen accessions as a result of the revival service.—As a Christmas token, Rev. J. L. Link, pastor of Grace Church, Baltimore, was presented with a purse containing ten ten-dollar gold pieces.—The Maryland Branch, W. H. M. S., is raising money with which to by a bus for our Children's Home.—The new Edmondson Ave. Church was dedicated on January 17th. On that day more than $5,000 was pledged and paid on the debt, and twenty-five members received.

Michigan. The Sheridan Avenue Church Saginaw, is going forward with the building program. The basement unit will be occupied in a few days.—The Michigan Conference proposes to put on a six-weeks Summer School for the pastors, the sessions to be held at Adrian College.

Ohio. The Young Ladies' Auxiliary of the Toronto Church made something more than $150 from a supper held recently. William B McKeeknie, Manager of the Pittsburg Pirates, who, with his family, is a member of the Toronto Church, is not only a famous ball player, but also a good singer. He was the soloist at the church on a recent Sunday.—More than $500 was cleared by the Ladies' Aid of the Mt. Lookout Church, Cincinnati, at the Bazaar.

Pittsburg. The People's Temple, Fairmont, W. Va. was reopened after extensive improvements costing in the neighborhood of $30,000. It may be interesting to state that Governor Pierpont "the War Governor" of West Virginia, whose statue is in the Hall of Fame in the Capitol at Washington, was a member of this church.—Rev. Judson Headley, pastor of the Castle Shannon M. P. Church, preached the baccalaureate sermon of the Washington, Pa., High School.—The Turtle Creek Church has had a gracious revival with more than fifty professions and many additions to the membership of the church.— Budgets receipts for the first four months of the conference year total more than $13,000, an increase of more than $3,000 over the same period last year.

West Virginia. Plans and specifications have been accepted for the building of a new church at Spencer to be erected at a cost of $35,000.—A good revival has been held at Mt. Calvary, Reedsville Circuit, with [illegible] to the membership.—Most of our preachers wouldn't appreciate the gift of a saddle horse, not having much use for one. Not so in West Virginia. So the pastor of the Blue Circuit is thankful for the horse his membership gave him for a Christmas present. More to be desired than a Ford, yea, than many Fords.

Washington. The first church in Seattle to have a resident pastor was a Methodist Protestant Church. At a banquet in the First Church recently, the son of the first pastor told some interesting stories of the early days.—The Ravenna Church had a most successful year. Thirty-six accessions, and more than $4,000 raised for all purposes.—It is expected that a new building will be erected shortly for the Seaview Church.

"LET DOWN YOUR NETS."

Launch out into the deep,
The awful depths of a world's despair;
Hearts that are breaking and eyes that weep,
Sorrow and ruin and death are there.
And the sea is wide, and the pitiless tide
Bears on its bosom away—away,
Beauty and youth in relentless ruth
To its dark abyss for aye—for aye.
But the Master's voice comes over the sea,
"Let down your nets for a draught" for me!
He stands in our midst on our wreck-strewn strand
And sweet and royal is his command.
His pleading call
To each and all
And wherever the royal call is heard,
There hangs the nets of the royal Word,
Trust to the royal Master's will:
Trust to the nets and not to your skill,
Let down your nets each day, each hour,
For the word of a king is a word of power;
And the King's own voice comes over the sea,
"Let down your nets for a draught" for me!

THE NEED OF THE WORLD.

The world is needing you and me
In places where we ought to be;
Somewhere today it's needing you
To stand for what you know is true
And needing me somewhere today
To keep the faith, let come what may.
The world is needing me and you
To share the tasks it has to do;
It needs high-minded men to stand
Against the thoughtless of the land;
Men who will scorn to stoop to wrong
To win the favor of the throng.
The world needs humble men to toil,
Men who will till a patch of soil,
Men who behind their work can see
More than its gold and silver fee
And choose to serve where best they can
Their country and their fellow man.
The world needs honest men today
To lead its youth along the way,
Men who will write in all their deeds
The beauty of their spoken creeds
And spurn advantage here or gain
On which deceit must leave its stain.
The world needs men who will not brag.
Men who will honor Freedom's Flag;
Men. who, although the way is hard,.
Against the lure of shame will guard.
The world needs gentle men and true
And calls aloud to me and you.
The world needs men of lofty aim,
Not merely men of skill and fame,
Not merely leaders wise and grave,
Or learned men or soldiers brave,
But men whose lives are fair to see.
Such men as you and I can be.

ANOTHER CHEW ON THE OLD RAG.

Why all the exxeitement about a little resolution of 39 words? Why should anyone lose sleep or have to invoke the aid of a Daniel to find the meaning of resolution number 3 on page 92 of the last Conference Journal? Had that resolution been adopted before the day of Poole bills and Scope's trials, it might have been a mystery, but in this enlightened age when we call a monkey grandfaher and bow to the tadpole as our paternal ancestor or when we cuddle up close to the Zoo and feel that we are among kinfolks, it does seem that we might find the meaning of one little resolution without having one or two lessons and all the exeitement. That resolution might have been written in a different way and might have been improved by a little more study, but be that as it may, those who read it know beyond a reasonable doubt what the committee had in mind when it was written. There is nothing in the resolution that would lead anyone to believe that taxation had anything to do with uniting man by blood to the lower animals, which seems to be the bone of contention, but we as American citizens have the right to object to schools teaching such theories when said schools get their support from the tax-payers of our State and Nation, and as a democratic body owe it to ourselves and our posterity to go on record as we did, that we are opposed not only to the teaching of the theories mentioned in the resolution but to unjust taxation.

Must we sit still and say nothing when we are called upon to pay, and urge others to pay to the support of an institution that denies the inspiration of the Holy Scriptures, the Virgin Birth of Jesus and the Atonement? An acceptance of the theories mentioned in the resolution means a rejection of the above fundamental doctrines. Take these away and "to whom shall we go?"

Brother Tobe Shepherd or Sister Tobe Shepherd or whoever he or she is seems to think that it would be a good time for church union to begin, but take away the truths our committee were trying to protect by the resolution and there will be no churches to unite. Our churches stand today on a foundation laid on "the faith once delivered to the saints," and if it takes resolutions to keep us in the old spiritual paths, even if the resolutions have a wrong construction, I am ready to support and help adopt them as I did this one. I believe it is better to try and fail than never try at all.

Dangerous doctrines and theories may be taught in our schools and colleges and some of them may be preached from our pulpits, but by the grace of God I am and I will be found trying in my weak way to keep the church "without spot and blemish or wrinkle or any such thing." I thank God for the men who had the courage to sign and insist on the adoption of that resolution. Our church will stand, men and women will be saved and the Kingdom of God will be made stronger while such godly men fight for the truth as revealed through the Gospel and we owe it to them, not to condemn but to pray God's blessings upon them for their stand.

Praying for the success of our great church, the salvation of lost souls and the coming Kingdom of our Lord Jesus Christ, I am,

One of the least in His service,

C. E. Phillips,

Pastor of Pageland Circuit,

502 E. Windsor St., Monroe, N. C.

OUR TASK AND OUR PRIVILEGE.

Paid All Claims In Full.

1. State St. Lexington.

Paid A. C. B. In Full.

1. Whitakers,
2. Fountain Place.

Paid College Assessment In Full.

1. Whitakers.
2. Grace.
3. Mebane.

Paid On College Assessment.

1.	West End	$21.00
2.	Littleton	9.00
3.	Albemarle	5.00
4.	Forest City	1.90

Paid On A. C. B.

1.	Grace	$160.00
2.	First Church, High Point	120.00
3.	Charlotte	71.14
4.	Orange	60.00
5.	Burlington	50.00
6.	West End	48.00
7.	Forsyth	38.04
8.	Albemarle	35.00
9.	Siler City	30.00
10.	Pleasant Grove	30.00
11.	Littleton	27.00
12.	Flat Rock	25.0
13.	Asheboro	25.0
14.	Welch	22.0
15.	Kernersville	21.7
16.	Richland	21.0
17.	Halifax	16.6
18.	Why Not	12.2
19.	Bess Chapel	10.0
20.	Cleveland	7.0
21.	Vance	6.7
22.	Tabernacle	5.6
23.	Chase City	5.0
24.	Rockingham	5.0
25.	Denton	4.8
26.	Guilford	4.0
27.	Roberta	3.7
28.	Melton's Grove	2.0
29.	Saxapahaw	1.0

Paid On G. C. B.

1.	1st Church High Point	$35.0
2.	Asheboro	28.6
3.	Spring Church	26.8
4.	Forsyth	26.4
5.	West End	25.0
6.	Graham	24.0
7.	Asheville	20.0
8.	Siler City	18.5
9.	Littleton	17.5
10.	1st Church Thomasville	16.1
11.	Orange	16.0
12.	Saxapahaw	15.2
13.	Albemarle	15.0
15.	Burlington	13.7
16.	North Davidson	12.5
17.	Pinnacle	12.3
18.	South Davidson	11.0
19.	Mocksville	9.8
20.	Tabernacle	9.3
21.	Flat Rock	8.0
22.	Lincolnton	7.5
23.	Fountain Place	7.2
24.	Pleasant Grove	7.0
25.	Why Not	6.1
26.	Randleman	5.3
27.	Bess Chapel	5.2
28.	Cleveland	4.7
29.	Pageland	4.3
30.	Richland	4.0
31.	Guilford	2.5

Four new names were added to the A. C. B. list this week. Grace Church, Greensboro; West End, Greensboro; First Church, High Point and Roberta. Grace Church heads the list, First Church, High Point comes second, West End, sixth and Roberta twenty-seventh. Pleasant Grove moved up from 12 to 10. Monthly offerings on the budget helping the church to go toward the top systemematically.

On the G. C. B. 1st Church, High Point still stands first and Asheboro. We are glad to see Spring Church doing as they did last year,—moving right up to the top by regular contributions. Graham enters the G. C. B. at 24. We are due apologies to Mebane. Some way in typing the paper for the Herald Mebane was omitted. We thank the pastor for calling our attention to the matter and are glad to place Mebane in their rightful place again. Mocksville made a gain of three points. This month we expect to see many of the churches go over the top both on the A. C. B. and on the College assessment. A. G. Dixon

YOUNG PEOPLE'S PAGE.

Published in the interest of our Sunday schools, Christian Endeavor Societies, ant other organizations among our young people. All articles, items of interest, etc., for publication on this page should be addressed to Rev. Lawrence Little, 310 Bellemeade St., Greensboro, N. C.

CHRISTIAN ENDEAVOR.

Topic for Sunday, February 21: "Lives Transformed by Christ." Acts 9:1-20.

Plans for the Meeting.

Just as in every other Christian Endeavor meeting that is a success, preparation must be made in advance. GOOD CHRISTIAN ENDEAVOR MEETINGS DON'T JUST HAPPEN. They must be planned for, thought about, and prayed over. Assign in advance a number of topics for discussion, such as: "How Christ transformed the life of Paul;" "How Christianity transformed the life of Moody;" "The transformation of womanhood in Christian lands as compared to her station in heathen countries;" "Fear transformed into Confidence through Christ;" "From Pride to Humility through Christ;" "From Sorrow into Joy;" "From weariness to rest;" etc.

Write at the top of your blackboard in large letters the words, "Transformation through Christ." In two columns list the conditions of a life before and after accepting Christ. For instance, at the top of one column place the word "Hatred." at the top of the second column, place "love."

Try to think of instances in your own observation of lives that have been transformed by the love and power of Christ. Perhaps you would like to give your own testimony.

Close the meeting with an earnest series of sentence prayers asking Christ to transform the lives of all present and of all Christian Endeavorers into beautiful lives of sacrifice and service.

A Workable Plan

Everybody is busy these days, and a society is often hard put to it to find time for the various committee and business meetings that must be held if the society is to do the work it is meant to do. The following plan is being worked by some societies with success and the editor is passing it on.

For the various committee meetings, Executive Committee, business meeting, and social, the following schedule is worked: A given night each month is designated as "Christian Endeavor Night" and, as far as possible, all other engagements are avoided on this night. All members of the society meet at the church at 6:30 P. M., or as early as possible after work hours. Each person brings his supper along, or this may be arranged for at a nominal charge per plate. Some of the social service groups in your church, such as the Ladies' Aid, Missionary Circles, etc., will be glad to serve the supper at cost if you let them know what you are trying to do. Let each member eat his supper while some songs and fun are provided by the social committee, the officers, or somebody designated. After the supper, arrange a series of committee meetings in separate rooms, or in different parts of the same room. Each committee holds its meeting to discuss its part month's work and make plans for the new month, while the president and vice-president go from one committee to another with plans and suggestions.

After the committees have finished their work, have the officers and committee chairmen, with the pastor, together for a few minutes for an Executive Committee meeting. Follow this with the business meeting of the entire society. This entire program should not take more than an hour and a half—in a dandy time to start a real live social.

In this way, all the committee meetings the Executive Committee meeting, the business meeting, and the social will be held on the same night. Everybody will look forward to this night and much larger interest may be maintained. Try it.

Reports Officers.

Only one society in the Conference has been interested, so far, in our request for the names of officers of the society. We asked last week that all societies report the names and addresses of officers so that the new chart might be mailed. Mr. W. K. Hemphill of Julian, N. C., was considerate enough to do this at once and sent in the list of officers of the Shiloh Society, Randolph Charge. This society has long been an active one and has done very fine work. If all societies in the state were as thoughtful and considerate of the requests of the union workers, our life would be much more pleasant. "I thank you!"

Grace Society Obeserves C. E. Week.

The Senior Society of Grace Church, Greensboro, fittingly observed Christian Endeavor Week. On Thursday evening, February 4, the society entertained the societies of all the churches in Greensboro at a City Union Banquet, held at the Grace Hut. The tables were arranged in the form of an "E," with the speakers and the presiding officer at the middle of the formation. The hut was suitably decorated with Christian Endeavor emblems and colors. In addition to the city union workers present, Prof. P. E. Lindley, Prof. J. D. Hardy, Mr. Clyde Coulter, and Miss Lucy Cherry Crisp were in attendance.

On Sunday, February 7th, a new Junior Society was organized with an initial enrolment of sixteen. Plans are made for the organization of an Intermediate Society at an early date.

The Sunday evening church service was turned over to the Christian Endeavorers; the officers of the societies were installed; and a special sermon was preached to the members of the socities and their friends. At the Christian Endeavor meeting, the fund was collected for the "Francis E. Clark Recognition Fund." This will be forwarded to headquarters at once.

LET US KNOW WHAT YOUR SOCIETY IS DOING.

Have You Any Books You Can Spare?

The Board of Young People's Work is engaged in a church-wide campaign for books for the High Point College Library. In order to retain our splendid rating as an A-Grade College, we must have at least 8000 volumes in the college library by June, 1927. We believe that the young people of the denomination, the Sunday schools, Christian Endeavor societies, the missionary circles, etc., can secure the needed number without an unnecessary burden on anyone.

A Call Has Gone Out.

This week nearly a thousand letters have been mailed to leaders throughout the Methodist Protestant Church, asking for cooperation in putting across this campaign. We know that there are hundreds of folks in our various churches who have books in their libraries that are no longer used, books that no doubt they would like to contribute to this worthy object. All we need to do is to ask them to contribute them to the college.

The Books Needed.

All kinds of books are needed—history, biography, science, reference, theology, fiction, literature—every kind of book. Any desirable cloth-bound book will be acceptable.

The Plan.

In order to have a uniform plan and to save the college workers as much trouble as possible, the following plan has been adopted for the handling of the books. All books should be mailed or shipped to Rev. Lawrence Little, 310 Bellemeade St., Greensboro, N. C., with a slip in each showing who is contributing the book. A committee is aiding Mr. Little in receiving them, classifying them, and transporting to the college. As each package is received, it will be classified, and the name of each contributor will be printed on the fly-leaf of each book, after which the books will be taken to High Point College and deposited in the library for permanent use by the students who will come there.

Help Us Out.

Every church in the conference can do something to help out in this campaign. A letter sent by the writer recently to a lady in Maryland, who had a father and a brother in the Methodist Protestant ministry, brought the very welcome news that she had a large collection of books stored away that would be sent as soon as they could be re-packed. We know there are many others who would likewise be interested. If you know of such, please send us their names and addresses. But, better than that, see them yourselves and send us the books.

Who will be first to send a good collection?

—People of Tabernacle community are appealing to the Board of Education of Guilford county for a new and larger school building, and seem to have good ground for their appeal. There ought to be a good school at Tabernacle. The board is to meet at Tabernacle next Monday to go over the matter. The people interested should solidly manifest their interest.

Pleasant Hill, Why Not Circuit.—Our new pastor, Rev. D. I. Garner, filled his appointment yesterday with a right good congregation.

All gave him their most prayerful attention while he preached a wonderful sermon.

So with our new pastor and the help of God we are trusting this will be our most successful year. Reporter.

FOSTER'S LITTLE LIGHT.

By Hilda Richmond.

It was Old Folks' Day in the pretty Elm Avenue Church, and somebody had brought nearly every elderly person in that whole section of town. Grandmother Eberly was the oldest lady present, and she was ninety-five, and Grandfather Fields got the big bouquet presented to the oldest gentleman, and there were other ladies and gentlemen well up in the eighties, and so many people past seventy, but below eighty, that the reserved seats were all filled early. Any boy or girl who did not have an aged relative present was pitied by the others and more fortunate ones, but Foster Ackers was quite boastful because he had two grandmothers, two grandfathers, and five other old people to tell the teacher of the Little Light Bearers about that morning in Sunday school.

"Grandfather Miller felt almost too ill to come, but I coaxed real hard," said Foster proudly. "I wanted to ask ten people to come, but could only find nine. There's old Mr. Henderson, of course, but it wouldn't have been any use to ask him. He even frowns at me when I take him our church paper."

The members of the Little Light Bearers class had all pledged themselves to let their lights shine in one way and another to tell the world about Jesus, and Foster had been carrying the church paper to old Mr. Henderson for a long time. He often slipped some candy into the paper, or a fine apple or some cookies, but still the crippled old gentleman sitting by the window frowned at him until he wished to give up the task and try letting his light shine somewhere else.

"I think you had better keep on," said Foster's mother, and so did his teacher. "Mr. Henderson has been ill for years, and he has been disappointed in many things, so frowning is hard for him to overcome. You know Jesus came to save people who are unhappy and ill-natured, just as much as he did the happy folks."

And what do you think happened on Old Folks' Day? Why, Mr. King, the superintendent of the Sunday school, came in wheeling Mr. Henderson in a large chair, and he took him right down in the front of the church where he could hear everything. And when they asked the oldest lady and gentleman present to speak, Mr. Henderson said he would like to say a few words also.

"Friends," he said in his broken voice "you all know that I've not been faithful to the church, and I've not taken Jesus for my Saviour until a very few days ago. You know I've been hard and bitter on account of my illness and my trouble but for some time past a little boy from this Sunday school has been bringing me good papers to read along with nice little gifts. I'm sorry I never treated him very well, but he has kept on coming. I do not even know his name, but the papers he brought set me to thinking, and I'm here to-day in my old age wanting to be a Christian on account of that little boy."

Then such rejoicing as there was! Foster had to go forward, so that Mr. Henderson could lay a shaking hand on his head and tell all who were present that it was on account of the little Light Bearer's faithfulness that an old gentleman was very happy that day.

"Oh, mother, I'm so glad you wanted me to go on when I felt that t would do no good," said Foster on the way home. "It was such a little light that I didn't think it mattered."

"Yes, it was a little light, dear," said his mother, "but it was strong enough to light the way for old Mr. Henderson to find the Saviour."—Selected.

THE TWINS FIND SOMETHING.

To the twins who lived far inland, the seashore was a great treat.

Rae loved to run about bare-headed and to feel the fresh breezes among her brown curls. Roy felt more grown-up wearing his new white hat with the red band upon it.

This was their first trip out on the beach for they had only arrived the evening before, and the children were on the lookout for shells and sea-weed or anything else they could find.

"Rae, Oh see, Rae!" called Roy, "what is that queer looking, blue-gray thing over there? Is it a whale or a turtle?"

Roy armed himself as quickly as he could with a stick. It was a branch off a bush and had little prongs on the end. The children went forward as near as they dared to the odd creature which was scuttling along sideways first in one direction and then in the other as if it weren't at all sure which way it wanted to go.

Over on the beach a little ways were some rocks and a tiny pool of water left by the retreating tide.

"It lives over there, I'll bet," declared Roy.

"No, I'm sure its home is in the ocean," contradicted Rae, who always had opinions of her own. "And I know it isn't a whale! It doesn't look a bit like the one in the picture book Daddy gave us on our birthday. The whales were swimming around in the water and sending spouts like little fountains up in the air.

"Well, if you know so much," frowned Roy, "why don't you tell what it is," And he gave the little animal with the ten legs a push with his stick.

And then an amazing thing happened. The creature grabbed the stick with its two front, claw-like pinchers and began to fight in an angry manner. Roy wondered what would happen if it came at him, and the thought frightened him.

He looked back at the cottage and there was Auntie May standing by the porch railing shading her eyes and looking straight in their direction.

"Auntie May, Auntie May!" screamed Roy, lustily, "please come here quick, quick!"

Roy gave the stick a sharp jerk and loosened it. The creature hesitated a minute, then began a series of queer antics. First it began traveling around. Then it changed its mind and scuttled off sideways in the opposite direction from its first course.

"Gimme the stick, gimme the stick!" cried Rae.

"Go and get your own stick," ordered Roy. "I got this one, didn't I?"

But Rae had no notion of leaving, and besides Auntie May was nearly there to tell them what it was.

Isn't this a little, weeny, teeny whale?" queried Roy, as Aunt May approached. "Rae says it isn't."

"No, that isn't a whale," laughed Auntie May. "It is just a crab, and you will see a good many of them while you are here."

"What's he fighting for?" asked Rae. "See him grab this stick."

"That's because a crab is a peevish, ill-tempered shell fish, and it is always ready to fight. Those two front arms of his have little openings in them on purpose so he can take hold of things. He doesn't use those to walk with. The four legs on either side are all he needs for that. See, the back pair are flattened out a little bit like oars, so if he wants to go into the water, he can paddle along as handy as anything."

"Where is his tail?" wondered Rae. "Hasn't he got one?"

"Yes, he has," replied Auntie May, "but it's a short, stubby little affair, and it folds up under his body. He wears it that way to protect his most delicate and sensitive parts."

The crab began to travel rapidly to the left.

"I can walk that way too," boasted Rae and she began hopping around making crab-like motions with her legs and arms.

"This fellow is in fine condition to eat," explained Auntie May, "for he has recently shed his shell. When they are young and in good condition, they are better to eat."

Roy shuddered.

"I wouldn't eat that ugly-looking thing," he declared.

Auntie May smiled.

"There is a little boy," she said, "not many years older than you are, who goes out 'crabbing' every morning. He catches a lot of these fellows and sells them to the cottagers. He gets them in wicker traps baited with meat or pieces of fish, but more often with a net on a long pole."

"What does he do with the money he gets?" demanded practical Rae. "Does he buy ice cream cones?"

"I think he takes it home," said Auntie May gently, "for the lad's father was killed in the war and his mother is an invalid, yet she sews and is trying to save money to send Tomsy to school when he grows up."

The crab was ambling awkwardly over the sand.

"Daddy said that maybe I would see a crawfish," said Roy. "He said some people are like crawfishes. Are there any of that kind of folks around here?"

Auntie May laughed again.

"Well, there are crawfishes anyway and perhaps some folks like them. A crawfish looks more like a lobster than this crab, for it is a shell fish too. It has a way of going forward and then backing up and traveling in the opposite direction without turning around. That's what your daddy mean—that some people cannot be depended upon."

"I know," beamed Rae, "and when folks are cross and sour and hateful, they are called 'Crabs.'"

"Teddy Tradels at home calls his teacher a crab," informed Roy.

"He does that," explained Rae, "when he doesn't get his lessons and she keeps him after school."

"Then Teddy is to blame," said Auntie May, "and not the teacher."

Rae nodded soberly.

"What are those birds, Auntie?" she asked. "We haven't any like them at home at all."

The birds had tails deeply forked and were gray-white with black caps.

"Those are sea swallows," said Auntie May, "or common terns. They are a kind of sea gull. There's a regular sea gull. Sometimes gulls follow a ship clear across the ocean."

"If I could fly like that, I'd go home and see my daddy a while" said Rae.

"I believe I know somebody who is homesick," joked Auntie May. "Suppose we take the crab back to the kitchen and ask Susie, the colored cook, if it isn't as nice as any that ever came out of Chesapeake Bay. She is always boasting about the fine crabs she used to get there."

Susie was pleased with the crab, and Rae was on the point of asking a question as usual when suddenly she stopped and listened. Then with a shout, she burst into the living room

"Oh, Daddy, Daddy!" she cried, "when did you come?"

Roy was right behind her doing his part of letting out war whoops and executing a sort of Indian dance to express his joy.

"There, there, youngsters, don't smother me," said Daddy. "Thought I'd give you a surprise and I've done it. Got here in time for lunch, and I'm as hungry as a bear!"

"And there are fried crabs for dinner," said Auntie May. "Can't yon smell 'em?"

And the way those crabs disappeared proved astonishing and Roy ate more of them than anyone else!—Selected.

THE HOUSE THAT SPOILED LIBERTY STREET.

A little frown cropped out between Georgia's eyebrows—a very little frown, but, oh, the mischief that it did. It destroyed the sweetness of her blue eyes and round, smooth cheeks, her little "Cupid's bow" of a mouth and bit of a pointed chin, her soft hair, her very shiny little shoes! A minute before kind Aunt Mehit' had thought what a lovely-looking child Georgia was, and had meditated kissing her very cautiously, in order not to disarrange her loveliness. But now Aunt Mehit' no longer wanted that kiss; the little frown had taken away her appetite.

"Not Liberty street," repeated Georgia; "I'm going down Wallace and on to Main—truly I am, auntie, so there!"

"Liberty street," repeated Aunt Mehit' firmly. "Your mother especially reminded me to remind you."

"Not today," Georgia pouted, rebeliously. "I should think I might go the nice way today to—to celebrate!"

"Liberty street is a nice—"

"I hate it! Mamma knows I do. I think it's real mean—"

"Georgia!"

It was Memorial Day, and Georgia in her pretty white dress was going down to the church to join her class in a procession to the sleeping city on the hill, behind the town there to decorate the soldier graves with little flaunting bags and clusters of wild flowers.

Liberty street was the short cut to both Georgia's schools—the weekly and the Sunday one. But it was not its "short cut" quality that recommended it to the frail, invalid mother so much as its quietness. There were no trolley cars slipping up and down Liberty street, ready to run over careless little girls at any minute, and Georgia's mother was afraid of trolley cars, as she had a reason to be. Long before Georgia had arrived at the age to travel any street at all, alone, a little older brother had met with a terrible accident which had resulted in his death and the sad little mother's wrecked nerves. Georgia had been too young to realize the shock; it had not been allowed to sadden her own sunny life.

On Liberty street the Cross Person lived. Georgia never forgot that, and the whole length of pretty houses and neat grassplots was spoiled for her. Just by one single Cross Person! For of course you couldn't go to school or come home from school on a street a person lived on without going past the person. Not if the person was at home, and the Cross Person always was. She was always either on her broad front piazza rocking crossly in a cane seat rocker, or at her open window, rocking crossly there. And almost always said cross things when you went by. Like, "In my day little girls walked properly, not prancing along like colts." Or, "If I was that child's mother I'd dress her in sensible school clothes." But the worst of all thing that the Cross Person had done to spoil the pretty, quiet street was limping toilsomely down the front piazza steps—she was a very old and lame and feeble Cross people—men and women, men and women, like some of her tulips. Just because you had a speckly red tulip in your jacket and some of her tulips were speckly red ones!! When your own dear Aunt Mehit', who took care of you and Gentle Mother, gave you yours!

"You must be a very bad child—hasn't anybody ever taught you your Ten Commandments? In my day—"

But there Georgia in a very panic of fear and wrath had fled down the long, still street and left the Cross Person alone in her "day."

Since then she had rebelled daily at the short cut through Liberty street.

Today was especially a day to go by the way of Wallace and Main, because it was a day when you ought to think beautiful, sweet thoughts about soldier people who died for their country—not angry, resentful thoughts about cross persons.

Georgia decided to suit herself, though deep down in the little soul of her a queer feeling twisted and turned uncomfortably. Down busy

[illegible] Georgia [illegible] pace [illegible] [illegible] [illegible]

Georgia, her small face grave with a great feeling of pity, held out her hand.

"I'll take it—oh, I'll take it!" she murmured. A thought had come to her—oh, if she had gone on and crossed the wide street her mother dreaded! Suppose the poor Old Person, had found no way to send her wreath—no way at all!

"Hit's a beautiful one," Georgia said softly looking down at the flowers.

"He was a beautiful one!" cried the old mother. "Put it at the head, close up. You'll know the stone—'In Memory of My Son Richard Camp Kime.' You'll find it, down near the gate, at the left. The stone is worn out almost with my kisses. But today—today I can't—" The old voice trailed piteously into a sob.

Georgia went on with the wreath on her arm. She carried it very carefully. The thoughts in her mind were sweet, memorial thoughts, but saddened by the great trouble she had left behind at the gate of the house that had spoiled, but that would never spoil now. In her throat something crowded and hurt. She wished she could put her head down a minute on Gentle Mother's pillows.

Suddenly she turned and ran back to the old figure still at the gate. She reached up to the poor Old Person's ear:

"I'll kiss it for you today," she whispered. —The Congregationalist.

DOLLIE'S SUNRISE LILIES

Alice E. Allen.

The first stars were twinkling down the quaint fishing village and the glistening lake. In the church all was hushed and solemn—"like the words in prayer," thought Dollie.

A rugged little damsel was Dollie, daughter of the roughest, most ignorant and almost utterly worthless fisherman on the lake-shore.

Tireless and fearless as a boy, she rowed the lake from dawn till dusk in her father's old boat, the child was a veritable water sprite.

What was the evening service? Dollie sat up straight and listened.

"A sunrise prayer service!" Eagerly, Dollie leaned forward that not one word would escape her. They would meet at seven on Sabbath—there would be prayers and music.

Then the minister looked straight into Dollie's dark, earnest eyes, and said:

"Christ himself has promised to be here. So let us come to meet him. Let us bring something—something dear to us, and lay it in love at His feet—bring Him the best we have."

Dollie's heart thrilled strangely. She had often stolen unnoticed into the church to hear the music. And always she had heard something of Him—Jesus Christ. In her own way, she thought much of Him. She had long wanted to see His face, close.

He was coming! She clasped her hands and clasped her head. Oh, if she could only see Him for one minute—the great, kind man who had time to love little children. If she could only bring Him something!

But what? In all the world she had no treasure, poor little Dollie.

[illegible] it to Him—"dead I would," she said [illegible] sunrise, that [illegible] things—not one—so there!"

[illegible] was her own secret.

[illegible] the [illegible] Then [illegible]

[illegible] sun [illegible] sweet [illegible] Blossoms. Dollie [illegible]

With [illegible] the [illegible] ket.

[illegible] had [illegible] [illegible] [illegible]

FROM PASTORS AND LAITY

Second M. P. Church, [illegible] — We are very sorry we [illegible] every Sunday [illegible] Mr. P. L. Whitley [illegible] when it is the duty of [illegible] one of the other churches, [illegible] able to report [illegible] meetings this past week, besides the meetings held in the hall.

One of our leading members, Mrs. W. S. Burley, has been very ill [illegible] her.

The children of Mr. and Mrs. [illegible] been very sick, but are [illegible]

We are in hopes we will be able [illegible] our church building soon [illegible] future.

Dear readers of the [illegible] Church, we ask that you remember us [illegible] prayers.

Fallston.—Our district [illegible] Friendship January 30, 31.

The weather being [illegible] ably a few of the [illegible] Our congregation was [illegible] count of the rain.

We were very glad to have Dr. Wilson and Brother E. A. Bingham with us. We enjoyed their good addresses. [illegible] how to get up a good missionary program.

Brother Morgan did [illegible] rally a success. Our splendid choir leader serves credit for the good singing.

We were also very glad to have the Hickory quartette with us. We enjoyed their singing. We hope they will come again. I think the good women [illegible] we enjoyed the dinner.

High Point.—The [illegible] held their monthly business meeting on [illegible] afternoon at the church with a good attendance. The Foreign Society will give its annual Thank offering service [illegible] ing, February 21st, and plan [illegible] invited by the committee [illegible] program. It is hoped [illegible] that Mrs. George T. Pickett [illegible] T. P. Pickett a birthday [illegible] a highly deserved tribute [illegible] and loyalty to the Society [illegible] during a long period of [illegible] is the grateful thanks [illegible] for this beautiful [illegible] co-worker. The [illegible] were re-elected [illegible] ent, Mrs. Geo. T. [illegible] rs. S. D. Shelton, [illegible] urns, Treasurer. Mrs. [illegible] thers and Improvement [illegible] d, Sec'y. Life and [illegible] A. Gray, Sec'y. Thank [illegible] pe, Sec'y. Young [illegible] . Andrews. In the [illegible] e the following officers [illegible] ice-President, Mrs. [illegible] reas., Mrs. R. T. Pickens.

The teachers and officers of the Sunday school will hold a meeting at the church on Tuesday evening, and the Pastor's Cabinet [illegible] to enroll.

[illegible] friends to [illegible]

[illegible] were made very sad on last Wednesday [illegible] his. She was re- [illegible] found a congregation to [illegible] or not.

[illegible] to the church [illegible] automobiles. [illegible] the occasion. What [illegible] [illegible] had preached [illegible] to us. Lives [illegible] trouble [illegible] all [illegible] have come to get [illegible] the [illegible] Lord. When [illegible] called on [illegible] and showed [illegible] would [illegible] we decided we could never discuss the advisability of going [illegible] it was the last weather for [illegible] to be [illegible]. May God fully [illegible] [illegible] and to bless [illegible] of their [illegible] pastor, I [illegible] you [illegible] be protected by your [illegible]

[illegible]rs, breathe a prayer for us, when you [illegible]

Robert Short.

Enfield Charge.—This charge is still going [illegible] along many lines.

The Christmas Program at Whitaker Chapel was beautiful and impressive. The Christmas service at Enfield was an excellent [illegible] the spirit of this and other charges [illegible] in remembering the occupants [illegible] the parsonage with Christmas gifts. The [illegible] was remembered on his birthday [illegible] his congregation and by the [illegible] Scouts and Boy Scouts.

[illegible] are being made on the [illegible] school rooms at Enfield Church, especially in Beginners' and Primary Departments.

There is some talk and also some plans being made toward repairing Whitakers Chapel [illegible] building a log hut out there [illegible] the use of Sunday school and C. E. Society.

Finances are at quite a standstill on this charge owing to a drop in the cotton market [illegible] the custom of some who "pay later" [illegible] however they are good natured and [illegible] and when we send out our "S. O. S." call they come across in fine style.

Under the auspices of the Ladies' Aid [illegible] Enfield Church a musical concert [illegible] at the Grand Theater February [illegible]h. Mr. Wilson Miles, our musical director, [illegible] Mrs. Charles Miller, soloist, are in charge [illegible] the program. Mrs. Hubert Whitaker is [illegible] All the best musical talent of Enfield [illegible] is being enlisted and the concert [illegible] will be one of the best of its [illegible] given in Enfield.

[illegible]. P. S. [illegible] of Enfield Church has [illegible] from the hospital where he [illegible] an operation for appendicitis. He [illegible] doing well. Mrs. Clay Matthews who has [illegible] ill for some time is much improved. Mr. Thomas Thompson of Whitaker's [illegible] who has been quite ill is [illegible] improving. Mr. Walker Reavans seems [illegible] much better in his weakened condition. [illegible] and Mrs. Susan Brandell of Hamilton [illegible] with us in the Whitaker Chapel [illegible] and the brethren are glad to [illegible] them.

P. C. Stubbins.

[illegible] passenger station in the world [illegible] the Pennsylvania Railroad at [illegible] Street, New York City. It is estimated that 50 million passengers pass through it in a year.

A VISIT TO FIRST CHURCH, THOMASVILLE.

It was the pleasure of this writer to visit the First Methodist Protestant Church at Thomasville on Sunday, January 31st, after an absence of more than two years. To my surprise I found one of the live st Sunday schools in the North Carolina conference.

Having been a member of First Church during a part of the year 1923 and the entire year 1924, although not able to attend during the year 1924, I thoroughly enjoyed meeting and worshipping with those good people again. Brother D. R. Connell, a fine gentleman and ardent Christian worker, is superintendent of the Sunday school. He is a man who does things and is an excellent leader in every respect, in devotionals, in song and in the administrative affairs of the Sunday school. The attendance was 153 in spite of the rainy day and muddy streets. The enrollment of the school is more than 250, and the average attendance for the first 12 Sundays after the last annual conference was 215. The average amount of offerings in the school for the same period of time was $9.50.

We had the privilege for the first time of hearing Rev. J. L. Trollinger, the popular pastor of First Church. Brother Trollinger is one of our best preachers in the North Carolina Conference. His delivery was good and his sermon discussion was very helpful. The people of First Church are well pleased with their pastor and they are co-operating with him in a fine spirit as was indicated in the Sunday school and church services which this writer observed during our visit there.

The First Church, Thomasville, is completely organized and each organization is functioning splendidly. I was told that they have the Ladies' Aid Society, with a membership of 25. Also the Woman's Foreign Missionary Society with 25 members. Three Christian Endeavor Societies are thriving with a total enrollment of approximately 160 members. An average attendance of from 25 to 50 in each society has been maintained, which is a fine record.

A Brotherhood was organized since the last Annual Conference and has a membership of 50. A Cradle Roll Department in the Sunday school has an enrollment of 45. Also a Workers' Council with 30 members, is an important organization which is functioning in the Sunday school and meets regularly as do all other auxiliary organizations of the Sunday school and church.

The First Church, Thomasville, has a bright future, and great things may be accomplished by the labor of the pastor and people in such a fine spirit of cooperation which was evident on the occasion of my unannounced visit. Pastor Trollinger has the work in fine shape and he is a real worker as well as preacher; always alert for the progress of the church and the entire denomination. A unique designation has been given First Church by its pastor on his calling card which is, "The Church of Happy Hearts." This writer experienced the truth of that title on the occasion of the recent visit because our hearts was really made happy because of the delightful privilege of being among the good people of the Mother Church of Methodist Protestants in Thomasville, from which two other churchts emanated during the past five years, namely West Thomasville Church and Community Church.

The entire North Carolina constituency of the Methodist Protestant Church may watch First Church, Thomasville, grow during the coming years and do wonderful things for the salvation of the lost and the edification of the Christian.

C. B. Way.

Friendship Station.—As spring is drawing near again and the bright sunbeams shine out from heaven and the grass begins to come out we ought to be thankful that we live in a free country and have the privilege of worshiping God as we please.

Our pastor filled his appointment Sunday morning at 11 o'clock. His sermon was based on Stewardship and he preached ont of the most wonderful sermon he has delivered from the pulpit in his past four year stay with us.

We wish to ask the prayers of all christian people. May God's richest blessings rest with each one that is striving to do the work of our Lord and Master.

Oscar Hatley, Reporter.

Sloch, Randolph Charge.—Although we haven't been heard from in some time, this is no evidence that we haven't been doing anything. We have heard some excellent sermons since the last report. Mr. McCulloch was with us February 7th. His text was found in Matt. 6:53.

We reorganized Sunday school the first Sunday. The officers are as following: Superintendent, Mr. J. S. Pickett; Assistant, Mr. V. K. Hemphill; Secretary, Miss Grace Garrett; Assistant, Gladys Pickett; Adult Class, Mrs. Grady Hemphill, teachers; Assistant, Mr. W. P. Pickett; Senior Class, Mr. W. K. Hemphill. Intermediate Class, Miss Mae York, teacher; Assistant, Miss Eura Brown. Junior Class, Mrs. J. S. Pickett, teacher; Assistant, Mrs. W. C. Pickard. Beginners, Mrs. A. L. Kime, teacher; Assistant, Mrs. W. P. Pickett.

Our Sunday school is moving along nicely. We have large attendance, considering the weather. The plans now are to get a new organ for the church in the near future.

Rev. A. O. Lindley will fill his appointment, the second Sunday at 11 o'clock.

The C. E. Social committees gave "An Early Valentine Party" at Elizabeth Hanner's home, Saturday night at 7:30. Every member present had a very good time.

Philadelphia, Greensville Ct.—We are still live at Philadelphia, although we have not reported in some time.

Yesterday proved a good day for us. Brother Powell delivered a very interesting and instructive sermon.

Things are moving along in right good shape considering the bad weather and roads. We do hope we can start with our Christian Endeavor Society again when the Spring opens up. We believe that this will give us a better knowledge of how to work and a deeper consecration to Christ and the church, together, with a large Christian experience.

Asking your prayers for the success of the Greensville charge and the church in general.

Reporter.

Gideon Grove, Flat Rock Ct.—Our reporter has not informed our paper as to what we have been doing but will try to let the Editor know some things. We have not been asleep all this time, for we have done more in the last two years than usual, we have built a good church. Our Sunday school has been very good and we have been having prayer meeting every Sunday night for a long time, till now the bad weather has closed it for the present, but will start again soon. Our preaching day is the 1st Sunday evening and the 5th Sundays. Brother J. B. Trogdon is our pastor and we like him and his people very much; he gave us a powerful good sermon today on the creation of man. He doesn't believe that human beings are half monkey. We are glad to say all his sermons are good and inspiring. He is doing a great work here. And Sister Trogdon was a great help to us in our Christmas service.

And we want to say Amen to Bro. Dosier's letter in last issue of the Herald. But we think it will be with some of those Bible Critics as it was with Ingersoll: he was an infidel of some note but when it came to the sun set of life it was all different. He learned that there was behind the universe a supreme power that could not be moved by what man thought, and as he looked into the dim vista of future ages or into the eternal as it were he could see all that he had done was wrong; his own life not only wasted, but what he had written was carrying thousands down to perdition to make his own punishment greater. Just so we expect Payne and Voltaire not only lost but ruined and so it is with such writers today. I kept for a long time a statement that Ingersoll made just before he died. It was a beautiful piece as to what he could realize then but it didn't say whether it gave any hope; we suppose it was too late.

Yours for Christ, F. J. L., Reporter.

The Postal Card, W. F. Kenett, Editor.

Tobe Shepherd.

I was surprised to see the name of Tobe Shepherd in last week's Herald. I thought Tobe died in early infancy. Do you know how Tobe came into existence? It was on this wise. Some twenty years or more in the past at the close of an annual conference. held in High Point the stationing committee had completed its work and reports were sent to the daily papers. As usual some changes were left to be supplied; when we saw a paper next morning we read—Blank Ct.—Tobe Shepherd. It should have read Blank Ct.—"To be Supplied," Tobe was a funny baby; but I thought he died. Imagine my surprise when I saw that he is now a contributor to our church paper.

—One thousand dollars was left by Mrs. Augusta Marr of Los Angeles to provide for her pet canary.

IN HONOR OF THE DEAD.

Resolutions of Respect.

Whereas, our kind Heavenly Father who
too wise to err and to good to make mis-
kes saw fit to take from our midst our saint-
l brother, H. C. Smith, who was one of the
arter members of our church and Baraca
lass, and has given him a home in that beau-
ful city whose builder and maker is God,
erefore be it

Resolved, that we, the members of The Ba-
ca Class of the Mebane M. P. Church thus
press our sympathy to his life-long compan-
n and relatives, assuring them that he is
t dead but sleepeth, and will be resurrect-
and live with him through out all eternity.
ur earthly loss is his heavenly gain. There-
re, be it further,

Resolved, that a copy of these resolutions
sent to the family of the deceased, a copy
sent to the M. P. Herald, and a copy be
read upon the Secretary's book of our class.

M. P. Nicholson,
J. E. Foust, Com.

cred to the Memery of Mrs. James Moore.

On January 8, 1926, the hearts of the mem-
rs of Bethel Woman's Foreign Missionary
ciety were indeed saddened by the news of
e death of Mrs. Elizabeth Moore, wife of
. James Moore. The news came as a shock
us all, for she had been in her usual health,
ing cheerfully about her daily tasks, thank-
to minister to those she loved. For years,
ough, she had not been strong. Having
rt trouble, she knew that she might be
ddenly called home. She lived an ideal life
d was ready when the summons came, be-
se for years she had lived and walked
h God. "And He walks with me and He
ks with me, and He tells me I am His own.
d the joy we share, as we tarry there, none
er has ever known." What a blessed
ught to live and walk with God; always
dy, and just some day walk a little farth-
and go home with Him. She always wel-
ned everyone with a sweet smile, but now.
y tell us, she is dead. Ah, no; we know she
s again, a brighter fuller life. In our imag-
tion, we see her smiling still, for we never
her any other way. "What is home with-
mother?" one of the daughters said. It
sad indeed, but there is an eternal Home
l mother is there, ready to welcome again
husband, two sons, and two daughters.
this Home you may all go and meet again
ther smiling and happy, for she is oh, so
py there. There is no parting there; home
rnal, home with mother.

Whereas God, who having a fore knowledge
all things, and knowing always what is
t and who doeth all things well, has seen
to call wife and mother home, therefore
it

Resolved, that we extend to the husband,
s, daughters, grand children, brothers, sis-
, and step-mother our sincere sympathy
commend them to our Father's care. Al-
ugh your hearts are breaking, you know
t God is good and never makes a mistake,
ow humbly to his will, profit by her daily
christian life and meet her some time when
God wills.

Resolved, that we, the members of Bethel
W. F. M. S. who also loved her and are sad
to have her meet with us no more in our so-
ciety or church, also bow with humble hearts
to His will. We know that we will miss her
sadly, but her influence will live on and be
an inspiration to us all. We know what it
means to love and part for a while, with those
dear to us, so from the very depths of our
hearts, we sorrow with you.

Resolved, that in memory of her cheerful
christian life, we strive to meet all cares and
trials with christian fortitude and a smiling
face. This is God's will and in accordance
with His plan of life for us. Some day, we
too will pass through the gate of death and
enter into life eternal, 'twill not be long.

Mrs. J. M. Foust,
Mrs. R. W. Lindley,
Miss Marcia Foust.

NOT UNDERSTOOD.

Not understood. We move along asunder,
Our paths grow wider as the seasons creep
Along the years; we marvel and we wonder
Why life is life. And then we fall asleep,
Not understood.

Not understood. We gather false impressions.
And hug them closer as the years go by.
'Till virtue often seems to us transgressions;
And thus men rise and fall, and live and
die. Not understood.

Not understood. Poor souls with stunted vision
Oft measure giants by their narrow gauge;
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mould
the age, Not understood.

Not understood. The secret springs of action,
Which lie beneath the surface and the show,
Are disregarded; with self-satisfaction
We judge our neighbors, and they often go
Not understood.

Not understood. How trifles often change us!
The thoughtless sentences or the fancied
slight
Destroy long years of friendship and estrange
us,
And on our souls there falls a freezing
blight, Not understood.

Not understood. How many breasts are aching
For lack of sympathy? Ah, day by day,
How many cheerless, lonely hearts are breaking?
Now many noble spirits pass away, Not
understood.

Oh, God! that men would see a little clearer,
Or judge less harshly where they can not
see;
Oh, God! that men would draw a little nearer

"DEPART YE."

Sin brings separation from God. The word "depart," uttered to the workers of iniquity, is not an arbitrary one. It voices a law of God that runs through all his moral realm. Think it not strange, if man is driven from God and goodness who yields himself to sin. By a changeless law of moral repulsion, he is pushed away. Is it hopeless? Yes, as long as his back is turned toward God. But let him "come to himself," let him feel his sin and degradation, let him long for home, for forgiveness, for his Father's face, and the law of changeless love takes hold of him. The law of divine attraction draws him then to God and goodness.

Man-like is it to fall into sin,
Fiend-like is it to dwell therein,
Christ-like is it for sin to grieve,
God-like is it all sin to leave. —Ex.

AN OPEN LETTER.

My dear Tobe,

Yours in last week's Herald was certainly exhilarating. It is good to have companionship with a great mind. (I punctate with a period.) I thought it was possible that some eagle-eyed interpreter might see through all our difficulties and you have arrived on the scene; or is it in the unseen? The Bible is to me a great book—the greatest revelation of God and man we have; so your letter is the more enjoyable, because it carries proof in its face that you have read some of it. Your use of that biblical phrase? "Selah" three times is absolutely convincing. My dear Tobe, it was a master stroke.

I feel quite sure you could join the ministry if you would only put your collar on "hind part before" and get a job of calling the lessons. You ought not to hide your light under a hogshead—you know as well as I do that a bushel wouldn't serve. Besides, the good humor of it is refreshing; that is so much better than snarls and flings. I am so glad that "much learning" does not "make thee mad." It did not do it, Tobe, and I am glad of it. Your article is so clear, so convincing, so strongly expressed, so aptly illustrated with quotations and so good humored withal, that "Almost thou persuadest me" to believe in "Total Depravity." I save a proposition to make you: Let's meet somewhere and discuss it over a good bowl of "pot licker."

Assuring you of my regard I am
Yours very truly, S. R. H.

SOLOMON'S TEST MODERNIZED.

Two women claimed four-year-old Mabel. Irene. One was Mrs. Julia Przybyia, natural mother, and the other was Mrs. Irene Goosen who had cared for the child since birth.

Circuit Court Judge Brennan was in a quandary. In desperation he resorted to King Solomon's famous baby test. He told both women that he would send the child to an institution. Mrs. Przybydia didn't seem to care but Mrs. Goosen became hysterical.

Unknown to the women the judge had a movie camera record their emotions as he told them his decision. Psychologists called in to view the films agreed that the greater love existed in Mrs. Goosen. To the great joy of the latter the judge accordingly awarded her the child.

Who rises every time he falls will some time rise to stay.—William C. Morris.

—Despite the plea by the Rev. Narcisse Dennis that a medium had induced him to forge and pass a check, the Virginia supreme court ruled that the clergyman must serve two years in prison.

—For leaving their horses long unprotected in a windy street, William Levine and Giacomo Pules were sentenced by Magistrate Golden of Brooklyn to stand coatless for 15 minutes in a cold December rain.

—County Judge Bodine at Waterloo, N. Y., ordered Frank Smith to pay $2 a week toward the support of the three-year-old daughter of James McElligott who was run down and killed by Smith's auto.

—The Nebraska court affirmed the right of Lincoln to operate a municipal gasoline filling station in that city's war against high "gas" prices.

—Wisconsin's statue against the manufacture or sale of oleomargarine was declared "unreasonable and discriminatory" and therefore unconstitutional by Circuit Judge Hoppmann at Madison, that state.

Gas Protection. A chain of grocery stores at Tampa, Fla., has equipped its establishments with automatic poison gas protection against burglars.

Vote Against Military Training. Students at Ohio state university voted 10 to 7 against compulsory military training. The majority though favoring army training, think it should bt optional.

Snowbound Village. After being snowbound for a month, the little village of Harrisburg, 25 miles south of Scotts Bluff, Nebr. was reached by three auto trucks carrying food to the 150 residents.

Liquor Banned in Medicine. The government order forbidding use of whisky, brandy, rum or gin in medicine, flavoring extracts and syrups becomes effective Feb. 1.

Pleads for Son's Life. Showing evidence of his sorrow, the Rev. J. Milton Thompson of Far Rockaway called at the White House and pleaded with President Coolidge to commute the sentence of his son, Lieut. John Thompson, to life imprisonment. The young man was sentenced to death by a military court martial for the murder at Manila of his sweetheart.

High Cost Of Peppermint.

More than 60 percent of the world's supply of peppermint is produced in southern Michigan and northern Indiana. Owing to an unseasonable frost last May, followed by a warm spell, there is an acute shortage of peppermint this year. A pound of peppermint oil is now worth almost its weight in silver. Last year's crop in this region amounted to only about 250,000 pounds, which is only 70 per cent of the normal supply. Four years ago peppermint oil was selling for $1.25 a pound last year the maximum was $4; now it is selling for $16 and $17. The oil is used chiefly by manufacturers of tooth paste, candies, chewing gum and various medicines. Something over 400,000 pounds is the normal annual production of peppermint oil throughout the world.

Wedding Gifts

COMMUNITY AND STERLING SILVER, PLATED WARE, CHINA, CUT GLASS AND POTTERY.

OBELL'S, INCORPORATED, GREENSBORO, N. C.

In Honor Of Mrs. Bosher.

Our hearts were shocked with grief Sunday night, January 31, at the sudden death of Mrs. T. C. Bosher, one of our best and most loyal members of West End church. Mrs. Bosher was on her way to the church at the evening service when, after falling while crossing the street car line, she was struck by the oncoming car. Two little boys, the sons of Mrs. Bosher, were accompanying their mother to the place of worship. Of course they saw the distressing situation just as soon as the mother fell, but were unable to stop the fast running car or help Mrs. Bosher from the tracks. So there in the last hour, like little heroes, they signaled the car, even running up the track to flag the motorman, but the deep darkness owing to the present rain prevented the car driver from seeing the little messengers.

Our service for the evening was made into a solemn, grieving prayer or two, with the reading of a Psalm. All hearts were heavy for the loss just realized. The congregation was already assembling at the church when the accident occured. So the sad news struck our hearts with extreme sorrow.

Funeral services were conducted from the home on Longview street Monday afternoon. The writer officiated assisted by Rev. E. E. White of the Baptist church. A host of neighbors and friends of Mrs. Bosher met to share the hour of grief with the family. The floral offerings were of unusual beauty and numerous. This presence of so many friends and loved ones and the wonderful collection of flowers show forth the love and appreciation the community hold for the life of Mrs. Bosher.

Sister Bosher was one of the charter members of West End Methodist Protestant church and the first to be called Home. There is no other more faithful and kind, more loyal and true. Our church and the community like the home, will miss this lovely life, but all things, we know are done in wisdom and tenderness by our Heavenly Father. So we resign our hearts to Him and submit to His righteous will knowing the sweet rest that awaits the children of God. Many were the words of kindness spoken, but none more often than that "She closed her life like she had lived it, moving always towards duty and ..."

Mrs. Bosher is survived by her husband, Mr. T. C. Bosher, who is connected with the Van Lindley nurseries. Five children and five step-children also survive. The children are Wilbur, Sarah, Thaddeus, Dorthy and Ralph Bosher; the step-children are Nita, Samuel, Vernon, Edith and Sheridon.

The sorrowing ones have our deepest sympathy and prayers. You do not grieve alone. We all share your loss and are reminded again of the consoling text: "Blessed are the dead which die in the Lord from henceforth, Yea, saith the spirit, that they may rest from their labors, and their works do follow them."

We Make a Specialty of LOOSE LEAF BOOKS FOR MINISTERS' USE.

WILLS BOOK AND STATIONERY CO.

Notice.—To the members of the Executive Board of Home and Foreign Missionary Societies of N. C. Branch. An executive meeting is called for Wednesday, February 17th, to be held at Calvary Church, Greensboro. This is an all-day session. Meeting to open at 10 o clock. It is desired that all members be present as important plans will be discussed for the Annual Branch meeting; also for the Board meeting which comes to North Carolina this year. Please be with us if possible. Our Corresponding Secretary asked me to make this announcement, in our Department.

ABIDING IN PEACE.

Dwelling in the secret place of the Most High is a different thing from merely seeking shelter in time of trouble. The home offers a protection, a quietness, and a comfort to those who live there that cannot be extended to a passerby who simply rushes in to escape the storm. Many casual Bible readers fail to make this distinction. "If ye abide in me" is the Master's condition to many a precious promise of bestowal, but "abiding" means much more than being temporarily sheltered.

We miss much of peace and of privilege by living so far away from the great Source of supply. God hears the prayer of the needy soul, and very graciously He answers even the wanderer, but these miss both the strength and the joy of established safety that might be heirs.

"What time I am afraid,
I will put my trust in thee,"
said David.

But Isaiah had reached a greater peace and sense of security when he could say, "I will trust, and will not be afraid."—Selected.

—Japan has a new Premier—Reijiro Wakatsuki. He succeeds Viscount Kato, who died Jan. 28.

Methodist Protestant Herald.

ONE IS YOUR MASTER, EVEN CHRIST — AND ALL YE ARE BRETHREN.

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W. F. McCulloch, Editor and Publisher.

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CHRIST NOT A MYTH BUT A MIGHTY SAVIOUR.

By Bishop Warren A. Candler.

Dr. Stephen S. Wise, the well-known Jew-Rabbi, of the Free Synagogue, New York, been subjected, recently, to sharp and ust criticism by some of his co-religion- because he said Jesus was not a mythical racter, but a historical person with many llencies as a man and with a great force teacher.

o an unbaised mind it is difficult to see he could have said less, if he had said thing at all about "the Man of Galilee." part from the record of Christ's life, nd in the four Gospels, there are state- ts found in such writings as those of itus and Suetonius which attest his real tence and his crucifixtion under the rule Pontius Pilate. It is true that these secu- writers tell little about Him, and that for quate accounts of His life and teachings work the New Testament is the only source information. But if the New Testament never been written, or if all it contains e utterly lost and forgotten, we should know beyond a shadow of doubt that he d during the reign of Tiberius Caesar.

bout seventy-five years ago David Fried- Strauss, under the influence of the Hege- philosophy, attempted to prove that the el records were a collection of myths. his "mythical theory" died aborning, ave all such theories which have ever been forth before or since.

r. Henry Van Dyke, in his able work he Gospel for An Age of Doubt," puts matter most clearly and forcibly. He s:

The Person of Jesus stands solid in the ory of man. He is indeed more substan- more abiding, in human apprehension, n any form of matter, or any mode of e. The conceptions of earth and air and and water change and melt around Him, the clouds melt and change around an everlasting peak. All attempts to resolve Him into a myth, a legend, an idea—and hundreds of such attempts have been made—have drifted over the enduring reality of His character and left not a rack behind. The result of all criticism, the final verdict of enlightened common-sense, is that Christ is historical. He is such a Person as men could not have imagined if they would, and would not have imagined if they could. He is neither Greek myth nor Hebrew legend. The artist capable of fashioning Him did not exist, nor could he have found the materials, A non-existent Christianity did not spring out of the air and create a Christ. A real Christ appeared in the world and created Christianity."

None, nor all four of the Evangelists, could have invented the character, or could have thought out the teachings of Jesus.

The late Bishop Attieus G. Haygood, in his "Man of Galilee," discusses most cogently and conclusively the inability of Matthew, Mark, Luke and John to imagine such a person as Jesus and to put upon His lips the teachings which they ascribe to Him. He says:

"For such thinking they lacked all things that history and philosphy show to be necessary for such thinking. Why could not Socrates and Plato, great, learned, wise and good, to whom came more than glimpses of heavenly truths, think out what the Sermon on the Mount contains. Socrates and Plato, if mere men sould do surh thinning, ought to have thought out the Sermon on the Mount; for they had every gift which cultured Athens could offer. And they did their best to think out the truths; and Plato sighed for the coming of a divine Man who could make clear what to him was dark. And yet if Jesus never lived, the four Evangelists, or men like them, thought out his wonderful doctrines. It is unthinkable."

The conception of the work and words of Jesus lies utterly beyond the reach of the inventive genius of any man, even the greatest of men. His life was lived. His teachings were uttered, and His deeds were done, or the Gospels themselves exceed in wonder the greatest miracles ascribed to Him. Even the skeptical Rousseau perceived this, and said. "The Gospel has marks of truth so great, so striking, so perfectly inimitable, that the inventor of it would be more astonishing than the hero."

Moreover, Christian history, which has persisted through twenty centuries, and which still goes on before our eyes, could not by any possibility have proceeded from a mere myth. The mighty and beneficent forces of Christianity could not have issued from any other source than that of the real Person of Jesus Christ. Could consequences so pure and institutions so potent have sprung from fiction?

"The mythical theory," stripped of all its delusive speculations, requires us to believe that the mightiest power, which for nearly two millenniums has operated for good and has brought forth a majority of the enterprises and institutions which in our own times are making for the highest welfare of mankind, has sprung from a delusion more unsubstantial than a dream. If the Jesus, depicted by the four evangelists, is no more than an ideal creation and possesses no historical reality, a mere phantom has been, and is more potent for the good of the human race, had all the realities that have ever existed. If we believe such a notion to be well founded, why seek truth since a cunningly devised fable has oeen more fruitful of good than all the truth, scientific and philosophical, that mankind has ever discovered? To such an absurd and repulsive conclusion the logical consequences of "the mythical theory" lead us! It cannot be so.

Jesus is so real and so influential that the ingenious authors and advocates of "the mythical heory" have not been able to publish the boeks in which they set forth their grotesque speculations without dating their publications by what is supposed to be the year of His birth. The small figures near the bottom of their title pages more than refute all that is contained in the volumes which are thus marked by the imprint of His Nativity.

The marvels which the Christian Scriptures record as having attended His birth, and which Strauss and other rationalistic critics would resolve into legendary wonders, are not so astounding as that the religion of Jesus of Nazareth, if it be false, should constrain the world's date-lines to bend around His manger cradle. When commerce makes entries on its ledgers, when governments issue decrees or publish laws, when infants are born or the aged die, when kings or peasants enter into the world, or when they pass through the portals of the tomb, they all pay unavoidable homage to the Babe of Bethlehem. Calendars which so fih dates cannot rest on a floating myth. Absolute accuracy they may miss as when men dated events from when they supposed the world began or Rome was founded. But whether accurate or inaccurate they point to firm and indisputable facts that cannot be reduced to an airy mist. That Jesus was born at Bethlehem some nineteen hundred years ago, lived in the reign of Tiberius, suffered under Pontius Pilate, and was by that Roman procurator crucified, is as certain as that the earth exists or that the city of Rome was built on the Tiber.

These facts are as incontestible as the existence and influence of Christianity among men is notable and unmistakable. And who can deny the extent and benign efforts of the religion of Jesus?

No potentate, who now lives, or who ever has lived, equals in the width of his realm or the power of his authority the breadth and potency of the Kingdom of the Man of Bethlehem and Nazareth, of whom Jean Paul Richter eloquently said, "Jesus, being the Holiest among the mighty and the Mightiest among the holy, has lifted with his pierced hands, empires off their hinges, has turned the stream of centuries out of its channel, and still governs the ages."

And this regal reality of Jesus compels the acknowledgement of His claims and constrains the acceptance of His teachings. Truly He spoke as never man spake and He reigns as never man reigned.

Napoleon Bonoparte, a man highly sualified to measure men and determine the forces which produce the most lasting effects upon mankind, was accustomed, in the days of his exile on St. Helena, to discuss, with his attendants, the great men of the ancient world, and to compare himself with them; and one day he turned to Count Montholon and asked abruptly: "Can you tell me who Jesus Christ was?" To his question the count confessed inability to answer, and then the exiled emperor said: "Well, then, I will tell you. Alexander, Caesar, Charlemagne, and I myself founded great empires; but upon what did those creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this day millions would die for Him. I think I can understand something of human nature; and I can tell you all these were men, and I am a man; none else is like Him; Jesus Christ was more than a man.... Across a chasm of eighteen hundred years, Jesus Christ makes a demand which is beyond all others difficult to satisfy; He asks that for which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks the human heart; He will have it entirely to Himself. He demands it unconditionally; and forthwith His demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation to the empire of Christ. All who sincerely believe in Him experience that remarkable supernatural love toward Him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative powers. Time, the greatest destroyer, is powerless to extinguish this sacred flame; time can neither exhaust its strength nor put a limit to His range. This is it which strikes me most: I have often thought of it. This it is which proves to me quite convincingly the divinity of Jesus Christ."

Why should Dr. Wise be criticised, or censured, for saying that such a man as Jesus is not a myth?

As a Jew he might have gone much further with reason, and have expressed the most ardent admiratio,n if not adoring affection, for this greatest Son of Israel.

He might at least agree with the liberalistic historian, Lecky, in saying:

"It was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love, has shown itself capable of acting on all nations, ages, temperaments and conditions, has been not only the highest pattern of virtue, but the strongest ineentive to its practice, and has exercised so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers, and all the exhortations of moralists."

"My heart's desire and prayer to God for Israel is that they might be saved."

Romans x:1; for theirs are "the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever." Romans ix: 4-5.—The Atlanta Journal.

PUT GOD FIRST.

In this fast and materialistic age the Giver of every good and perfect gift is largely ignored. The world has gone wild over the large developments of our advancing civilization. Man's achievements have largely eclipsed those of the Creator in the thought and appreciation of mankind.

Worship and adoration are not so real, devout, and frequent as they might be. Prayer is often formal, listless and unavailing. Delightful and constant communion with the Father and with His Son Jesus Christ has become the occupation of the few.

"In vain we tune our formal songs,
In vain we strive to rise,
Hosannas languish on our tongues,
And our devotion dies."

Indications are abundant that ours is a backslidden age. Let us repent most humbly and most heartily of our sins of neglect and forgetfulness. Let us pray and work for an old time Holy Ghost revival. Let us seek first the Kingdom of God and His righteousness. Let us love, praise, and magnify Him, from whom all blessings flow. Let us, Jacob-like, wrestle at the throne of grace until the full blessing comes. Let us put God first.

—From the Word of Life.

A GROWING FIELD FOR OUR YOUNG PEOPLE.

There seems to be an increasing demand in churches of all denominations for full-time workers, in addition to the pastor. More and more such workers are destined to become a recognized necessity in the church, and in the years that are ahead the full-time worker will be considered along with the pastor when the church makes up its annual program. I am told that one of the large and progressive churches in Greensboro has now about twelve paid workers, and no doubt much that this church is able to do is due to these workers. The whole-time worker is not a fad in modern church life, but rather a response to actual needs and necessities. In many churches no better investment for kingdom service could be made by individuals who have money than to furnish the church with such a worker. In a well organized and progressive church it is impossible for the pastor to do all of the detail work. His preaching and pastoral duties, together with the many calls from without to which he must respond, leave him with but little time and strength for much else. And every one who is at all familiar with church opportunities and church needs knows how difficult it is to secure volunteer workers who can and will give the time and effort necessary to carry on the work. Many of our churches could very greatly add to their efficiency and many times multiply their usefulness by the assistance of consecrated and well prepared young workers employed for full-time service. This does not mean that such workers would or could do all the work required, and that they would displace or debar volunteer workers. On the other hand, they would assist the pastor greatly in discovering and developing local workers through the enlarged and intensified activities of the church.

Let us hope that our church may keep pace with this modern idea of church needs, and that many of our young people may find their places of service in this field.

S: W: Taylor.

A SLAP AT MODERNISTIC TEACHING.

Prof. Robt. Dick Wilson, of Princeton Theological Seminary, said before a large gathering of ministers at the Winona Lake Bible School of Theology that there were but two or three Theological Seminaries in the country but what had one or more Destructive Critics teaching thorough modernistic views of the Word of God and the fundamentals of the faith it contains. He declared that the so-called "Assured results of modern scholarship" are indispensable and mustered an array of clearly attested facts to prove his case. He scouted the idea of preachers, who in all their ministerial career never put in more than one solid month in New Testament introduction, and yet sat in judgment on a man like himself who has devoted a half century to the study of New Testament languages and history. The Dean of the Winona Bible School, Rev. W. E. Biederwolf, assured Professor Wilson that Winona, as an institution, is standing for conservative theology, whereupon Professor Wilson replied that he was glad of it, and remarked that any institution that did not stand for the shedding of blood for the remission of sins did not deserve the support of evangelical Christians. Professor Wilson told his audience why he claimed to be an expert. In Berlin at 25 he made a plan for his work: 15 years of study on the text and version of the Old Testament; and 15 years in defense of the authenticity and reliability of the same, all of which he has been providentially able to carry out.

Many theological giants of the country, among them Dr. Wilson, Dr. George L. Robinson, Dr. J. Gresham Machen, Dr. M. G. Kyle and others are on the faculty of the Winona Lake Bible School of Theology, and a tremendous piece of work is being done in defense of the old faith of our fathers.—M. A.

THE WORK AND THE WORKERS.

A few weeks ago we had the pleasure of meeting with the Woman's Foreign Missionary Society of our Asheboro church in the home of Mrs. Lewis. On Monday, Feb. 8, we were with the Ladies' Aid Society of our First Church in High Point in the home of Mrs. H. A. Moffitt. And on Monday, Feb. 15, we were with the Home and Foreign Missionary Societies of our Reidsville church in the home of Mrs. G. M. Reed. The women in all three of these churches are very active in service for the Master through these organizations. It does seem that there should be these two missionary societies in every church wherever there are even a few women who are zealous in service for their Master, so that they might systematically gather their bits of money for the spread of the Gospel. The Aid Society is needed for local church work, and the missionary societies are needed for the spread of the Gospel beyond our local communities.

Draper.

On Sunday morning, February 14, we were with our people in Draper. We reached the church in time for a part of the Sunday-school and then preached at 11 A. M. The pastor,, Rev. J. S. Riddle, was sick and unable to be in the service. He has been confined to his home for two weeks with influenza and pleurisy. There was quite an epidemic of influenza in Draper, so the congregation was small. We have a very loyal group of people here, but their church so badly needs relocating. It is so far away from everything else. The one redeeming feature about it is that it is a good quiet country place for town people to worship. However, they are faithful workers and God is blessing them in their efforts.

Church Extension Again.

Two weeks of February are already gone, and when you read this there will be fewer than ten days of February left. Our Church Extension Work in the Conference for this year depends upon the action of our churches during February in raising funds for the Annual Conference budget. What shall the result be? We cannot appropriate money we do not have, unless we at least have a prospect of getting it. So please rally your people to do their best for Church Extension before March comes in. Also please be sure to make report to Mr. V. W. Idol; High Point, N. C., by March 1st. Failure to do this will hamper the work just that much. Have you held Annual Conference Day yet? If not, please plan it at once, and do your best for the Annual Conference budget.

A glance at a copy of the Herald for this time last year, and a late copy will show you that we are running considerably behind what we had done financially this time last year. Are we lagging in interest, or have we just forgotten the needs.

A Suggestion.

The women of Bess Chapel church are planning to plant three acres in cotton this year and will give the net proceeds therefrom to the General Conference budget. The Budget Council, last Conference, suggested "God's Acre" as one of the plans for raising the budgets. These women, led by their pastor, are thus planning to carry out this thought, and they are going to try it on three acres in cotton. Our missionary societies or C. E. societies, or Sunday school classes, or individuals, might plan to plant half an acre or more in whatever crop they choose, and give it all, or at least the net increase to the budgets.

Our women and girls might plan to give the price of from one to a half dozen chickens, or the price of a turkey to the budgets. All of us can lay our plans to do some definite thing for the budgets this year, and if we do we will raise far more than we have ever done.

The budgets mean to us what we are undertaking to to for the Lord's work beyond our own local communities. Let us pray and plan and work for big things for our Lord this year. Yours in His service,

A. G. Dixon.

OUR TASK AND OUR PRIVILEGE.

Four new names appear on the A. C. B. and two on the G. C. B. this week. We welcome these and say a hearty "God bless you." Glen Raven goes over the top on the college assessment. This too is a new name on the lists. Fine, Glen Raven! Last year this charge held a place always near the top and as soon as they get their breath from the effects of last summer's drouth they will be climbing there again. At present there was one fine thing they could do and they did it, paid in full on the college assessment.

Paid All Claims In Full.

1. State St. Lexington.

Paid A. C. B. In Full.

1. Whitakers,
2. Fountain Place.

Paid College Assessment In Full.

1. Whitakers.
2. Grace.
3. Mebane.
4. Glen Raven.

Paid On College Assessment.

1.	West End	$21.00
2.	Albermarle	15.00
3.	Littleton	9.00
4.	Forsyth	1.90
5.	West Forsyth	1.50

Paid On A. C. B.

1.	Grace	$160.00
2.	First Church, High Point	120.00
3.	Charlotte	71.14
4.	Asheboro	63.33
5.	Orange	60.00
6.	Burlington	50.00
7.	West End	48.00
8.	Siler City	45.00
9.	Granville	40.00
10.	Albemarle	38.71
11.	Forsythe	38.04
12.	Tabernacle	30.65
13.	Pleasant Grove	30.00
14.	Littleton	27.00
15.	Flat Rock	25.02
16.	Randlean	23.00
17.	Welch	22.00
18.	Kernersville	21.72
19.	Richland	21.00
20.	Halifax	16.60
21.	Why Not	12.25
22.	Bess Chapel	10.00
23.	Saxapahaw	9.40
24.	Rockingham	9.00
25.	Union Grove	7.50
26.	West Forsythe	7.50
27.	Cleveland	7.00
28.	Vance	6.75
29.	Chase City	5.00
30.	Denton	4.80
31.	Guilford	4.00
32.	Roberta	3.75
33.	Melton's Grove	2.50

Paid On G. C. B.

1.	1st Church High Point	$35.00
2.	Asheboro	28.65
3.	Spring Church	26.87
4.	Forsyth	26.48
5.	West End	25.00
6.	Graham	24.00
7.	Asheville	20.00
8.	Albemarle	19.22
9.	Siler City	18.50
10.	Littleton	17.50
11.	First Ch., Thomasville	16.19
12.	Orange	16.00
13.	Randleman	15.30
14.	Saxapahaw	15.29
15.	Mebane	14.27
16.	Burlington	13.72
17.	North Davidson	12.56
18.	Pinnacle	12.30
19.	South Davidson	11.00
20.	Anderson	10.85
21.	Mocksville	9.82
22.	Tabernacle	9.35
23.	Flat Rock	8.09
24.	Lincolnton	7.52
25.	Fountain Place	7.22
26.	Pleasant Grove	7.00
27.	Why Not	6.15
28.	Bess Chapel	5.22
29.	Cleveland	4.77
30.	Pageland	4.30
31.	Richland	4.00
32.	Guilford	2.58
33.	Union Grove	2.00

At this time 49 charges have been heard from on one or the other of the budgets. In some instances the amounts are not large but it all shows a spirit to help and to do what we can. I know this is a hard year, but if we as individuals have a hard year we are not going to let our church have any harder year than we can help. We will take up the cross and bear it cheerfully for Him. Dear fellow workers, this is a cross and to many a heavy one, but will we falter and fail or will we take it up and bear it to victory? We love the old songs about bearing the cross; let this be a testing time for us and test ourselves as to just how gladly we bear the cross for Him.

According to last Conference we have 90 charges. So we have 51 yet to hear from. We are expecting to hear from every one of these within the next two weeks.

Some splendid gains were made this week. On the College Assessment Albemarle went from third to second and West Forsythe en-

tered at five. On the A. C. B. Asheboro went from thirteen to four. Good work, Asheboro. Siler City made a gain equal to three points, but because of other gains and new entries seems only to have gained one point. That was a good gain with so much competition. Albemarle gained over Forsythe but because of other gains still stands 10. Tabernacle made a good gain, going from 22 to 12. Randleman entered at 16, Union Grove at 25 and West Forsythe at 26. Saxapahaw jumped from 29 to 23 which because of other entries is esual to a jump of ten points, while Rockingham held her own which is equai this time to making a gain of six points. Fine for these; there is a great deal of gain in holding the fort for Jesus, our Captain. On the G. C. B. Albemarle went from 13 to 8, Randleman from 26 to 13, Anderson entered at 20 and Union Grove at 33. This is fine work and as we get away from the handicap of the summer we are going forward rapidly. Every one who can help just now is doing double duty, for "He helps twice who helps first." Ministers and laymen, I am appealing to you on every charge, do your utmost to get all the Annual Conference assessment and all the colege assessment during February. This you will pay sometime this year, then why not get it off early in the year? You will be able to do more for the Kingdom if you get this off at this time. For as one brother said to me last year, "I can do more now to help out because I paid all my assessment early." That is the spirit that makes your church and your charge a "100 per cent. for the Kingdom" charge or church. God bless you all as you work for Him.

A. C. Dixon.

SPECIAL NOTICE.

Pastors would render a valuable service to the church, and to all the Boards and greatly relieve the anxiety of the writer if they would secure as much of their church's budget as possible this month, and send promptly to their conference treasurer.

The most urgent need weighs upon us, and you alone can render relief.

Please read my article in this paper entitled "Face the Facts."

Very sincerely yours, Fred C. Klein.

RECEIPTS FOR COLLEGE.

Amount previously reported	$161,937.07
Professor James E. Holmes	40.00
Miss Vista Dixon	20.00
Mrs. William H. Neese	5.00
L. W. Hutchens	1.00
	$162,003.07

Endowment Insurance Fund.

Amount previously reported	$3,836.86
H. A. Garrett	50.00
Total	$3,886.86

J. Norman Wills, Treas. of Building Fund.

The whole relation of discipleship is a relation of liberty. No one goes to his duty because he must, but only because his heart is in it. His inclinations are that way, for his heart is in the Master's love and he follows gladly.—Horace Bushnell.

PRAYER.

God's ships of treasure sail upon the sea
Of boundless love, of mercy infinite,
To change their course, retard their onward way,
Nor wind nor wave hath might,
Prayer is the tide for which the vessels wait
Ere they can come to port. And if it be
The tide is low, how then canst thou expect
The treasure ship to see?

—Selected.

THE CATBIRD THAT ATE THE CAMPERS' BUTTER.

Catbirds, as you may know, have ways of their own. They are delightful neighbors. The crossest man in the world must feel a little cheerful when he hears catbirds sing. Their songs are rollicking and merry because their hearts are full of joy.

It is true that they do say, "Me-ow, me-ow," like the most disagreeble cat that ever walked the jungle, and that is how their family came byt the name of catbird. But did you ever stop to think why the first catbird may have happened to say "Me-ow, meow?"

It has always seemed to me this way:

Catbird fathers must wish their children to be brave little birds, even while they are babies at home in the nest. Now it may be that away back in the beginning a nestful of catbird babies were afraid of a soft-walking, high-stepping, four-legged bobbed-tailed striped old tiger cat. Perhaps they peeped over the edge of the nest and saw him creeping along, creeping along, under their home bush. It may be too that thosse long-ago nestlings heard one of the first cats in the world say "Me-ow, me-ow."

Don't you suppose the catbird father felt sorry when he saw his babies so frightened that they didn't dare open their mouths for the worms that their mother brought for their breakfast? Of course he did; maybe too he felt cross about it.

But he must have thought that the best thing to do was to make the babies laugh. So perhaps he made fun of that soft-walking, high-stepping, four-legged, bob-tailed, striped old tiger cat. It may be that then and there he said "Me-ow, me-ow," exactly like the old cat that walked the jungle; maybe the catbird father was surprised to find how perfectly he could say "Me-ow."

Perhaps the children laughed, and perhaps they didn't; but father catbird must have had a good time saying "Me-ow, me-ow." He must have thought it was jolly fun, because, as we all know, father catbirds have been saying "Me-ow, me-ow," for hundreds and hundreds of years. Perhaps they are doing it now for fun and to make the children laugh.

Anyway, catbirds are never really cross and disagreeable. The truth is, they are as full of fun as school-boys.

Now the catbird that helped herself to the campers' butter lived in North Dakota. The wild mother catbird, with much advice from wild father catbird, built her nest in a thicket beside a beautiful spot where there were a few trees. She laid her eggs and hatched her little ones. Father catbird rose at dawn every morning and sang in the choir.

Then one fine day a family came to camp in the beautiful spot near the catbirds' nest. Mrs. Catbird immediately fell in love with the camp mother, and no wonder! Father Catbird liked her too; he liked her so well that he never once said "Me-ow, me-ow," at her, not even to make her laugh.

As soon as the camp mother was settled she called upon Mrs. Catbird, and Mrs. Catbird invited her to see the baby catbirds. The little ones looked pretty and behaved well; they were wearing rompers made of soft down just then, and when the camp mother spoke to them they lifted their heads and said, "Peep, peep, peep," most politely .

The next day Mrs. Catbird returned the camp mother's call. She hopped on the breakfast table and helped herself to butter. She took a whole scoopful. Then home she carried good butter to her babies. Scoopful after scoopful of butter the catbird took home to her family. She did the same thing at dinner time, and again at supper time.

Meanwhile Father Catbird sat in the thicket and sang rollicking songs.

Next day the same thing happeued again, and the next day and the next. Every one was happy about it except the camp mother. Mrs. Catbird was pleased to get such a dainty for her children; the babies grew and grew and grew, and Father Catbird sang thankfulness-for-butter songs from dawn until sunset. But the camp mother didn't like to have even the prettiest catbird in the world dipping into her butter.

She tried to keep the butter covered. Mrs. Catbird watched, and the minute the cover was lifted she came to get a scoopful for her babies. It made no difference if guests were invited to dine at the camp; Mrs. Catbird flew to the table just the same and helped herself to butter.

The guests had the fun of sitting at the table and seeing the mother catbird feed the butter to her babies, but the camp mother never could get used to having a catbird dip into her butter. She was so kind and polite, however, that she never said a word to hurt Mrs. Catbird's feelings.

It wasn't long before the butter-fed baby catbirds had all their feathers and learned to fly.

Now this is a true story, and the camp mother was glad when Mrs. Catbird stopped spoiling the butter, but she was sorry when Mrs. Catbird and her babies had flown away and Father Catbird no longer sang rollicking sons in the thicket.—F. M. Fox, in Youth's Companion.

—Conductors and trainmen on all the railroads of the United States are asking the officials of the roads for an increase in wages. Officials of the railroads say that such an increase would force some of the weaker railroads into bankruptcy, unless railroad rates should be increased to provide for the wage advance.

—The 44 States that have a tax on gasoline collected a total of 150 million dollars from that source in 1925. It is estimated that the

total for 1926 will be more than 200 million. The four States that do not have a gasoline tax are: New York, Illinois, Massachusetts and New Jersey.

WHEN SHE WENT SHOPPING.

"Have a good time, dear, and remember to tell us all about everything;" then Mrs. Parker's motherly voice was lowered—"here is some money for something you especially want."

An envelope was pressed into Katherine's gloved hand, and with a last, quick kiss she climbed into the car by her father's side, and "started for Fairyland," as she exultantly told her self.

The long thought of, long discussed visit was a reality, the visit to Aunt Harriet, who had a lively interest in the family and kept in pleasant touch with Katherine and her two younger sisters.

The envelope her mother had given her had been thrust hastily into her bag for safekeeping, and now on the train, twenty minutes later, with astonished eyes she examined the roll of bills. Thirty dollars in all! Oh, mother shouldn't have done it; she shouldn't. Mother, who had so little to spend. Thirty dollars! It seemed an immense sum. Why shouldn't flushed fifteen feel that the age of miracles was not yet passed! No milllionaire, riding off in his private car, ever felt richer than did Katherine that late spring day. Turning toward the window so she should not be observed, she securely pinned the precious token inside her blouse.

A moment after, when she leaned over to pick up the book she had brought along to read, the crackling of the envelope made music in her ears, and, at last, putting aside the cheerful story, she gave herself up to the joys of planning. Long, oh, very long, she had wished for a simple little silk frock, soft brown in tone, with a dainty lace collar and cuffs trimming it, and now, now, all her dreams were to come true. How lovely to appear at the class supper, thus arrayed, to come to the junior society at church, or to wear it at one of the concerts at the town hall! She could easily change it a little by adding ribbons or beads. She could almost hear someone saying, "Katherine Parker has very good taste in clothes. I never saw her looking better than she does tonight."

Oh, in the city, toward which she was fast traveling, there must be many, many shops, and in one of them waiting for her was surely a brown frock, a frock with creamy lace collar and cuffs. Already she felt as if it were hers. She hardly glanced out of the window at the swiftly flying landscape, which was new. An hour before familiar scenes had been passed unnoticed, so engrossed was she in her proposed shopping. Aunt Harriet would be a famous guide and advisor, her own clothes being always perfectly chosen.

And then Katherine looked up as they were drawing into an evidently large town, whose buildings loomed dark and forbidding on either side of the tracks. As they drew slowly out of the station, she spied on the platform a girl, looking not unlike herself, and oh, the fascinating sport coat she was wearing! A plaid mixture, whose comfortable looking, mufly collar gave the finishing touch. Why, she might get a coat instead of a dress. A coat could be so useful. So ran her thoughts almost as fast as the train, and then as the darkness fell she began to collect her small belongings, for at seven she was due to arrive at Bellburg, where lived Aunt Harriet.

It was that lady herself, smiling a welcome, both hands outstretched to the young traveller, who met her as she stepped off the train, and Aunt Harriet who drove her home in her own luxurious car.

Thus began Katherine's visit, and what a happy one it was! Certainly the sun never shone brighter, the flowers all seemed to burst into bloom at once, and the house that was to be her home for ten blissful days, was a constant joy to beauty-loving Katherine. Jolly young people were asked in to meet her, sensible, friendly young and out of door sports, and each day people, fond of wholesome pleasure that dawned brought its own especial interests. It was after a musicale at the Woman's Club one evening that Katherine rather shyly introduced the subject of shopping. Thus far they had not explored any of the stores, and now the young visitor confessed that she had an important purchase to make.

"You see, I feel very responsible," and Katherine's round cheeks flushed. "I've never had so much money to spend at one time. Perhaps thirty dollars doesn't sound very much to you, Aunt Harriet, but it does seem a good deal to me."

And I'm glad to say that Aunt Harriet did not even smile, only replying in her kind, understanding way: "I think it is quite an amount to expend wisely, and whenever you are ready, dear child we'll have a shopping trip. Just what do you want to get?"

"Well, here's the trouble," and Katherine sank down at the other end of the couch on which the older woman was sitting. "You'll think I'm foolish maybe, but I can't really make up my mind what to buy. One time I feel that a dress, a sort of brown-y one, is my very biggest need, and again I think a coat would be wonderful. Today," with half-ashamed little laugh, "today, Aunt Harriet I almost decided on two blouses."

"Well, I should say that the best way was to visit some shops and see if what you see there will not help you to make up your mind," and Katherine was suite ready to agree with her. But two days later as they walked into one of the largest department stores, Katherine announced and her tone was firm "I'm looking for the brown dress, Aunt Harriet. Where are they found?"

"I feel that you are wise to decide on a dress. Here, we take this elevator. Fourth floor, please," and holding her bag and its precious contents very, very tightly, and with a fast beating heart, the thrilled young shopper followed her guide.

Bewildering the display, varied the colors brought out dress after dress. With suddenly acquired dignity Katherine composedly surveyed the array.

"I believe that I want that one," she said, her finger on the soft folds of a silky garment, "yet I do like the other one, too. Will you please leave them there while I think a few moments? You might wait on another customer."

Interestedly, Aunt Harriet watched the girl. She had a look of her mother just now, the Katherine she had known and loved in school days. Just such a little puzzled pucker between the brows and a pursing of the full lower lip, and then as they stood, each lost in reverie, an absorbed pair came toward them.

Evidently a girl and her mother, and the girl's voice rose above the hum of the store:

"I am so glad that you are at last going to have a blue silk, mother, one of those sweet, dark blue ones. You never do think enough about your own needs, always of ours, and what we ought to have."

Now they were very near the unnoted shoppers, and the girlish voice was low and caressing. "You will look just dear in your new finery, mother, and how proud father and I will be."

"Oh, do you think so?" The older voice was tremulous with pleasure, and then the two passed out of sight.

As if fascinated, Katherine had watched the mother and daughter, her eyes wide, eagerness growing on every feature. Then her face sobered, and she gave a quick glance at the two brown dresses on the counter before her.

Suddenly, as if no longer in doubt, she started across the store to another department, and her voice was clear as she enquired of the woman who stepped forward: ' I want to see some dark blue dresses, navy blue. Yes, those are pretty, but I'm sure I need a larger size. No, it's not for myself," with a smile. "I'm shopping for my mother."

Surprised, silent, Aunt Harriet, who had followed Katherine, stood unregarding behind the young girl. No indecision now, picking out a dainty blue, well-made dress, she inquired the price.

"Thirty today, Miss," was the answer. "This is a special sale, and you are fortunate to have happened on it."

Out came the rather worn envelope, and with a little satisfied smile in which there was no hint of regret, the roll of bills was laid on the counter, the needful address given, and then a radiant Katherine turned to find her hostess, who, at a nearby counter, was looking over her shopping list.

"I'll 'fess right away," and the young visitor patted the bag that had long held the treasured roll of bills, "for, after all, I changed my mind again, and bought a dress for mother. A strange girl was passing and her words made me decide at once. Aunt Harriet, I'd been thinking of myself all the time, and what a stranger said brought me to my senses. Why, I didn't really need any dress; I just wanted it. And, oh, mother, she's never selfish, always remembering others. Self-forgetting just expresses my mothr. No dress, however beautiful, could make me half as happy as I feel now, when I've bought a surprise one for mother."

"I understand," and Aunt Harriet's keen eyes misted as she looked up at the tall girl

(Begun on page 5.)

AN ARGUMENT FOR COMBINING DENOMINATIONS.

Editor Methodist Protestant Herald:

A minister of the Christian denomination, speaking in Greensboro recently, according to a report in the Daily News, suggested that the similiarity between the Christian, Congregational, Disciples, Free Will Baptist and Methodist Protestant denominations is so marked that these denominations can and should unite for the purpose of greater efficiency in work and economy in operating expenses. What follows refers to the effect of such union in North Carolina.

If these denominations all united into one denomination, the membership of the united denomination in North Carolina would be 97,700, and, instead of five small, more or less struggling denominations there would be one, financially and numerically strong.

The greatest obstacles in the way of denominational union seem to be a measure of pride, some degree of selfishness, the fear on the part of some that in a merger they would lose position, and a general failure to recognize the fact that denominational divisions are actually retarding the work of the church.

Suppose the above suggested union should be effected, what would be the result? Instead of five state organizations with five overheads, there would be only one—a great saving in operating expenses. Instead of two, three or even four small local churches with the same number of administrative organizations, there would be one, effecting a great saving in expenditure and increased efficiency in organization. This would go far towards solving the problem of scarcity of ministers, would do away with a great deal of overlapping and competition, and would divert into channels for which money is needed much money now used in perpetuating denominations.

I believe, and some may consider this drastic, that the greatest obstacle in the way of the church is its denominational divisions, and that the end for which the church is striving will not be realized until Christian people can ignore personal or group differences of opinion and bring into their church thinking the same sound, co-operative thinking and action that they put into their secular organizations. One church organization not only could, but would, meet all needs if the church would adopt as its only creed the two commandments which Christ said were the greatest—Love God with all your heart and your neighbor as yourself.

Think what it would mean in Greensboro if, instead of four financially handicapped and numerically small denominational churches with four sets of overhead we had one numerically and financially strong church, operated at not exceeding half the expense of the four, with a large, well-organized army of workers to carry on efficiently the work the four are now trying to do under their present handicap.

You who are strong for foreign missions, do you realize how much money you would have for this branch of the work? You who realize a lack of funds for carrying on all the church's activities, do you realize that you would have a great deal more money for these activities? Do you realize that the denominational system is wasteful? That non-Christian people in foreign countries are asking, Why so many divisions of the Christian church if all serve the same God and work for the same end?

Do you say, this is ideal but not practical? Some say this of the teachings of Jesus.

If the amalgamation of a large number of small manufacturing plants under one central management results in greater and better production and larger dividends for the stockholders, would not the same principle applied to the church work equally well? Do we give the same keen, inteligent thinking to our church work that we give to our business?

These are matters which are crying aloud for the attention of thoughtful men and women.

E. S. Wills.

EASTER SERVICE.

We have sent sample copies of the Easter Services to the pastors and Sunday school superintendents of all our annual conferences, as far as we have their names and addresses. If any have not received them please write us at once. In a few cases they have been returned to us marked wrong address. Where there are so many widely scattered it is almost impossible to have them all correct. In some cases pastors and superintendents have changed, of which we have no notice. We have also addressed a letter to each of our Annual Conference Presidents, respectfully requesting their cooperation in having the service used in all of the churches and Sunday schools.

It will interest the members of our churches, particularly the young, in our mission work. The offering taken will help in payment of the General Conference Budget and at the same time greatly aid the Board of Home Missions with its financial problems.

I earnestly appeal to our Annual Conference Presidents, and through them, to the entire denomination to rally to our assistance in making the coming Easter Service a great success.

J. M. Sheridan, Sec'y.

CHILDREN'S HOME.

A. F. Livengood, High Point, $5; Welch Memorial, High Point, $13.62; Friendship Station, Plyer, $3.75; Pike Circuit, Blue Ridge Texas, $3.75; Bethel, Flat Rock, $3.11; State Street Church, Lexington, $4.08; Sapling Ridge, Alamance, $3.51; Pleasant Grove Station, $11.35; Stallings, Mecklenburg, $1.23; Rehoboth Granville, $6.

Sunday Schools:

Grace, White gift, Baltimore, Md., $1; Graham, $5.73; Bethel, Randolph, $1.55; West Lexington, $5.25; Spencer, new S. S. first contribution, $1.85; Friendship, N. Davidson, $2; Friendship, Mt. Hermon, $2.33; Bethel, Mocksville, $2.70; Glen Raven, Burlington, $4.05; Reidsville, $5.88; Mt. Carmel, Forsyth, $2.50; West End, Greensboro, $7.43.

Other Gifts:

Mrs. Gilbert Amick, Burlington, books for boy's library; Miss Mary Dosier, Henderson, two pair slippers and a dress; last but not least, a $2,500 printing outfit donated by Mr. C. F. Finch, Thomasville.

Thank you very much Brother Finch, and all others who are through their contributions helping us to do better and greater things. Dear friends, keep listening this way, for we hope to have more good news for you in the near future.

E. G. Lowdermilk.

P. S. Remember all reports are now made on Friday morning.

FACING THE FACTS.

Surely no one imagined when our church sent out its first missionary to Japan, in 1880, that we were thereby discharging our obligations to the heathen world, but all must have recognized that we had at last started an enterprise which was destined to grow.

The work of that lone woman could in no sense represent the service God requires our church to render towards the spiritual conquest of the world.

The entire church must have understood that ministers and other workers would have to be sent to establish churches and schools, to train students to be ministers, Bible women, teachers, etc, and that land and buildings would be required, and that natural growth of the work, for which the churches in America prayed and gave their money, would result. In no other way could Christ's Kingdom be extended over the earth.

To meet the calls for additional workers, and the increase of expenses, and to have direct oversight and management of all the work abroad, the Board and the Society—now merged for administrative purposes as the Union Board—were created.

As the sole source of both workers and money, the churches at home stood in great need of information, and to dispense it, to awaken interest, arouse a missionary spirit, and secure support the two organizations mentioned adopted suitable plans.

After forty-five years what is the situation? There is a Mission Conference in Japan, China and India, 25 American missionaries are now on the field, and 23 native ministers, 49 pastors and evangelists and 12 Bible women, and in round numbers 4000 church members, as many or more Sunday school scholars, several Girls' schools, and also Boys' schools, including Nagoya College with over 1100 students, 18 theological students, medical work, etc, etc.

For the number of workers and the amount of money spent, no other denomination can show better or larger results in those lands, nor a more economical administration.

Here at home we challenge any similar board in America to show less expense in administering such a work. We have tried no experiments and have adopted no extravagant policy or plans, but used such methods as all denominations employ, and the growth has been natural.

But great as has been the progress of the work in our three Missions, and despite the strictest economy of administration at home, there being no expense for office rent or stenographer, and earnest as have been the efforts to enlist the entire church, the work has not been sufficiently manned, buildings have been urgently needed, and insufficient income has hampered operations.

This fiscal year is no exception, for the church is not responding sufficiently, for

the Budget receipts have been altogether too small for the Union Board's monthly expenses, especially at this time of year, as heretofore.

For the information of pastors and members, three of our very foremost annual conferences sent to general church treasurer last month, January, to apply on our Board's percentage one less than $10., another less than $20., another less than $40., and the strongest one of all sent in $692. as Children's Day offering, and that more was raised last summer.

It is utterly impossible for the Union Board to meet its monthly obligations under such conditions, and the overdraft at the bank is a serious embarrassment, for the Board has no collateral to put up for an outside loan and our general treasurer's borrowing limit has been reached.

The remedy is for the churches to pay their budget of which the Board receives its alloted percentage, and we most earnestly appeal to pastors to do their utmost to send to their conference treasurer this month as much of the budget on their charge as possible.

We have come to a critical stage, and relief must be afforded, and we can only turn to you and your members, so do not fail us. For all the other Boards are also vitally concerned.

Fred C. Klein.

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TREASURERS! PASTORS! NOTICE!

Please remember that the offerings taken at Christmas when the program published by the Budget Council is used are not to be credited to any special board, but to the General Conference Budget. In spite of the fact that this information has been given wide publicity, many pastors and conference treasurers continue to send the Christmas offering to headquarters designating it for one of the boards. This error defeats the purpose of the Budget Council in trying to encourage a larger support of the full program of the denomination as comprehended in the General Conference Budget. The Christmas offerings are for the General Conference Budget and are not to be designated for any other cause or board.

The Budget Council.

(T. H. Lewis, Chairman, F. W. Stephenson, Secretary, F. C. Klein, E. A. Sexsmith, J. M. Sheridan.)

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SECRETARY WILBUR ON PRAYER.

In a recent address, Curtis D. Wilbur, Secretary of the Navy, disclosed a familiarity with the subject of prayer that should prove helpful to many. He said: "It is clear that every prayer cannot be answered by granting it, not only because different people would pray for exactly the opposite things to happen at the same time, but also because if a mere petition were sufficient to bring about a result asked for, God would virtually be yielding His sovereignty and jurisdiction to any and every one who happens to be interested enough to submit a petition, even if that request conflicted with His sovereign purpose.

"There is, however," he pointed out, "a law of prayer, and it is suggested that the statement of Christ, 'Ask and ye shall receive,' means that we must ask "according to His will;' that is, if we pray according to the will of God, we then will receive an answer. But we may well say, if we pray according to the will of God, why do we need to pray at all? If it is God's will that things shall come to pass, why do we need to concern ourselves about the result, or to pray for it to come to pass? I think there is a much deeper significance in the principle involved. It is clear that throughout all times, from the very dawn of creation, the laws which bring about radio communication were established, and if there had been creatures knowing enough to bring together the necessary material and to properly operate that material, there would at any time through all the centuries have been the same result as there is upon which our radio communication is based today. We may, therefore, say that it was always according to the will of God that men should be able to transmit intelligency through space. The thing necessary was to ascertain the plan or method of transmitting the voice, and, having done so, to follow that plan."

One of the fundamental requisites of prayer, he pointed out, is that we shall ask for the help, for the light, for the prosperity, for the health, for the preservation which we crave. It may be said, as Christ said, "Your Heavenly Father knoweth that you have need of these things." Some one who is rather skeptical may say: "If God knows that we need these things and loves us, why need we ask Him?" The question is a mere attempt to substitute our way for God's way. We must learn the law of prayer if we are to pray successfully, and the first and most clear requisite of prayer is that there shall be prayer; there is a relation between the asking and the receiving.

"Prayer," he held to be "the greatest problem of life, for in it is hidden the relationship between man and his Maker—the co-operation of the created thing with the Creator—in the working out of the complicated problems in the life of the individual and his relationship to other human beings. Christ said that we should pray without ceasing. It is clear, then, that our attitude, our lives should be one of prayer. We should live a prayer; and to live a prayer, one must seek to have his life and his purpose acceptable to God."—Selected.

The best part of any sermon is the degree to which you live it.

Aim high, and be content to work faithfully, though the task be slowly.

—A new U. S. postage stamp is to be placed on sale Feb. 13. It is for air mail and is a 10-cent denomination. Its color is blue, with an airplane on each side.

—In New York State alone last year 2,120 persons were killed and nearly 55,000 persons were injured in automobile accidents.

"DEPART YE."

Sin brings separation from God. The word "depart," uttered to the workers of iniquity, is not an arbitrary one. It voices a law of God that runs through all his moral realm. Think it not strange, if man is driven from God and goodness who yields himself to sin. By a changeless law of moral repulsion, he is pushed away. Is it hopeless? Yes, as long as his back is turned toward God. But let him "come to himself," let him feel his sin and degradation, let him long for home, for forgiveness, for his Father's face, and the law of changeless love takes hold of him. The law of divine attraction draws him then to God and goodness.

Man-like is it to fall into sin,
Fiend-like is it to dwell therein,
Christ-like is it for sin to grieve,
God-like is it all sin to leave. —Ex.

UNSOUGHT HAPPINESS.

Try to breathe in the fragrance of the blossoming grape, or to smell it as the saying goes, and it is next to impossible to detect the delicate perfume. So it is with the trailing arbutus; its faint, elusive odor escapes the vigorous and determined effort to enjoy it. But in another moment perhaps, the sense is taken unaware, and perceives the exquisite fragrance that makes one say 'O-o-o!" with that long breath of satisfaction that cannot be mistaken.

Thus it is with happiness many and many a time. It eludes the too eager and premeditated search. The very pursuit seems to prevent the realization. But sometimes when one goes upon a sterner errand with no thought of finding pleasure, but simply of doing duty, suddenly the unsought joy may meet him on the way, with a breath as sweet as the strange delicious odor of the unobtrusive bloom upon the vine, or of the shy Mayflower that trails along the sheltered places in the spring.—Selected.

—Captain George Fried and the members of the crew of the United States liner President Roosevelt are the heroes of one of the most thrilling rescues ever made at sea. Last week they saved the members of the crew of the British freighter Antinoe—twenty-five in all—after battling against terrific storms in mid-Atlantic more than four days.

—Two Civil War veterans—one a Union man and the other a Confederate—were highly honored recently, on their birthdays, by the national House of Representatives. The Confederate veteran is Representative Charles Manly Stedman, of North Carolina. He is the only Confederate veteran serving in Congress. He was 85 on Jan. 29.

The Union veteran is Major General J. Warren Keifer, of Springfield, Ohio. He was 99 years old on Jan. 30. On that date the House paid tribute to him as its former Speaker, and Speaker Longworth was directed to send him a message of congratulation. General Keifer was Speaker of the House for one term (1881-1883).

YOUNG PEOPLE'S PAGE.

Published in the interest of our Sunday schools, Christian Endeavor Societies, ant other organizations among our young people. All articles, items of interest, etc., for publication on this page should be addressed to Rev. Lawrence Little, 310 Bellemeade St., Greensboro, N. C.

CHRISTIAN ENDEAVOR.

Rev. Roy Irwin Farmer, President of the Ohio Methodist Protestant Young People's Union, Steubenville, Ohio, who will be with us in the Young People's Conference, to be held at High Point College, July 19-26, and who will teach a course in "Vocational Guidance" and will conduct the Life Work Decision Service.

Young People's Conference.

The Board of Young People's Work is working out a program for a young people's conference far in advance of any we have ever had. The dates this year are Monday night through Monday noon, July 19th to 26th. The delegates and ministers will be entertained in the college dormitories and will hold their night sessions together, with an inspirational message from some outstanding worker.

The conference in session last November requested that, so far as might be possible, all churches try to keep these dates clear of revival meetings and other engagements so that their young people might feel free to attend. Also it is urged that all pastors be released from active duties during this week so that they might attend. WHY NOT plan to send your pastor and pay all his expenses? It would be a good investment for he would come back inspired for a greater work in the Sunday school and Christian Endeavor Society and with a greater understanding of the problems of young people's work.

Among the speakers and workers who have accepted places on the program are: Rev. E. A. Sexsmith, D. D., Executive Secretary of our denominational Board of Young People's Work; Rev. R. I. Farmer, president of the Ohio Conference Union; Dr. Thompson, of Drew Theological Seminary; Dr. A. G. Dixon, president of the North Carolina Conference; Mrs. A. G. Dixon, president of the denominational Woman's Home Missionary Society; Rev. N. M. Harrison, Jr., former president of our Conference Young People's Board and now pastor of a church in Chicago; Rev. D. L. Fouts, associate pastor and director of religious education in Community Church, Thomasville; Rev. R. C. Stubbins, pastor of Enfield Charge; and Rev. Hewitt Cunningham field secretary of the All-South Christian Endeavor Extension Committee.

We have also invited the following and expect them to be with us: Dr. C. E. Forlines, of Westminster Theological Seminary; Dr. E. D. Brauson, of University of North Carolina; and Dr. E. D. Stone, of Baltimore, Md.

BEGIN PLANNING NOW to attend this conference. You will always look back upon it as a time when you walked closer to Christ than ever before and as a time when you had an enlarged vision of the possibilities of your life in Christian service.

A Wonderful Response!

Last year we asked the friends of our people over the state to help us pay the expenses of the conference by registering at a nominal fee of only 50 cents. A campaign was put on throughout the conference, asking everybody who was interested in our youth to register whether they could attend or not. Our goal was set at 1500 registrations. We didn't register 1500 folks—BUT ACTUALLY 1794! That was a wonderful response. The fact that 1794 folks in North Carolina are interested in the youth of our church means that we are surely going forward.

Again This Year?

We are asking again this year that all who are interested in training the leadership of our church for tomorrow register to help us take care of the expenses of the conference which includes advertising, postage, expenses of speakers and faculty members, material for class room work, etc.

The registration fees are: 50 cents for adults and 25 cents for children.

The following persons have already shown their faith in our young people by sending in their registration fees:

1. Rev. J. L. Trollinger, Thomasville.
2. Mrs. J. L. Trollinger, Thomasville.
3. Ruby Trollinger, Thomasville.
4. J. L. Trollinger, Jr., Thomasville.
5. Rev. Lawrence Little, Grace.
6. Mrs. Lawrence Little, Grace.
7. Mrs. A. G. Dixon, Grace.
8. Miss Louis Green, Albemarle.
9. Miss Virgie Lee Harwood, Albemarle.
10. Rev. A. G. Dixon, Greensboro.
11. Mrs. H. W. Maier, Chicago.
12. Rev. Frank W. Stephenson, Pittsburgh.
13. Rev. Robert Short, Mecklenburg.
14. Miss Vista Dixon, High Point College.
15. Rev. R. M. Andrews, D. D., High Point College.
16. Mrs. R. M. Andrews, High Point College.
17. Miss Mary Young, High Point College.
18. Miss Lena Martin, High Point College.
19. Rev. E. L. Ballard, West End.
20. Miss Berthea Isley, Mt. Hermon.
21. Miss Ruby Isley, Mt. Hermon.
22. Rev. N. G. Bethea, Lexington.
23. Miss Helen Hight, Henderson.
24. Mrs. O. O. Young, Henderson.
25. Mrs. A. B. Young, Henderson.
26. Miss Eleanor Young, Henderson.
27. Mrs. Silas Powell, Henderson.
28. T. T. Hicks, Henderson.
29. Miss Lillian Shoffner, Mt. Pleasant.
30. Miss Pearl McCulloch, Calvary.
31. E. L. Douglas, High Point.
32. Mrs. E. L. Douglass, High Point.
33. Miss Claire Douglass, High Point.
34. Kent Douglass, High Point.
35. Mrs. J. E. Pritchard, Asheboro.
36. Miss Esther Ross, Asheboro.
37. L. F. Ross, Asheboro.
38. Elizabeth Ross, Asheboro.
39. Lucy Clyde Ross, Asheboro.
40. Annie Gilbert Ross, Asheboro.
41. J. D. Ross, Asheboro.
42. Mrs. J. D. Ross, Asheboro.
43. J. D. Ross, Jr., Asheboro.
44. J. S. Lewis, Asheboro.
45. Mrs. J. S. Lewis, Asheboro.
46. Master J. S. Lewis, Asheboro.
47. Lacy Lewis, Jr., Asheboro.
48. Miss Margaret Siler,, Siler City.

Asheboro Leading.

Through the fine work of the Asheboro R istration chairman, J. D. Ross, Jr., the As boro Church is away out ahead of the otl churches in the Conference in registratio with a total of 13. "Joe" was at the l Conference and he knows what a good ti is in store for those who attend. Conseque ly, he doesn't mind helping to secure a la registration.

But, watch out, "Joe," somebody else w be ahead next week if you don't watch yo step!

Register Now.

Please send in your registration fee at t earliest moment. Each week we shall list th who have registered the last week and want to realize our goal of TWO THOUSA REGISTRRATIONS FOR THE 1926 CO FERENCE. Help us realize it!

Christian Endeavor.

Topic for Sunday, March 7th: "Persev in What?" (Consecration meeting). Acts 17-24; Heb. 12:1 to 4.

A Suggested Plan.

Try the "Telephone Plan" for calling t roll this time: Secure the telephone number each member of your society in advance the meeting. (If they do not have a telepho put one in for this meeting by giving e person who does not have a phone some nu ber as they come into the room. When y call the roll for the responses in your con eration service, do so by telephone numb For instance, at the call of 8576 the pers who had that number would rise and take part in the service.

"It never rains but it pours." Some da we never see a preacher. But on Wednesd Dr. Spahr, Dr. Brown, Bros. Bates and Tay all gave our office a call. They brought th wives to Calvary Church for the Mission meeting, and dropped in to say "How do y do?" to us. They reported a good attenda of ladies and an interesting meeting.

—There is an epidemic of "flu" or co in Greensboro now. About one hundred e homes of a sewing room are out. Our li operator was out two days, making extremely difficult if not impossible to iss Herald on schedule time this week. W will do our best. Rev. J. L. Michaux said time that many people, ignorant of printi processes, imagine that you only have to w it, and the paper will come forth on time. W

trust no one of our readers is so ignorant as not to know something of the immense amount of mechanical work required to issue a newspaper or a magazine.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

There has been a contest used by one of our wide-awake young people's societies in order to familiarize its members with the names of our missionaries, both home and foreign workers. We are indeed fortunate in being able to get this contest for our department, and will suggest that auxiliaries use this in some monthly program soon, then will the president or secretary keep all papers in the contest and write me for the "answers" in order to grade their contestants? Those who get perfect answers, may I have their names to publish in this department? Later on, when many auxiliaries have used the contest, the list of correct answers of the contest will be printed also herein.

Let's give this a try. We will learn more about our missionaries, and it will do us good. Who will be the first secretary to write you have used the contest and wish the list of answers? Each question can be answered by either the Christian name or the surname of our workers at home and abroad.

A Missionary Contest.

1. Garments worn in winter.
2. First four letters of her name is a small, terrifying insect.
3. A churchman, not a minister.
4. Her first name makes a delightful sandwich filling.
5. A favorite shaving soap.
6. A ferocious animal.
7. A kind of rope and part of a bed.
8. Where horses and cows are sheltered.
9. An exclamation and an insect.
10. Her first name is a precious jewel.
11. A profession and an offspring.
12. His first name is a prominent Bible character.
13. Candid.
14. An advent and nourishing food.
16. A kind of fuel and a kind of automobile.
17. A color.
18. First four letters of name means to throw away.
19. An important member of every home.
20. Four letters of last name an abbreviation for a state.
21. Her first name we have before meals.
22. An instrument for driving nails.
23. An ingredient for bread and an explosive.
24. Last three letters of her name constitute a group of male persons.
25. An attic.
26. An exclamation of surprise to a gentleman.
27. Name same as that of one called "A chosen vessel of God."
28. Her name that of an Old Testament character.
29. Change last two letters to make name that of a famous Southern song.
30. A name which reminds one of the "57" varieties.

THERE'S A LOT OF FUN IN LIVING.

There's a lot of fun in living,
  And we've found it, you and I,
In giving and forgiving,
  In passing thorns all by,
But picking all the roses
  Of friendliness and cheer,
In getting all the gladness
  While we're here.
There's a lot of fun in labor,
  And we've found it, I and you,
There's a lot of fun in labor,
  And we've found it, I and you,
In loving kin and neighbor
  As the day we hurry through:
There's fun in making sadness
  And worry disappear,
In giving people gladness
  While we're here.

—Christian Guardian.

ORANGES FROM HEAVEN.

People often exclaim: "Wonders will never cease!" And they say what is quite true. How can wonders cease with such a wonderful God in heaven, with whom nothing is too hard—nothing is impossible?

Miss Endicott was on board a ship bound for America. Tossed up and down and sideways at once by the big waves of the Atlantic, the lady in her berth nearly died from sea-sickness. She shuddered at the thought of food; yet something she must eat to keep alive at all; and after trying various things it was discovered that she could take oranges. So all the oranges in the ship were claimed by the kind-hearted stewardess for the benefit of this poor lady and day by day she was getting weaker for she could eat very little.

At last, one stormy day, when the vessel was pitching and tossing more violently than ever the stewardess came into the cabin with a troubled face.

"I don't know what we are going to do for you now," she said, "for this is the very last orange we have left;" and she showed her the treasure—more valuable at that moment than its own weight in gold.

Miss Endicott's face, however, did not reflect the cloud on that of her kind friend. She took the fruit thankfully. "What I have to do now," she said, "is to make the most of this. If I have to die, I am not afraid, but I know God can send me some more, if it is His will."

"Send more oranges in mid-ocean!" thought the stewardess, though she would not distress the invalid by uttering her thoughts aloud. They were something like those of the great man of old when Elisha promised that the next day there should be abundance of food in Samaria in a time of terrible famine. "Behold, if the Lord would make windows in heaven, might this thing be?"

"It is stormy enough," thought the good woman, as she went on deck; "if it would rain oranges the poor dear might be supplied—but hardly otherwise. No, no, I don't see how she can get more."

She eagerly cast quick glances over the

SUNDAY SCHOOL LESSON FEB. 21.

Jesus Raises Lazarus to Life.

Lesson Text: John 11:32:44.

Golden Text: John 11:25.

The Central Truth: Jesus, who is the way the truth, and the life, has come into the world "that ye might have life, and that ye might have it more abundantly."

Scriptural Points.

1. It is recorded that "Jesus loved Martha, and her sister, and Lazarus." He manifested this love by visiting them frequently. He made their home His home when He was in Judea.

2. The message that Lazarus was sick must have touched His heart deeply. But He permitted him to grow worse and die, not because He did not care, but that He might bring a greater blessing to that home by His being raised from the dead.

3. "Our friend Lazarus sleepeth; but I go that I may awake him out of his sleep." That is Jesus' definition of death, asleep till the resurrection. Of the dead daughter of Jairus He said, "She is not dead but sleepeth." And this definition is true to fact. The spirit it is the real personality, the body is the vessel, or house, in which the spirit resides for the time being; the spirit does not, cannot die.

4. To strengthen Martha's weak faith Jesus said, "I am the resurrection and the life." A most stupendous claim! none but God Himself could make and make good such a claim. Mark the present tense—"I am the resurrection and the life," not I am going to be.

5. Both Martha and Mary had faith that Jesus could have restored Lazarus to health, but not that He could now restore him to life. To each death was a long night of waiting.

6. "Jesus wept." Jesus' love for Lazarus was the least motive for these tears, for Lazarus was better off now than he had ever been, or ever could be, in this world. Down in His soul Jesus no doubt rejoiced that Lazarus had made a safe trip to glory. His tears were tears of sympathy, not of loss. He shared so deeply the grief of the two sisters He mingled His tears with theirs. His love for them made Him weep.

7. "Take ye away the stone." These were poor people, not able to have a sepulchre hewn out of the solid rock. It was a shallow cave, protruding into the Mount of Olives no doubt. A large stone closed the entrance. This command that others remove the stone sets forth the truth of human instrumentality, that God never does for us what we can do for ourselves.

8. "Thou shouldest see the glory of God." God is glorified more when He is seen what He does for mankind than in what men may do for him. The word glory is derived from the word glow. The glory of God is therefore the glowing or shining of God's goodness, love and power in this world of sin and sickness. The love and power of Jesus as the Son of God glowed forth in the raising of Lazarus.

9. "Lazarus, come forth." Jesus thus spoke not to the body, but to the soul of Lazarus. His eyes were still lifted to heaven, as mentioned in verse 41. It was the recall of the departed spirit that constituted the real raising from the dead. It was the miracle of reunion of soul to the body.

10. "Loose him, and let him go." It was not a restoration to the illness to which he had succumbed, but a restoration to strong, vigorous health. Doubtless every one was happier over his return to earth than Lazarus himself. To enchant the better world for the worse one surely could not appeal to him strongly. No doubt he was glad to be back and rejoice with the two dear old sisters.

Practical Points.

1. God permits many dark providences in order that He may bestow a great blessing. Material losses and physical tribulations are often the means to promote spiritual elevation. "Before I was afflicted I went astray: but now have I kept thy word," exclaimed the Psalmist.

2. Faith and tribulation give assurance of many benefits from the riches of His life. "And we know that all things work together for good to them that love God, to them who are called according to his purpose." Rom. 8:28.

3. "If a man die shall he live again?" is a question as old as the race. The ministry of Jesus Christ is the all-sufficient answer to this question. "He that believeth in me though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." John 11:25,26.

4. Having set us glorious goal, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

5. But God is chiefly glorified in the exercise and [illegible] of His saints. In His intercessory prayer Jesus said: "And all mine are thine, and thine are mine; and I am glorified in them." John 17:10.

6. Holy living also glorifies the Father of spirits. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19,20.

7. Human prejudices, limitations to the freedom of the saving, uplifting and glorifying power of God. The unbelief [illegible] Christ is manifold. Others are indifference, self-satisfaction, unforgiveness, impenitence, and formalism. "Take ye away the stone." Gives God the right of way.

SUNDAY SCHOOL LESSON—FEB. 28.

Jesus Teaches Respect for Law.

Lesson Text: Matt. 22:15-22.

Golden Text: Matt. 5:17.

The Central Truth: The civil government [illegible] of God to be respected, upheld, and [illegible] loss.

Exegetical Points.

1. "That they might entangle him in their talk." Jesus had entered the world of thought. He was a [illegible] of other men's minds. He spoke with authority. He was a man with a message of His own. He was gathering a following. He was even becoming popular. Multitudes were waiting upon His ministry. The Jewish leaders were frightened. They feared a loss of prestige and favor. They proposed to match wits with this new leader and, discount Him before the masses, and drive Him from the intellectual field.

2. They proposed to impale Him upon either horn of a terrible dilemma. Aside from empty and insincere compliments, they asked, "Is it lawful to give tribue to Caesar, or not." Is Caesar or Jehovah the rightful sovereign of the Jewish race? Since paying taxes to the Roman government is an acceptance, endorsement, and support of this government, does not such payment repudiate the age-long claims of God? To answer this question in the affirmative Jesus would have offended the Pharisees, shown His disloyalty to social ideals, and become liable to trial and death at the hands of the Sanhedrin. On the other hand if He replied that it was not lawful to give tribute to Caesar, the Herodians stood ready to hand Him over to the Roman soldiers for summary punishment as a leader of sedition against the Roman government.

3. Jesus' usual method of answering a question was to ask another. So on this occasion He inquired concerning the penny that was brought Him: "Whose is this image and superscription?" He was promptly told that they were Caesar's. In accepting Caesar's money as their medium of circulation the Jews had accepted Caesar's government as their own government. And in so doing they had assumed full responsibility to that government.

4. "Render therefore unto Caesar the things which are Caesar's, and to God the things that are God's." In this authoritative statement Jesus declared a separation of church and state. They should function separately, and be supported separately. Jesus also taught here that moral, personal, and financial support of the civil government was a bounden duty of all its citizens. He further more taught that the claims of God upon the individual and the masses were supreme, that faith, homage, prayer, thanksgiving, service and gifts should be rendered unto the Sovereign of all the worlds, and that immortal destiny hinged upon such faithful rendering.

5. This answer was a solar plexus blow. His enemies admitted their defeat at argument and withdrew in sore disappointment to formulate another plot against His life.

Practical Points.

1. All civil government, normally conceived and executed, represents "the blessed and only Potentate, the King of kings, and Lord of lords." "Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God." Rom. 13:1.

2. The stability and benefits of civil government depend upon the conscientious observance of its laws, loyalty to its ideals, and full support to its program. Lawlessness is an attempt at national suicide, and invites personal and national disaster. "Whosoever resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." Rom. 13:2.

3. The payment of taxes, the choice of rulers, and enlistment in defence of the country are patriotic duties. "Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Rom. 13:7.

4. Common honesty is a virtue of large value. "Owe no man anything, but to love one another." Love is the supreme debt that each owes to his fellow mankind.

5. The Christian experience, life, and conduct are the claims of a just and merciful God. Be honest with God. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, love mercy, and walk humbly with thy God." Micah. 6:8.

SERMON TO YOUNG PEOPLE.

The Golden Rule.

Text: "Therefore all things whatsoever ye would that men do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12.

The apostle Paul in his sermon on Mars' Hill set forth the fact that God "hath made of one blood all nations of men for to dwell on all the face of the earth," that "we are also his offspring," and that therefore God is "the Father of the spirits of all flesh." This fact of a universal brotherhood sets forth the truth that each individual has an equal standing before God and before each other. All government of the people, for the people, and by the people is based upon a recognition of this equal standing.

The Golden Rule of Jesus Christ also declares that man was created free and equal and possessing equal rights before the law of Almighty God. This is true despite the various inequalities that have arisen through the forces of heredity, industry, circumstance, and the social fabric.

The Golden Rule is first of all

A Rule of Justice.

"Shall not the Judge of all the earth do right?" The wise and merciful Sovereign of souls is not partial in His dealings with the children of men. In the ultimate and vital sense He gives to each an equal opportunity and responsibility. There are ample compensations arranged to offset any inequalities that may arise not of a moral character. But there can be no compensation granted for selling any God-given birthright.

The arbiter in the observance of the Golden Rule is not the fallen selfish nature, as some suppose, nor even the consensus of public opinion, but the enlightened Christian conscience. This rule of just, fair, and equal dealing was given to guide the conduct of Christians, not sinners. We are commanded to do to others and for others just what our enlightened judgment would approve being done for us if positions or circumstances should be reversed. The square deal must be reciprocated.

Justice is the fundamental virtue. We must be just before we are generous, or even merciful. For Jesus Christ was just in suffering the penalty of the broken law before He was merciful in forgiving the sinner. We must allow each the same rights that we [illegible] ourselves.

But the Golden Rule is also

A Rule of Love.

Self love of the worthy, commendable [illegible] is indispensable to the highest welfare [illegible] sus recognized the force of self-love in the second great commandment, "Thou shalt love thy neighbor as thyself." The instinct of self preservation is strong in every [illegible] being. "For no man ever yet hated his own flesh."

A craving to be loved is a passion of the human race. And love is the cure-all of every ill of life. Love will make a saint out of a sinner, a friend out of an enemy a citizen out of a savage, and an heir of glory out of a pilgrim to hell.

Generous, unstinted love is enjoined by the Golden Rule. Abounding, unrestrained, and unconditioned love is the need of the time. Love, because it is great to love, so Godlike, so uplifting, so heavenly. Love the other fellow, though he may be a snake in the grass, though he may be entirely unworthy of love, and though he may be an enemy; yet love him in sentiment and in deed, because you own soul craves love from others. And love will win love.

And again the Golden Rule is

A Rule of Happiness.

The inborn desire for pleasure is deep-rooted and imperative. To have a good time, without any compromise with sin, is a worthy aim of every normal being. And the wise and merciful Creator has made large provisions for happiness. There is beauty and grandeur to delight the eye, music to please the ear, fragrance to enrapture the sense of smell, and countless form of food to gratify the taste. And there is learning to give joy to the mind, religion to make the soul to rejoice, and immortality to glorify the hope of man.

To make others happy is the unfailing recipe of securing happiness for ourselves. A Shakespeare says: "Giving is twice blessed: it blesses him that gives and him that takes."

And the Golden Rule is lastly

A Rule of Destiny.

"Whatsoever a man soweth, that shall he also reap." This applies to time and also to eternity. There is a partial reaping during the present life and a full harvest in the life to come. Sow justice, love, and happiness and you will reap returns of the same. "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

At the Judgment Jesus will say, "I was ahungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me; I was sick, and ye visited me: I was in prison, and ye came unto me..... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

These services of loving kindness are the simple and inevitable observances of the Golden Rule. The record of every life will be compared and judged according to this rule of justice, love, and happiness. "Therefore

[illegible]

"Remove thy smoke away from me."—[illegible]

[illegible]

[illegible]

FROM PASTORS AND PEOPLE

Henderson.—Since writing last, we have gained one new member. Mrs. Blannie Hight came to us by letter, from the Mount Carmel Charge. We are sorry to say that we have lost two members, Miss Mary Young of High Point College asked for her letter. Miss Young will be greatly missed. She has been one of our most faithful members. Mrs. Silas Powell, who was critcally ill when the last report was written has gone to her reward. Mrs. Powell was one of our oldest members, and was always in her place at church and Sunday school as long as she was able to come. Our hearts go out in deepest sympathy to those left behind. Mrs. G. B. Harris, who has been very ill, is greatly improved now, and is at home again.

Cupid has been busy amongst our young people. Miss Marguerite Falkner and Mr. Eugene Finch have married and are making their home in the country a few miles from Henderson. Miss Doris Ellis and Mr. W. H. Hester, Jr., of Warrenton were married February 11, and will live in Warrenton.

The regular business meeting of the church was held after prayer meeting Wednesday night. Permission was given to the Baracas to install a new electric clock in the church.

Reporter.

High Point.—On Sunday morning the pastor, Dr. Brown, delivered a splendid sermon from the text found in John 13:34, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another," and his interpretation of this beautiful verse was greatly enjoyed by the congregation.

The Ladies' Aid Society held a delightful meeting on Monday, February 8th with Mrs H. A. Moffett at her home on N. Main St., associate hostesses being Mrs. George R. Brown, Mrs. Clyde Cox, and Mrs. L. J. Diffee. There was a fine attendance, and delicious refreshments were served by the hostesses.

The Mission Band composed of young girls from 12 to 16 years of age, held its monthly meeting Monday afternoon in the church with Mrs. D. A. Neece as hostess. There were 16 members present, five being new ones.

The Junior Mission Circle composed of little boys and girls under the leadership of Mrs. R. M. Andrews, will meet Saturday afternoon in the church.

A Thank-offering service will be held next Sunay evening, Feb. 21st, by the Woman's Foreign Missionary Society. This service is held annually in February in commemoration of the anniversary of the founding of the Society in 1879. Dr. Brown will preach at the 11 o'clock service on the subject of Missions, and in the evening an offering will be taken. It is hoped that there will be a fine attendance.

The Men's Club, or Brotherhood, will meet on Thursday evening in the church, and supper will be served to them by Mrs. Jones Burns's Circle.

In order that High Point College may become on A grade college, it must be supplied with at least 8000 volumes for its library, and the members of our church are asked to donate books, or the equivalent in cash. A very creditable Library has already been assembled, and it is earnestly hoped that friends of the institution may see their way clear to make donations at once.

Miss Elizabeth Reitzel, who has been in Florida for several months, spent a few days here with her brothers recently.

Congratulations are extended by many friends to Mr. and Mrs. Chas. F. Barton upon the arrival in their home of a new daughter, who will be called Mary Elizabeth.

Mrs. W. C. Hanner and daughter, Mrs. Hal Walker, of Asheboro, were here Monday to attend the Salem Alumnae meeting at the home of Mrs. J. A. Morris, and to hear the beloved and venerable Bishop Rondthaler, who made a talk to his "old girls."

John S. Pickett and sister, Mrs. John H. Walker, have gone to Tampa, Fla. to visit their sister, Mrs. H. S. Meredith.

Corinth, Littleton Ct.—It seems that our reporter has gone into winter quarters, as she hasn't reported for thisyear.

Our Sunday school is still going on, tho' sometimes it's very small. It could be a live Sunday school if the people would just come. One of our best Sunday school workers, Miss Fannie Barnes, is attending Sunday school at Littleton church, but she says, "It's for only a short time before I'll be back at Corinth." We hope so. Our organist, Mrs. Carter, was absent yesterday. She was visiting in Whitakers. On first Sunday Rev. J. B. 'O'Briant filled his appointment here. The communion service was observed; a good number participated in this observance.

Mrs. M. J. Morris attended services at Hawkins Chapel yesterday. Rev. Mr. O'Briant has treated himself to a new Ford recently.

Best wishes to the Herald and its readers.

Mrs. B. F. Morris.

Feb. 15, 1926.

Ai, Kernersville Charge.—Mr. Love, our pastor, filled his appointment Sunday morning at 11 o'clock. We were delighted to have with us Mr. Maxwell from the M. P. College at High Point. Mr. Love has made arrangements so he can give us preaching service every Sunday.

The Ai Sunday school organized a Bible class a few weeks ago which is improving the Sunday school greatly.

The Christian Endeavor Society had its regular meeting Sunday afternoon at 7:30 with a large attendance. Miss Hazel Hendrix, the leader, arranged a most interesting program after whiah we had the honor of adding nine members to the Society.

Mrs. J. R. Peeples is ill at her home with grip, her friends will regret to know.

Misses Wilma and Della McGee spent the weekend with relatives near King. Reporter.

Flat Rock.—Our pastor filled his appointment last Sunday, regardless of the unfavorable weather. Only a few people were present to hear the wonderful sermon that was delivered. The people that were not prese certainly missed a rare treat.

The prayer meeting has been opened aga It had been closed for a number of weeks account of the cold weather.

There is a lot of sickness in the communi Mr. Bob Wray has been ill for quite a whi also Mr. Bird Johnson does not seem to i prove very fast.

Our Sunday school is moving along nic ly. The attendance is not as large as it h been in the past, but it does very well consi ering the rough weather. Reporter.

Liberty Church, Siler City Charge.—T work at Liberty and Siler City is pro ressi very nicely. We were fortunate enough have with us during the day Sunday for services, a quartette composed of four you men from Elon College, Messrs. E. E : Kipl T. R. Ruston, Paul McNeil, and Lindsay Joh son. Mr. McNeil also rendered Saxapho solos, and Messrs Johnson and Kipha ga some beautiful violin duets. Both preachi services were well attended regardless of t stormy weather during the afternoon a evening.

The Sunday school especially deserves me tion. The attendance reached 123 being t highest mark noted during the year.

Christian Endeavor is doing nicely. T topic "Faith" was very well discussed und the leadership of Miss Ruth Crowson. It very encouraging to see the interest the chur is taking in training the youth in the servi of the Kingdom. F. L. Gibbs.

Concord.—We are back in our home, a we truly thank all that have helped us any way in our time of need. We have r ceived many letters of sympathy and t most of them sent their sympathy a long wi their letters.

I will give the names and amounts of a those that have given in a few days. Sickne and misfortune gives us a chance to know o friends better. Thank God for real friend God bless you all. Pray for us.

Yours in His name. D. A. Braswell.

St. Paul Church.—While we have been qui for some time we are wide awake and doi things at St. Paul. Our Sunday school is grov ing in numbers and in interest. The churc was about full last Sunday. We have start two interesting contests.

Mr. Moton, our pastor, has been sick bu have Mr. Little and Mr. Dixon with us.

Sunday morning, February 7, Mr. Litt made a splendid talk on "The Young People Problem" and that night Dr. Dixon preache an inspiring sermon. We are always glad t have Mr. Little and Dr. Dixon with us.

Last Sunday Mr. Moton preached bot morning and night services.

The Ladies' Aid Society met last Saturda night with Mrs. Morgan. After the busines meeting they all enjoyed a social hour, afte which came delightful refreshments carrie out in Valentine colors. Everybody enjoye it at Mrs. Morgan's.

The ladies decided to have a Washingto

ty next Saturday night at the church. re will be an interesting program and reshments served all for one penny for y year old you are.

est wishes to the Herald and its readers.
Nell Wade, Reporter.

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econd M. P. Church, Charlotte.—We were glad to have our pastor, Rev. D. A. Brass, with us Sunday, February 7. He delred two inspiring sermons at the regular aching hours at the hall, and received two members into the church. He also conted a cottage prayer meeting Sunday afoon. We are having at least two cottage yer meetings every week; one on Sunday rnoon and one on Friday night. We are ng great success in these cottage prayer tings. If any of our Charlotte friends wish ake part in our prayer meetings we will reciae their help. Mr. and Mrs. G. W. all of 1840 N. Pegram St. will be glad give any information concerning these yer meetings to any who are interested.

e are sorry to say the mother of our rch, Mrs. H. A. Gurley, has returned to hospital. We all join in with her in asking many friends to pray for her speedy ry. Reporter.

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d, South Davidson Circuit.—I am glad to such good reports from our ex-ministers ring in other fields. It makes one think he wonderful work that they did here.

ere has been right much sickness with here has only been one death. Mrs. Eliza , widow of the late J. E. Beck. She was ed at Jerusalem on the 2d inst. Funeral ucted by her pastor, Mr. Sigman, among rge crowd of relatives and friends. She once a member of Piney Grove Church, later she joined the Lutheran Church at salem. It was said she was a faithful ber.

was glad to hear that Mrs. C. H. Hill regaining her health.

ur cottage prayer meetings are still going But it is called to be at the church next rday night.

ay for us that we may have a successyear. Reporter.

Hardee.

s. Mary Hardee, widow of Junius Hardee, rted this life December 16, 1925.

rs. Hardee had reached a very ripe age. g about 88 years old. She had been in e health for some time and gradually weaker.

r husband preceded her to the grave 10 years. The only daughter died about ears ago. She was tenderly cared for durer illness by Mr. and Mrs. L. A. Williams Miss Annie Bell Bennett. Mr. Williams raised in the Hardee home, having enterhe home when only a boy. Miss Annie has been in this home since the death of daughter about 15 years ago.

rs. Hardee was a member of Eden Church. has always felt a deep interest in her h and pastor, but she has not been able tend her church for the last year or two.

e funeral services were conducted by the writer assisted by Rev. R. C. Stubbins, pastor of the Enfield Church.

This service was attended by a large crowd of friends and relatives.

Her body was then laid to rest by the side of her husband in the family cemetery near the Hardee home.

C. L. Spencer, Pastor.

State St. Church.—Mr. Hardy has been preaching for us regularly since Mr. Bethea went away. His sermons are very much enjoyed by all who hear them. The children especially enjoy the stories he tells them.

The Sunday school is doing fine work now under the competent leadership of Mr. J. W. Lindsay and his splendid teachers.

The C. E. Society, too, is very enthusiastic and much alive. We are looking forward with pleasure to the coming Wednesday night of Mr. Hardy and some of the young people from the C. E. Society from the college.

Reporter.

News From Harmony.

Miss Kate Medlock recently presented the Harmony Church with new gas lights. Miss Medlock is a staunch Methodist Protestant. She is always on the aggressive side. Nothing is too hard for her to do for her God and Church.

Much sickness in the vicinity of the Harmony Church. In spite of this the crowds are good, and interest is increasing.

W. H. Ballentine, one of our stewards at Harmony, is surely on the job. We wish we had more active stirring stewards on our work. Bob Hughes has been housed in all winter on account of sickness. He is one of our old preachers.

Our church at Cross anchor, known as Yarborough's Chapel, was well entertained last week by a body of people from Union who gave a beautiful program of music and song. We hope to be able to repaint our church his summer.

Brother Fayette Yarborough is much missed since he is working at Hendersonville, N. C.

Brother Farr of the M. E. Church worshipped with us last Sunday night. Brother Farr is a fine yoke fellow.

A fine son was born into our Liberty Hill Church in the home of Brother League Davis. This makes seven boys and one girl for our Sunday school. Brother Davis used to be our Sunday school Superintendent until recently.

R. R. Reporter.

MYSTERIOUS SNOWBALLS.

By Florence Leninger.

Clyde and Edwin were next-door neighbors. The back doors of their homes opened together, and madet a fine place to play. They lived in a northern State where the ground is covered with snow for weeks at a time in winter.

One of the boys' favorite games for winter time was Snowball Tag. They had built a solid wall of snow almost six feet long and more than two feet high in Clyde's back yard, and another just like it across in Edwin's yard. It was great fun building these snow walls and making them firm so that they would stand almost the whole winter. All the boys and girls in the neighborhood helped build the walls, and played Snowball Tag from behind them every evening after school.

Clyde and Edwin would always choose sides, so that there was the same number of children in each team. Then each boy took his team behind his snow wall for a hiding-place, and the fun began. The children in each team tried to tag those in the other by hitting them with soft snowballs.

Whenever a head peeped over the snow wall or a body scooted away from it to get fresh snow, a ball would come flying from behind the other wall. When any child was hit he had to go over to the other side. Each team tried hard to get all the other team's players. Sometimes Clyde's team won and sometimes Edwin's.

Every noon Clyde and Edwin spent a little time making snowballs, to have them ready for the evening game. When they had a nice pile of white balls, they would carry half of them behind each wall.

One noon the boys got a great many snowballs made, and they divided them equally. That evening when they got home from school there were only three or four snowballs behind Edwin's wall, and all the rest were in Clyde's pile. When Edwin saw that his were gone he ran and looked at Clyde's and said, "You've been cheating; you took my snowballs."

Clyde was as surprised as Edwin, and said, "I don't know how these balls got over here. I was at school all afternoon."

They carried Edwin's share back to his side, and the boys and girls played until Clyde's team had all been tagged and taken by the other side.

The next noon the boys made snowballs again and divided them equally. That evening every ball was behind Clyde's wall. It was a mystery. No one could understand how they got there. The children carried half of them to Edwin's side and had a game. But Clyde did not enjoy it very much, because he was afraid that Edwin thought he had been trying to cheat.

Next evening the two boys ran home together as soon as school was out. When they got in sight of the snow walls they saw something that made them shout and laugh.

There was Clyde's little three-year-old brother Bobby, in his red cap and sweater and leggings, trotting across the yards from Edwin's snow wall to Clyde's. In each chubby hand he was carrying a white ball.

"Bobby, what are you doing?" cried Clyde.

"Bobby giving brother all the nice balls," said the little fellow, smiling happily, as if Clyde should be greatly pleased.

"Well, that tells the story," said Clyde as the other children came, ready for their game.

Edwin laughed at Bobby's happy smile and said, "I am glad we caught you, little red man. And I'll not say again that Clyde isn't playing fair."—Our Little Ones.

—Miss Brooks, teacher in South Buffalo school, is in a hospital, being treated for appendicitis.

Wedding Gifts

COMMUNITY AND STERLING SILVER, PLATED WARE, CHINA, CUT GLASS AND POTTERY.

ODELL'S, INCORPORATED, GREENSBORO, N. C.

[illegible] PARTY.

The seventh-grade room was terribly ex-cited. Marjorie [illegible] was giving a party — a big, grand party, and she was inviting seventeen girls.

"You are going to come, Marjorie," asked one of the girls in the playground.

Marjorie looked around and then, leaning over to the girl answered: "I am going to invite every girl in this seventh room except Lois Brown. She hasn't a decent thing to wear."

The excited girls. "Are you sure?"

"Every one in the room," cried Marjorie, and each dimpled face, "except Lois."

And Lois was not invited.

The day of the party came. Lois sat lovely fingers [illegible] "Going to the [illegible]" she asked.

"No," answered back Lois. "I am not invited.

The [illegible] girls were talking [illegible] party to which we were indoors and [illegible] left out of the [illegible]

[illegible] Marjorie face to face [illegible] would have [illegible] stopped her, [illegible] "It is a lovely day for the [illegible] said. "I am glad you [illegible] does not [illegible]

[illegible] gospel. "[illegible] made," she [illegible] with [illegible] the [illegible] day's [illegible] to help Marjorie Brewster wi[illegible] gladly help [illegible] and smile [illegible] "And [illegible] end of [illegible] and I wouldn't [illegible] the problem and [illegible] a note. [illegible] to my [illegible] are [illegible] girl in the room. Marjorie."

[illegible] looked up [illegible] voice, caught Marjorie's [illegible] with her lips [illegible] all right."—Boys and Girls' Quarterly.

HOW TO [illegible] YOUR SISTER.

"It is the [illegible] world," says [illegible] a boy to be po-lite to [illegible] sister. But why is it [illegible] to remember to [illegible] to their sisters? [illegible] brother will [illegible] be too [illegible] afraid. [illegible] should be [illegible] to his sister [illegible] into—[illegible] ways for outsiders.

"If she asks you a question, don't answer her in a rude or careless manner, as if you thought she did not know what she was talking about, and wasn't worth listening to.

"Don't tease her, and make fun of her in any way to hurt her feelings. And wouldn't that to some other girl.

"You can just bank all you have on the boy who is kind and thoughtful to his own, for you may be sure he will develop into the right sort of a man, and is bound to win the respect and admiration of every one."—Selected.

"LET DOWN YOUR NETS."

Launch out into the deep,
The awful depths of a world's despair;
Hearts that are breaking and eyes that weep,
Sorrow and ruin and death are there.
And the sea is wide, and the pitiless tide
Bears on its bosom away—away,
Beauty and youth in relentless ruth
To its dark abyss for aye—for aye.
But the Master's voice comes over the sea,
"Let down your nets for a draught" for me!
He stands in our midst on our wreck-strewn strand
And sweet and royal is his command.
His pleading call
To each and all
And wherever the royal call is heard,
There hangs the nets of the royal Word,
Trust to the royal Master's will:
Trust to the nets and not to your skill,
Let down your nets each day, each hour,
For the word of a king is a word of power;
And the King's own voice comes over the sea,
"Let down your nets for a draught" for me!

LIGHT ON OUR PATHWAY.

Read Galatians 5:16-26.

Life is perflexing; its ways are not always clear. Yet remember this: we do not need to see life as a whole in order to walk straight ahead. There are problems which do not need to trouble us too greatly because their solution is not essential to this day's life, or tomorrow's. We can walk by the light we have. God's Spirit is sufficient for our present needs. Ask God for direction for each day, seek for the Spirit's direction as each occasion arises, and the road will be light as we advance. Half of the trouble of life arises from anticipating difficulty. God's leading is sufficient for the present day; leave the future to the leading of His Holy Spirit.—Living Church.

(Continued on page 16.)

whose face was glorified by her sacrifice. "You'll never regret what you have done today, dear, and self-forgetting is what we all need."

As Katherine slipped into her simple, pleated skirt and blouse that evening, which costume she feared was growing rather familiar to her young friends here, she felt strangely satisfied and at peace. In her trunk, carefully folded away in its gay flowered box, lay a blue dress, the dress that was for mother, and somehow she felt far richer than as if it were the soft-toned brown frock that she had almost purchased a few hours before.

It was three days later, and Mrs. Parker was helping Katherine unpack her trunk.

Almost every garment, as it was lifted out, recalled some pleasant experience or happening, and they lingered long over their task. But it was not until a certain box was reached did the young traveler grow silent.

"Open it, mother," she burst out; "please open it. Inside is something I want you to take, for I bought it for you."

So open it Katherine's mother did, lifting carefully out of its tissue paper wrappings the dainty blue dress, studying it with puzzled eyes.

"For me, you say, Katherine," looking at the lustrous blue folds and then at her daughter's transformed face. "Why, how did you have money enough, child! Katherine, Katherine, you bought this lovely dress for me instead of using that thirty dollars for yourself. It touches me very, very much; it's just what I need; but, oh, it makes mother

"It needn't," and Katherine dropped a kiss right on the soft coil of hair in which a few gray hairs were shining. "It made me happy, perfectly happy, to bring home this present to the best mother a girl ever had, and now you must try it on right away. You see, I remembered your size. Oh, here is the girdle; we left it in the box. Why, why," for her quick eyes had spied an envelope directed to herself in Aunt Harriet's firm hand, and the envelope was pinned to a package, a flat package, which, all unheeded, had lain all the time under the blue dress. Tearing open the note, Katherine read aloud this message: "I loved you or your willing sacrifice, Katherine, and it makes me happy to just tuck in the brown frock you fancied; for a little good-bye gift to my guest. Wear it, dear child, and think of Aunt Harriet."

"Oh, mother, it's too wonderful," and Katherine clasped the precious gift in eager arms. "I hope, I do hope, that I deserve it."—Alix Thorn, in Presbyterian Banner.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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DEATH OF DR. C. L. WHITAKER.

High Point.—The community was shocked l saddened on Thursday evening when the ws was flashed over the city that Dr. C. Whitaker, popular and beloved instructor l Librarian at High Point College, had succumbed to a heart attack at his home on College Circle drive at a few minutes past 7 lock. He was making preparations to come the First Church to the monthly supper of Men's Club, and started to drive out m his garage in his car, which became ck in the mud. He made an effort to excate it when the attack came on, and he l prostrate on his back porch, where Mrs. hitaker found him. He never spoke again, d passed away before a physician could ch him.

Rev. Clifton Lawrence Whitaker D. D. was rn near Enfield, N. C. in May, 1863, and ceived his education at Oak Ridge Institute d Yadkin College. From early boyhood the ea of preaching the gospel obsessed his nd, and was his greatest ambition. At the e of 20 this ambition took definite form: began to study to that end, and joined the C. Conference in 1887, being assigned to e Mocksville circuit. He served numerous arges in the eastern and Piedmont sections the state, was elected President of the nference in 1900, which position he filled ceptably for two years. In 1905-'06 he serv- as pastor at High Point, then for three ars at Enfield and Whitakers, his old home. om 1909 to 1914 he was pastor at Asheboro, ere he was exceedingly popular and beved. His last pastorate was on North Davidn Circuit, and when High Point College ened its doors in September, 1924, Dr. hitaker came as Instructor. For the past mester he was Librarian and taught two asses in Bible. The degree of D. D. was bowed on him by Western Maryland College.

Rev. Whitaker married in early young manod Miss Clara Peebdes of Davie Co., who s been a most faithful and congenial companion through the years, entering into and aiding him in every phase of his work as minister. She has been an ideal preacher's wife in the truest sense of the word. Three children were born to them, one having died at a tender age while the family was living in Greensboro. The two surviving are Mrs. Lewis White of Greensboro and Clifton L. Whitaker, Jr., of Gastonia.

Dr. Whitaker was devoted to his church, and gave the best years of his life unstintedly to service for its advancement and upbuilding. Socially he was affable and sweet-spirited, and drew many friends to him. Since coming to High Point College he endeared himself to faculty and stadents, and exerted a most wholesome Christian influence on the young people within its walls. They are stunned and grief-stricken today. In addition to his wife, son, and daughter, Dr. Whitaker is survived by his brother, Rev. C. H. Whitaker and a sister, Mrs. W. C. Whitaker of Enfield.

Funeral services were conducted in the First Church on Saturday afternoon at 2 o'clock. and a large concourse of relatives and friends assembled to do honor to his memory. Dr. Geo. R. Brown read extract from the Scriptures, Dr. A. G. Dixon made a touching prayer, and Dr. Andrews delivered a beautiful eulogy. A quartette, composed of Prof. Dan W. Smith, Mr. Carey Davis, Mrs. R. M. Andrews, and Miss Ruth Vuncannon, sang "Jesus, Lover of my Soul," "Asleep in Jesus," and "Abide with Me." The active pall-bearers were members of the Faculty of the College, W. F. McAnless, P. S. Kennett, J. H. Allred, N. P. Yarborough, J. H. Moraine and P. E. Lindley, and J. D. Hardy. The honorary pall-bearers were the ministers present. The unusually beautiful floral designs were carried by members of the student body of the College, Nat Bethea, Fred Hauser, Elwood Carroll, Harris Meador, Fred Love, Chas. Brooks, Floyd Garrett, Grover Angel, James Rogers, Jabey Braxton, and Bruce Yokeley. The body was taken to Greensboro where interment was made in Green Hill cemetery. Classes at the College were suspended on Friday and Saturday, and the students attended the funeral services in a body. Among the out-of-town ministers in attendance were seen; Rev. Messrs. J. H. Moton, S. W. Taylor, L. W. Gerringer, Edward Suits, R. S. Troxler; S. K. Spahr, and many others. A number of relatives of Mrs. Whitaker from Lexington also attended, among them being her aunt and uncle, Capt. and Mrs. Chas. M. Thompson, Mr. and Mrs. John T. Lowe, Mrs. Cliff Thompson, her sister, Mrs. John C. Hunt, and Mr. and Mrs. R. N. Hadley of Lynchburf, Va.

—Hope thou in God!

—The editor spent last Sunday and Monday in Pittsburgh, Pa., visiting in the family of his older son who since his graduation from the University of N. C. has been in the employ of the Westinghouse Company. On Sunday we attended Sunday school and church services at the Fourth Church of which our friend, Brother Leland, is pastor. Four years ago the congregation was worshiping in a temporay wooden tabernacle. Now they have a substantial stone building, well planned and well furnished. Brother Leland is a great worker and knows how to induce others to work. Among the Sunday school teachers are twe or three Jewish converts to Christianity. The church has also built a parsonage, "The Duplex." The name indicates that the house is built for two families. The upper portion is rented for about enough to pay the interest and taxes on the whole. The church is paying itself out of debt. On Monday morning we were permitted to meet the Pittsburgh preachers of our church (most of them) in their weekly meeting. The death of Rev. A. R. Seaman was reported there and the hopeless illness of Dr. B. W. Anthony, former president of Adrian College. The new publishing agent, Bro. Darling, was introduced. The principal address of the meeting was by a representative of the National Reform Association which has headquarters in Pittsburgh.

We found Dr. Davis and Dr. Johnson very busy with their editorial work, but not too busy to be kindly courteous. We also found Brother Stephenson, Educational Secretary, at his desk. Other friends and acquaintances of former days we also met, including Dr. and Mrs. Wilbur. Our stay was full of interest. We are indebted to Dr. A. J. Allen for special kindnesses during our stay. He bears a striking resemblance to our brother, J. M. Millikan, of Greensboro.

—We must insist on matter for publication being sent in earlier. In the case of church reports, we do not expect the matter before Tuesday or Wednesday, but other copy might be sent in by Friday of the previous week. It is impossible for our machine to set all matter the first part of the week. It takes all the week to set up our type. Please send in your matter as soon as possible.

—The editor regrets that his prearranged trip to Pittsburgh prevented his attending the funeral of Dr. C. L. Yhitaker.

—There is much sickness in the land and many are dying. If you are well, be thankful and remember kindly and helpfully the ones that are sick.

—Exalt your purposes to the level of God's plan for you.

DON'T BE A KNOCKER.

Don't knock when a brother has had a downfall,
Don't knock when he makes a mistake;
You know not how soon you yourself may fall,
Or a far worse error may make.
Don't judge when you feel a sister has sinned
Of how great her sin may be,
For you yourself may also have sinned,
Your own sins you may fail to see.
Don't listen to tales of slanderous tongues,
For many in this take delight;
You know not how soon they may lie about you,
Then to you it won't seem quite so right.
Don't tell all the scandals you daily will hear—
Too many mouths have told them before.
And when they reach you they are nothing but lies—
Don't add to the tale your "one more."
Don't think no one else could be right in his views,
Just because you with them don't agree;
Stop and reason that they, too, could be in the right
And much in the wrong you could be.
Don't think that you're better than anyone else,
Don't try all their failings to find;
Remember, if others should do this to you.
You would think that they were more than unkind.
Don't pick and don't knock, don't slur and don't judge
Of others, for this often is true
That those whom you're sitting in judgment upon
Undoubtedly are better than you.

GEORGE WASHINGTON: GREAT UTTERANCES REVEALING GREAT CHARACTER.

By H. H. Smith.

William Roscoe Thayer, describing Washington's personal appearance and bearing at the beginning of the Revolutionary War, closed with these words: "Most men, after they had been with him a while, felt a sense of his majesty grow upon them, a sense that he was made of common flesh like them, but of something uncommon besides, something very high and very precious."

Woodrow Wilson, speaking of Washington's acceptance of the commssion of commander-in-chief of the armies of the Revolution, says: "Washington accepted his commission with that mixture of modesty and pride that made men love and honor him. 'You may believe me, my dear Patsy,' were his simple words to his wife, 'when I assure you in the most solemn manner, that, so far from seeking this appointment, I have used every endeavor in my power to avoid it, not only from unwillingness to part with you and the family, but from a consciousness of its being a trust too great for my capacity..... But, as it has been a kind of destiny that has thrown me upon this service, I shall hope that my undertaking it is designed to answer some good purpose.....It was utterly out of my power to refuse this appointment, without exposing my character to such censures as would have reflected dishonor upon myself and given pain to my friends.'"

He spoke in the same tone to the Congress, and in closing said: "As to pay, sir, I beg leave to assure the Congress, that, as no pecuniary consideration could have tempted me to accept this arduous employment at the expense of my domestic ease and happiness, I do not wish to make any profit from it. I will keep an exact account of my expenses. These, I doubt not, they will discharge and that is all I desire."

Thayer says: "We should not overlook the fact that Washington declined all gifts, including a donation from Virginia, for his services as General during the war. Unlike Marlborough, Nelson, and Wellington, and other foreign chieftains on whom grateful countrymen conferred fortunes and high titles, Washington remains as the one great state-founder who literally gave his services to his country."

At one time, during the French and Indian wars, Washington's task was "the hopeless work of keeping 350 miles of frontier with a few hundred men against prowling bands of savages, masters of the craft of swift and secret attack." The heart of the great man is seen in this trying situation. "The supplicating tears of the women, and moving petitions of the men," cried the young commander, "melt me into deadly sorrow that I solemnly declare, if I know my own mind, I could offer myself a willing sacrifice to the butchering enemy, provided that would contribute to the people's ease.....I would be a willing offer to savage fury, and die by inches to save a people."

"Virtues That Animate Remotest Ages."

In his address to Congress, resigning his military commission at the close of the war, he said:

"Happy in the confirmation of our independence and sovereignity and pleased with the opportunity afforded the United States of becoming a respectable nation, I resign with satisfaction the appointment I accepted with diffidence; a diffidence in my abilities to accomplish so arduous a task, which, however, was superseded by a confidence in the rectitude of our cause, the support of the supreme power of the union, and the patronage of heaven.".....

"I consider it as an indispensable duty to close this last act of my official life, by commending the interests of our dearest country to the protection of Almighty God, and those who have the superintendence of them to His holy keeping."

General Mifflin, President of the Congress, in giving the answer of Congress, said: "Having defended the standard of liberty in this new world; having taught a new lesson useful to those who inflict, and to those who feel oppression, you retire from the great theatre of action with the blessings of your fellow-citizens; but the glory of your virtues will not terminate with your military command: it will continue to animate remotest ages."

When it was suggested by some officers, after the surrender of Cornwallis, that a monarchy be set up with Washington as king, "he was cut to the quick that his own officers should deem him an adventurer, willing to advance his own power at the expense of the very principles he had fought for." "Be assured, sir," said the indignant commander, "no occurence in the course of the war has given me more painful sensations than your information of there being such ideas existing in the army.....I am much at a loss to conceive what part of my conduct could have given encouragement to an address which to me seems big with the greatest mischiefs that can befall my country. If I am not deceived in the knowledge of myself, you could not have found a person to whom your schemes are more disagreeable.....Let me conjure you, if you have any regard for your country, concern for yourself or posterity, or respect for me, to banish these thoughts from your mind, and never communicate, as from yourself or any one else, a sentiment of the like nature."

Washington's Opinion On Profanity.

A General Order of the Commander-in-Chief of the Continental Army, issued at New York in July, 1776, reads: "The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example as well as by influence, endeavor to check it, and that both they and the men will reflect that we can have little hope of the blessing of heaven on our arms if we insult it by our impiety and folly. Added to this, it is a vice so mean and low without any temptation, that every man of sense and characer detests and despises it."

Only six months before Washington's death, when the clouds of war again seemed to be gathering, he was appealed to by McHenry, the Secretary of War: "You see how the storm thickens, and that our vessel will soon require its ancient pilot. Will you—may we flatter ourselves, that in a crisis so awful and important, you will accept the command of all hearts and all hands, if it is possible that they can be united." Washington's reply to President Adams was: "As my whole life has been dedicated to my country in one shape or another, for the poor remains of it, it is not an object to contend for ease and quiet, when all that is valuable is at stake, further than to be satisfied that the sacrifice I should make of these is acceptable and desired by my country."

"A Consolation Within."

The best of men have their traducers and the noble Washington was no exception. Happy man who can meet his adversaries with such words as Washington met his. When a scurrilous attack was made upon him by his enemies, writing to Henry Lee, he said: "But in what will this abuse terminate? For the result, as it respects myself, I care not; for I have a consolation within that no earthly efforts can deprive me of, and that is, that neither ambition nor interested motives have influenced my conduct. The arrows of malevolence, therefore, however barbed and well pointed, never can reach the most vulnerable

rt of me; though whilst I am up as a mark, ey will be continually aimed.''

Paul Leicester Ford, in his book, ''The ue George Washington,'' says: ''Both his emies and his friends bore evidence to his nesty. Jefferson said, 'His integrity was st pure, his justice the most inflexible I ve ever known, no motives of interest or nsanguinity or friendship or hatred being le to bias his decision. He was indeed in ery sense of the word, a wise, a good, and great man.' ''

DUCATION AND RELIGION—A COMING REVIVAL.

Near the end of ''The Outline of History,'' enry G. Wells, its author, is deeply stirred he contemplates the next stage in history. e Great War ended a period, we are in a nsition state, what is to follow? Mr. Wells ys:

''Education is the preparation of the indivi- al for the community, and his religious ining is the core of that preparation. With e great intellectual restatements and expan- ons of the nineteenh century, an education- break-up, a confusion and loss of aim in ucation, was inevitable. We can no longer epare the individual for a community when r ideas of a community are shattered and dergoing reconstruction. The old loyalties, e old limited and narrow political and so- al assumptions, the old too elaborate reli- ous formulae, have lost their power of con- ction, and the greater ideas of a world state d of an economic commonwealth have been nning their way only very slowly to rec- nition. So far they have swayed only a inority of exceptional people. But out of e trouble and tragedy of this present time ere may emerge a moral and intellectual vival, a religious revival, of a simplicity and ope to draw together men of alien races and w discrete traditions into one common and stained way of living for the world's ser- ce. We cannot foretell the scope and power such a revival; we cannot even produce idence of its onset. The beginnings of such ings are never conspicuous. Great move- ents of the racial soul come at first 'like thief in the night,' and then suddenly are scovered to be powerful and world-wide eligious emotion—stripped of corruptions d freed from its last priestly entangle- ents—may presently blow through life again ke a great wind, bursting the doors and nging open the shutters of the individual fe, and making many things possible and sy that in these present days of exhaustion em almost too difficult to desire.

''If we suppose a sufficient righteousness d intelligence in men to produce present- , from the tremendous lessons of history, effective will for a world peace—that is say, an effective will for a world law un- r a world government—for in no other shion is a secure world peace conceivable— what manner may we expect things to ove towards this end? That movement will rtainly not go on equally in every country, or is it likely to take at first one uniform ode of expression. Here it will find a con- nial and stimulating atmosphere, here it will find itself antagonistic to deep tradition or racial idiosyncracy or well-organized base oppositions. In some cases those to whom the call of the new order has come will be living in a state almost ready to serve the ends of the greater political synthesis, in others they will have to fight like conspirators against the rule of evil laws. There is little in the political constitution of such countries as the United States or Switzerland that would impede their coalescence upon terms of frank give and take with other equally civilized confederations. Political systems involving dependent areas and 'subject peoples' such as the Turkish Empire was before the Great War, seem to require something in the nature of a breaking up before they can be adapted to a federal world system. Any state obsessed by traditions of an aggressive foreign policy will be difficult to assimilate into a world combination. But though here the government may be helpful, and here dark and hostile, the essential task of men of goodwill in all states and countries remains the same, it is an educational task, and its very essence is to bring to the minds of all men everywhere, as a necessary basis for world co-operation, a new telling and interpretation, a common interpretation, of history.''

WORSHIP.

You can worship God in your home Sundays—But do you?

You can worship God in the woods and in the fields—But do you?

You can worship God on the road in the auto or train—But do you?

You can worship God by the lakes and rivers—But do you?

Without a church of your own, you can worship God in a different church each Sunday—But do you?

Without making a subscription, you can worship God with as large gifts as though you contributed regularly—But do you?

You can gladden our hearts by bringing your family and worshiping with us in God's house—We shall expect you next Sunday.

Adapted by L. K. L.

TOBACCO "DISINFECTANT" DEFENSE RIDDLED.

Will H. Brown.

Dr. Alexander D. McConachie, M. D., of Baltimore, read a paper at a union meeting of the Maryland State Dental Association and the District of Columbia Dental Society, held at Baltimore, in which he made this statement:

''W. D. Miller, of Berlin, isolated more than one hundred different kinds of bacteria from the secretions and deposits in the mouth. and strange as it may seem to those who believe in the antiseptic properties of tobacco, found them to be MOST NUMEROUS in the FILTHIEST MOUTH, that of the TOBACCO-CHEWER.''

The Irish Tobacco Trade Journal, in its November, 1924, issue, reporting the experiments of Dr. George Wolff, the well-known physician of Frankfurt, Germany, with tobacco in relation to germs, quotes him as saying: ''Tobacco smoke hinders the growth and expansion of germs, though it DOES NOT destroy them.'' During the experiments Dr. Wolff exposed various germs to tobacco smoke, and put them together with ''unsmoked'' germs, into an oven generating a heat of 37 degress centigrade, and found that ''the unsmoked germs grew more rapidly than the others.''

Let us remember, also, that ''unsmoked BOYS grow more rapidly than the SMOKED or smoking boys.''

Dr. William Brady, in answer to the question, ''What cures are obtained through inhaling and smoking cigarettes?'' says: ''It cures the habit of concentrating, and in many cases where there is a hereditary tendency to amount to anything, it seems to overcome that tendency.''

WOW! The doctor knows He's telling the world some of the things tobacco does.

Abraham Lincoln said, ''Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in the schools, in the seminaries, in the colleges; let it be written in primers, spelling books and almanacs; let it be preached from the pulpit, proclaimed in the legislative halls, and enforced in courts of justice. In short, let it become the political religion of the nation.''

NOTES OF TRAVEL.

My first thought was not to write another letter until after sight-seeing in Madeira, but there are so many interesting things happening, thought best to report them as they come.

Last night was called Christian Herald night and Mr. Graham Patterson told us many interesting things about the magazine. One was when asked the terms of a life subscription, that he discouraged that, while they could use the money, he wanted each person to feel that they were getting the worth of their money each year and that they wanted the paper to keep coming —that endowments in most cases encouraged laziness.

Then we had a talk from Judge Arthur J. Baldwin who owns seventy thousand reindeers in Alaska. He predicted that the time would come when Alaska would furnish the United States with meat. And by the way we had reindeer steak yesterday for dinner (supper) and it was very good. The fact is, I am trying some of all kinds just to see what some of the things are that are billed. Have plenty of time and a great variety. He told us that the reindeer was the oldest domesticated animal on this continent. Just a few years ago the United States government through the recommendation of a missionary in Alaska brought over from Siberia 1060 reindeer and loaned them in fives to the Eskimos with the understanding that they pay back that number in a given time and now there are over five hundred thousand there. They live mainly by getting the moss from under the snow. There were many interesting travels that he gave which I have not time to enumerate here, but may in a later paper.

Rev. George Switzer was also introduced.

A very old man who was the pastor of Mrs. Geo. Lew Wallace, the wife of the author of "Ben Hur." Gen. Wallace was not a member of the church but a great friend of Dr. Switzer. This minister was pastor of the family at the time Gen. Wallace wrote "The Prince of India."

It was stated last night in the meeting that this was the first trip to cruise the Mediterranean without a bar. All on board who have travelled before are proud that they are not bothered with the drinkers.

During our meeting one brother arose and stated that seven hunded miles north of us an S. O. S. call was being sent out, "Come at once we are sinking fast." But our ship was out of reach so we did not change our course, but Dr. Sheldon led in prayer that the crew might be rescued. This caused us all to think of the possibility of the peril that might come to us at any time.

This morning on the bulletin boards was stated that the "S. S. Roosevelt" had gone to the rescue of the "S. S. Antinoe" and had rescued the entire crew at 4 A. M. If there were people on that vessel who were skeptical I wish they knew that the prayers of five hundred Christian people were offered for them.

Many problems are being discussed on board by our leaders, and these discussions are being led by Drs. Clark and Sheldon. One is that much discussed question, "Are our young people worse than in other days?"

Dr. Sheldon told us this morning that some forty or fifty years ago a student at Yale dared go to communion, the only one to go; that when he came back a table was laid in his room by the students in his absence and on his return there was a mock service held and he was forced to take part in it. "Do you think such a thing possible today?" the question was asked.

The general opinion was that because of a lack of worship in the home, no Bible taught or even read in many public schools, by the time our boys and girls go to college in many cases there was no love for the holy taught and that caused many to neglect the things worthwhile.

This vessel is very interesting. They only take on twenty-one thousand barrels of oil for fuel. The engine room is a world within itself. While being shown through yesterday I met a man in the work by the name of Bethea. He told me he would meet me on deck later and talk over our kinship. The chief engineer is from Washington, N. C.

Tomorrow, Friday night, we will dock at Funchal, Madeira and spend Saturday sightseeing, and all the letters I have written and posted aboard will start back toward America. Then it will be six more days before I hear from loved ones which will be at Naples

N. G. Bethea.

On Board S. S. Republic, Jan. 28

Friday night about nine o'clock was the first sight of land we had gotten since leaving New York the twenty-first.

We were gathered in the Social room when some called out that land was sighted. The light-house was first sighted and the hazy moonlight gave us our first view of the mountains on Madeira. Everybody was anxious to see the anchor cast. But being tired I never waited for that performance, but retired so as to be ready for landing Saturday morning.

We have ten groups of fifty each and I am in group B. One. That saves the necessity of having to be the first or being last. So by the time I awoke this morning the first thing I heard was the cry of the Portuguese boy divers who had lined up on the sides of the vessel where we were to disembark—the front side.

They were there calling for money to see them dive. Deep enough for a ship—that draws thirty-six feet of water. These boys with thin bathing suits on, some not over eight, it seemed to me, would dive right off by the ship's side from their little boats and catch a dime—nothing less,—they would not jump for anything less—before it would get ten feet under. They could swim likefrogs and of course it was new to the tourists and quite a good deal of money was thrown over before we started ashore.

To describe this city in all of its beauty nestled up against the side of this great mountain which is three thousand three hundred feet above sea level would take a word painter with rare gifts. Many of our company, in fact all I heard describe it, said it was one of the finest views they had ever seen.

Landing, we walked to the railway station where we boarded a cog wheel train that took us to the top in about forty-five minutes—four miles. On top, at a very fine up-to-date hotel we ate dinner, or luncheon as they call it. By this time it was raining and our view of the ocean and the city was cut off. We saw it looking up, but not looking down.

Soon after eating we started down on a sled, for we had our choice either sled or train. This is something like a settee with a slide arrangement underneath. Two natives with ropes would guide it, hold back when it got too fast, pulling when it got slow. We came very near being upset once as the trail down is laid with small rock across the road in ridges about like sweet potato ridges. These are made so these men would have a brace to either pull or put on brakes—the latter generally. One of these projected up and whirled us around. Brother Ballard from Greensboro and Brother Corn from Adrian, Michigan, were with me. So the good Lord took care of us and kept us from being spilled down the mountain-side.

These men who were running our slide got mighty tired over half-way down and said we would have to let them rest. Their rest was at a wine shop. They wanted to be tipped off with a drink. Whn assured that we were not in that business they pulled on.

They landed us at the railway station and then we three set out on a tour of the town, without a guide. I felt secure as these folks like myeslf were all stunned somewhere when growth was in order, and Brother Corn being so large I felt that they would be afraid of him.

As soon as we started the fun began. Every store of every order keeps wine to sell, other things are a side line. Corn being a big red faced, two-hundred-pounder, they always tackled him to sell the wine. We went in all kinds of stores and the wine was ever there. One man, when we wouldn't buy, brought out some samples to get us to try it. On being told we were ministers and did not drink he said, "Oh, de priest, he drink wine." We saw one big fat priest with his red sox and white collar with a red band, and a long black frock on, smoking a cigarette. One man with only one shoe and it nearly worn out, smoking a cigarette.

And the beggars! They beggar my description. One hundred and eighty-five housand on the island, ninety thousand in this city of Funchal, and it seemel to me half of them were beggars. Poor priest-ridden people. What dissipation doesn't get from some of them the priests do. If you did not see the city till you got on the filthy narrow streets you would not think it beautiful. But the narrow streets walled in keep you from seeing all. This is one place where distance lends enchantment. There are many beautiful castles on the mountain side.

Promptly at five we sailed and our next landing is Gibraltar. Many pathetic and many amusing sights today but I must desist.

N. G. Bethea.

On board S. S. "Republic,"
Saturday, January 30.

CHRISTIAN ENDEAVOR WALL CHART.

The Board of Young People's Work of the Methodist Protestant Church has prepared a Christian Endeavor wall chart covering the new Fidelity Campaign of he United Society, adapting it to the use of Methodist Protestant Christian Endeavorers. It covers the entire program and can be used in conjunction with the United Society chart.

If you desire a real program for the development of your Christian Endeavor, here it is. We will mail a copy to each Christian Endeavor president whose name and address we have on file.

We do not make any charge for the chart, however, if you desire to send us fifty cents to cover expenses, it will be appreciated, but do not let this stand in the way of using the program. We want your society to receive the benefits derived therefrom.

Please send to Rev. E. A. Sexsmith, D. D., 516 N. Charles street, Baltimore, Md., the name and address of your Christian Endeavor president and you will receive a chart.

E. A. Sexsmith, Executive Secretary.

—On Feb. 15 a monument erected by the government of Cuba at a cost of three-quarters of a million dollars was unveiled at Havana, Cuba. The monument is a memorial to the 260 Americans who lost their lives in the sinking of the U. S. battleship Maine in Havana harbor, Feb. 15, 1898. Representatives of our State, War and Navy Departments, and of the Senate and the House of Representatives attended the ceremonies.

THE WORK AND THE WORKERS.

The workers fall by the way, but the work must go on.. May God help all of us to be more faithful to Him and to each other.

Rev. Clifton Lawrence Whitaker, D. D.

I am sure you were shocked, as I was, when the sad news came announcing the sudden going home of Dr. C. L. Whtaker of the High Point College. Dr. Whitaker was president of the North Carolina Annual Conference when I joned it in 1901 at Henderson and certainly during my 25 years in the conference, he has been an outstanding figure among us. He has been our conference lawyer since the passing of Rev. W. A. Bunch. All of us delighted to turn to him concerning points of church law, feeling that when we had his opinion we had the last word on it. He was a broad-gaged man, always big enough to rise above differences of opinion.

We never know just how badly we will miss a man like Dr. Whitaker until we are called upon to give him up. We shall miss him in the counsels of our church. I counted him my friend, and as such I shall miss him.

After a full day's work as librarian and professor of the High Point College, while the evening shades were gathering about him and while he was preparing to go to a Brotherhood supper at the First Methodist Protstant Church in High Point, the summons suddenly came and his spirit went back to the God who gave it. We loved him and we shall miss him.

An obituary committee will be appointed soon, so I will not further anticipate what the committee shall say in a more lengthy statement concerning the life and works of this our fallen comrade.

Welch Memorial.

Sunday morning, February 21, was spent with Brother T. E. Pierce and his people at Welch Memorial, and it was delightful to be with them both in the Sunday school and the preaching services. This church is in fine shape at this time. They have had a most wonderful meeting since conference, and the pastor tells me that he has received over 80 members within the last few weeks. They had 165 in Sunday school and the interest is such as to make one feel good to be there. If they keep growing like this they will soon need more room to house their people. The pastors holding about four shop meetings per week besides his regular church services. They are planning to pay 50 per cent, or more, on their A. C. B. by the first of March.

English Street.

At the evening service last Sunday it was my pleasure and privilege to be with Brother W. M. Pike and his people at English Street. Brother Pike seems happy in the work, and his people are delighted with him. The position there was not an easy one to handle when Brother Pike took it, and a less careful man would not have handled it so well; but the church now seems to be in fine condition. The Sunday school and the Christian Endeavor Society as well as the church services are all well attended. These people are planning to pay thir A. C. B. in full by the first of March.

Lebanon.

On Monday evening, March 22, I had the pleasure of accompanying Rev. J. R. Hutton to Lebanon to attend a revival being held there by "The Gang" of High Point. This is a group of young men which was organized for Christian service during the Stephens meeting in High Point. An older man who was present last night told me that there had been something like 2,000 conversions in and around High Point since the Stephens meetings closed last fall. This is not our old-time way of holding evangelistic services. and some who desire to move true to form may find many things to criticise about these meetings, but the thing we are after is to get men and women converted, and to get them into our churches, and to get them to work for the Master. The meeting last night was a good one and held in a most enthusiastic way The people of Lebanon are ready to pay their A. C. B. in full by March 1. If it were not anticipating our treasurer's report to me, I would report Lebanon out this week.

Church Extension Once More.

In the field of Church Extension we have done some of the best work within North Carolina that we have been able to do at all during the last few years. We must not let this work lag. And yet our work for this year, according to conference action, depends upon our collections for Church Extension during February. It is encouraging to know that so many of our charges are doing so well in raising the annual conference budget during this month; but there are a number of the charges not yet heard from. Surely every charge will report by the first of March. The first day of March is Monday, so please send in all the conference money you have that day. And if more is to follow soon it will be helpful if you will report that fact. We are just depending upon every charge to respond to this appeal for Church Extension funds, and if any one charge, or if any one church fails to respond then the cause of Church Extension suffers just that much. So please report to Mr. V. W. Idol, High Point, N. C., next Monday.

Not Forgetting the General Conference Budget.

According to conference action we are pressing for the A. C. B. during February. We have not forgotten, and we would not have you forget that every opportuniiy should be seized to pay every dollar possible on the G. C. B.

Easter will soon be upon us, and for some years now the Easter offering has gone to Home Missions. Order your Easter programs and supplies from Rev. J. M. Sheridan, D.D., 516 North Carles Street, Baltimore, Md., and begin getting ready for the Easter services. and lay it upon the hearts of the people that this affords a good opportunity to pay up all claims for home missions.. Tweny-three per cent of the G. C. B. goes to the Board of Home Missions, and Easter is a good time to raise that much of your apportionment for the G. C. B.

Every pastor will do well to make much of Holy Week as a time of ingathering into the church, as well as a time to collect for home missions. Decision Day should be planned for that time, and all Sunday school pupils who are not Christians should be led to accept Christ, and brought into the church at this time. Lay your plans to put across a great program for the Lord and His church at Easter. Easter comes this year the first Sunday in April, so there is just about one month to ge ready for it.

Rev. R. E. Andrews.

For some reason the name of Rev. R. E. Andrews was left out of the last Conference Journal. No one is to blame for it that I know of. It is a matter for the Conference Faculty to straighten out next fall. In the meantime Brother Andrews tells me that he has his credentials showing that he was received into the conference at its sessions in Concord. I gladly make this statement that his friends may know that we hold nothing against the character of Brother Andrews, nor did he withdraw from the Conference.

Yours in the Master's service,

A. G Dixon.

REV. E. G. COWAN AND HIS FAMILY.

You will be glad to know that Brother Cowan is much improved in health though still under the care of physicians. But this last Sunday evening Mrs. Cowan was ordered to the hospital by her doctor, and underwent a rather heavy operation early Monday morning. The doctor thinks she will have to remain in the hospital for about three weeks. The doctors are very kind in not charging any fees, but hospital bills and living expenses must be met.

Letters have gone to all Sunday school superintendents in the conference asking for a free-will offering. Many have responded, and we thank you. Others are planning to respond, and we also thank you.

One superintendent in replying said, "I want to apologize for not giving attention to this sooner; for if our Sunday school training does not cause us to give in a case of this kind then our teaching is in vain."

If all Sunday schools which have not responded to this call would respond right away, I would not have to urge this again.

A few individuals have sent offerings, and we thank these. I am sure others would send donations if they realized the need, and if they knew how much these dear people appreciate this help. The oldest son is at work making all he can.. Please send contributions to me at 126 Tate street, Greensboro, N. C.

Faithfully yours, A. G. Dixon.

—John D. Rockfeller, Jr., has offered to give the sum of 10 million dollars to the Egyptian nation for the ercetion and upkeep of a big museum at Cairo. However, he lays down certain conditions that King Faud, of Egypt, has not yet accepted. He would have the museum under the control of American directors. King Faud, on the other hand, would have the museum under full control of the Egyptian government.

ON BOARD S. S. REPUBLIC JAN. 25.

My trip from Lexington to New York was of no interest more than the fact I got no sleep. The Pullman conductor claimed that the agent at Lexington had no right to sell me the berth he did. The reason as I saw it was that he had a claim to sell it before I got on. So he put me on a lower in the rear of the Ford Pullman and one of the fenders was loose so that kept up such a racket that by the time I got used to that, one of the wheels had a puncture or a blow out—anyway the wheel bumped like a flat tire with the check valve hitting the hard surface roads. Any way it was too early to call on Mr. Coolidge when we reached Washington and as I was traveling on a Southern permit I changed there and took the "Colonial Express" which took us along at a rapid rate.

I boarded a car in Washington that looked good and nice looking men were getting on it; but just before the train pulled out a man called out "This is a smoker, car for ladies in the rear." So I grabbed my hand bag and so did the ladies and so did most of the negroes on board that car. Yes, they have no color line so far as the race is concerned, but I notice that those same people who criticise our "Jim Crow" cars will hunt around lots before they will sit down by a colored person.

One of the things that impressed me was the vast amount of unreclaimed land lying along the Penn. R. R. No ice when I left home but there was ice in the Delaware, but we didn't have the trouble Washington had when he surprised the British.

I have been in the North several times before, but this was my first time to see the Mason and Dixon line sign that made me feel just a little different, though not a feeling of prejudice.

Well, after landing in New York and having my trunk carried over to the Pier of the Republic in Hoboken I began to try to locate my friend Mr. Bullen, representative of the London Times, for he came to meet me and my train was twenty-five minutes earlier than I expected. But I found him at his hotel, the Albert, naturally, he's an Englishman and his wife a very genial Scotch lady. They showed me every courtesy and left off nothing that would give me comfort and pleasure. I even went to the Times Garden Theater with them to see charming Pollocks play—"The Enemy," which I am sure if everybody could see it would arouse them against war. We went sight-seeing then till 12:15 A. M.

Early next morning we were out and free then till time to get to boat at 2 P. M. We were on the go.

Visited New York Public Library, sat down in George Washington's pew where he worshipped while in New York City, visited "the Little Church around the Corner" took luncheon 34 stories up in the Bankers Club, of which my friend is a member and visited many other places of interest that the average American knows about if he has never seen. Then we were loaded in a "Tribe" and shot clear under the Hudson River and on landing on the pier I was besieged by newspaper men with their cameras and I thought I had become famous over night—I can tell you why later. I wonder if those machines are working now.

In my next I can tell you whether I was charitable with the fish or not. N. G. Bethea.

BUDGET COUNCIL ACTIVITIES.

Inquiries sometimes reach the Secretaries of the various denominational Boards regarding the activities of the Budget Council. "We see nothing about it," they say, and are inclined to feel nothing has been accomplished.

At a recent meeting of the Executive Committee and Budget Council this matter was discussed, and it seems advisable to give a brief account of some of our activities. Briefly stated, the following are specific features of the Budget Council work.

1. Articles were formulated and presented to each of our annual conferences for distributon. These articles contemplate the organization of Annual Conference Budget Councils composed of the President, Secretary and Treasurer, and as many more as the local authorities feel may be necessary. This Annual Conference Budget Council forms a point of contact between the denominational Budget Council and the local congregations. Wherever this plan has been followed gratifying results have taken place.

2. The Budget Council meets monthly at which time reports are made by the several Secretaries, the situation canvassed, further plans made, and attention given to any oher matters directly related to our work.

3. Since the cost of the programs for the special days is paid out of the undesignated funds of the Church instead of by the Boards interested, all programs and essential plans for the special days are reviewed by the Budget Council. An effort is being made to reduce the cost of the programs to as low a point as may be consistent with the largest service to the causes represented.

4. The denominational territory has been divided into four areas, over which each Secretary has been placed as special Councillor. He is not a supervisor or commander-in-chief. His functions are primarily advisory and co-operative.

5. Each Secretary has endeavored to make his correspondence with the pastors of his area a personal contact that would secure the largest possible response to the denominational program. The practice of writing letters indiscriminately and showering them upon the pastors has been studiously avoided. Letters go out only when it is necessary.

6. A number of leaflets have been published by the authority of the Budget Council. These have been very brief and strictly to the point. They have been sent to the pastors with an accompanying letter urging them to use the utmost discretion in distributiug them to their people. The Budget Council is seriously in the dark as to the value of this feature of their work.

7. Group meetings have been held by each Secretary in one or more of the conferences of their area. These have proved very helpful in many ways. It has brought the Secretaries closer to the people and encouraged the pastors. The Budget Council considers this one of the most effective phases of t activities.

8. Coupled with the usual visitation of t Secretaries to the sessions of the Annual Co ferences each one has endeavored to bri to bear upon our leaders the whole progra of the Church. They have not gone out representatives of their particular enterpri but as representing the unified program the denomination.

9. The most successful single service we ha rendered the Church is in the distribution the Christmas program. The last General Co ference had discontinued the Christmas se vice known as Educational Day, leaving on three special days, Rally Day, Easter, a Children's Day. The requests from our pe ple were so numerous and urgent the Budg Council felt justified in offering the Chri mas service again. Their suggestion was sar tioned by the Executive Committee. Secreta E. A. Sexsmith, in whose charge this matt was placed, reports that 446 orders were r ceived. A number of our annual conferenc had special programs or campaigns under w which interfered with a larger support this plan. However, the response of the chur has been most gratifying, and generous fi ancial returns are anticipated. To Februa 1st the church Treasurer had received $15 from the Christmas offerings.

Needless to say the Budget Council has m a number of hindering circumstances, pr venting them from accomplishing their obj tives in as large a way as might be hoped f In the first place, many of our Annual Co ferences have adopted such intensive and bu densome programs that the denominatio program is inadvertently crowded out. has seemed impossible to break through a give the denominational program a fair o portunity to succeed. Again many of our pa tors are so preoccupied with local programs debt paying, improvement, remodeling, or e largement of their equipment that it is ph sically impossible for them to carry any mo responsibility. They do not feel justified asking their people to contribute to anythi which seems so remote as the denominatio program in the face of pressing local respo sibilities. Furthermore, our annual conferen executives are themselves over-burdened. Th are responsible for the success of the Ann Conference program. They have recalcitra pastors with which to deal, trying local co ditions, and with other responsibilities th find it frequently most difficult to comp hend the General Conference plans within realm of their own concern.

It should be remembered also that ea Secretary is responsible for a phase of Ch tian work of the utmost importance, to justly by the causes they represent. To ca the work on successfully and with increas usefulness to the Church and Kingdom, e ly absorbs every minute of time and ev ource of energy. In spite of the fact t the success of the Budget is inextricably olved in the success of their work it been found most difficult to coordinate b ctory rises, without injuring the special t for which each is held responsible. One of hindrance might be mentioned, and that is

fear of adding further expense without a commensurate return. We are all profoundly interested in the success and continued growth of our beloved Zion. It is a pleasure to make any sacrifice that will promote our vital interests. To be penny wise and pound foolish is suicidal, but it takes a discriminating judgment to know when one is guilty of such an attitude. To be comservative and yet progressive has been the policy of the Budget Council. Frank W. Stephenson.

BOARD OF EDUCATION ITEMS.

It is not an exaggeration to say that the entire Methodist Protestant Church is proud of Western Maryland's success in raising $375,000 for her endowment. Dr. Ward, and all your loyal helpers, we heartily congratulate you! It is a magnificent achievement. The college will be able to render a still larger service for the church and the nation.

Of the $135,000 that Kansas City University is attempting to raise to liquidate its obligations and prepare the way for still larger things over $17,000 has been provided for. Practically all of this has been contributed by the United Brethren people of Kansas. The university Methodist Protestant church has pledged $775.

The effort being made by High Point college to liquidate its obligations as well as build up a substantial endowment is being watched with intense interest throughout the denomination. Surely we have no people more heroic. They have been sacrificing to the limit and evidently intend to continue to do so until the college is on a solid financial foundation. If those who have done little would do half as much as those who are carrying the load, the problem would be solved without delay.

Dr. Elderdice is on the last lap of the campaign for funds for the home of the president of the Seminary. Hardly a Sunday goes by that does not find him speaking from one to five times promoting the cause of ministerial education and the interests of the Seminary. If the alumni and friends respond as they usually do the entire indebtedness will be wiped out by the close of the present school year. It is a consumuation devoutly to be wished.

The mid-year meeting of the trustees of Adrian college will be held some time in March. At that time the Commission appointed by the last General Conference will make its final report in which will be found their recommendation not to remove the college. A detailed outline from the administration of the contemplated campaign for endowment and new buildings will be submitted also for the consideration of the Trustees. It promises to be one of the most interesting and important meeting this body has ever held.

The returns from the Rally Day offerings for January were anything but encouraging. The amount received to January 30 is $1524.08 less than durirng the same period a year ago. The returns by the conferences are as follows:

1. Ohio	$3,224.58
2. Maryland	2618.88
3. Pittsburgh	1224.21
4. Eastern	787.92
g. Indiana	605.85
6. West Virginia	576.47
7. Onondaga	370.72
8. No. Carolina	308.26
9. Kansas	305.58
10. Illinois	251.13
11. Michigan	250.00
12. Alabama	125.00
13. Iowa-Mo	88.36
14. Arkansas	77.63
15. Texas	75.00
16. Kentucky	17.50
17. Georgia	12.42
18. Col.-Tex (Col.	10.00
Miscellaneous	6.00
	10935.66

Like the other Boards the Board of Education is facing a very discouraging situation. Our income during the first nine months of our fiscal year is nearly $11000 less than last year. This means that it will be impossible to make the contributions to our colleges and seminary that we planned. Expenses have been cut to the very limit, but that cannot create budget returns. It simply emphasizes anew that endowments are essential to make certain the continuance of our institutions. The support from the Board of Education enables them to operate with little or no deficit, and as they grow their income must somehow be increased. Discouraging deficits this year are certain unless the Budget receipts take a big jump before April 30.

Visits to our schools always send the Secretary away greatly encouraged. A few days spent at Adrian recently were an inspiration. Such an earnest and enthusiastic group of young people industriously preparing for life's responsibilities give hope for the future of the church and the Kingdom. Yes, and the nation as well. Leaders with the Christian viewpoint are needed as much if not more than ever. Adrian, as well as our other schools are sending out scores of the finest kind of young people every year. If a church college had no other result to commend it that is enough.

Special efforts are being made by the Secretary to secure extra large repayments of the loans made to former beneficiaries of the Board. The response so far has been very encouraging. Those who have not responded with cash have indicated checks would be forthcoming before the close of our fiscal year, April 30. Over $50,000 is due the Board on loans to ministerial students and some of this has been running for many years. If half of this amount could be collected and placed with our invested funds it would enable the Board to treat the present beneficiaries more generously and lessen the necessity of depending upon the budget for assistance. Nearly $7000 is required this year to take care of our ministerial students. We must secure $3800 from return payments or draw on our budget receipts.

Responses to our appeal from friends for the Student Loan Fund are coming in at a moderate rate. One young man has found it necessary to leave school but we have accepted another so our number remains at 17. We need $2550 to take care of these young people. All but about $1200 of this is reasonably sure to come in. We are on the search for that.

Frank W. Stephenson,
Sec'y Board of Education.

CHILDREN'S HOME.

Union Grove, Orange, $3.05; First Church, High point, $31.12; Shoals, Pinnacle and Mt. Zion, $2.40; Charlotte, Richland, $3; First Church, Thomasville, $8.21; Flag Springs, Why Not, $1; Bethesda, N. Davidson, $6.15.

Sunday Schools:

Mt. Pleasant, Mt. Pleasant, $4.70; Ray Bible class, Graham, $2.70; Whitakers, $6; Miss Mamie Johnston, Sunday Eggs, $1; Mt. Lebanon, Randleman, $5.30; Worthville, Randleman, $5.33; Pine Grove, Kernersville, $5; Ai, Kernersville, $1.75; Efland, Orange, $6.55; Fountain Place, Burlington, $3.83; Grace Baraca class, Greensboro, $12; Grace, Greensboro, $18.75; Haw River, $5.15; Lebanon, High Point, $7.43; C. E. Society, High Point College, $2.25; Bethany, Randolph, $2.05; Mrs. D. T. Gaster, Sunday Eggs, Bethany Church, $3; Flat Rock, Vance, $2.50; Hickory Ridge, Forsyth, $5.15; Mebane, $13; Calvary, Greensboro, $14.83; Concord, First Church, $25.

Other Gifts:

Shoes, from a little girl in Asheboro; box of wearing apparel, Blue Ridge, Texas; Mrs. H. A. Garrett, a pair of shoes; Mrs. Cora Voncannon, pair of shoes; Montgomery Nursery Co., Candor, N. C., A nice Bundle of peach trees to enlarge our orchard.

Thank you all. Who will be the next to make a contribution to the Home?

E. G. Lowdermilk, Supt.

CHILDREN'S CHURCH IN CHINA.

The following will be appreciated by those who are interested in church services for children, etc. It is a report by Mrs. Maude Lawson Soderbom of the work in which she has great interest.

"Our Tungkuan chapel—the chapel in Kalgan, the Mission's properties are outside the city wall—was so overcrowded that there was not room for the people who attended, so it became necessary to do something at once. In order to make room for the older folks, we kept 75 of our smallest boys and girls on the compound instead of sending them to Tungkuan each Sunday. Still we felt that they too should have their services of worship, so out of the overcrowded condition of our downtown chapel has come the children's church and prayer meeting.

"The children's church is held in the girl's school chapel Sunday morning at the same time as our service at Tungkuan.

"It is under the joint supervision of Mr. Ts'ui, a teacher in the boys' school, and Miss Hu, a teacher in the girls' school.

"The little ones are now having a service adapted to their years, and one in which they too can fully participate. The children march into chapel in an orderly way and take their seats, the boys on the right side and the girls on the left side of the room.

"The services usually open with a hymn

selected by the teacher in charge. This is usually followed by one chosen by the children, after which there is a prayer sometimes made by a teacher, sometimes by one of the children. Then the children choose and sing another hymn, and like all Chinese sing with all their heart and all their lungs as if they thoroughly enjoyed it, so our little folks fairly make the room ring with their singing.

"Next in order comes the lesson of the day. Mr. Ts'ui is a great lover of children, and knows how to hold their attention. Sometimes the lesson will be in story form, sometimes it consists mostly of questions and answers, and sometimes the children are permitted to tell the stories themselves. So in every way possible everything is done to make them feel that this is their service, and that they are a part of it.

"After the lesson the collection is taken up, although very few have anything to contribute. At the conclusion of each service each child is given a picture post card. These cards are treasures to them. Our use of these cards is constantly increasing, and we would appreciate all the used postcards and picture cards that would be sent to us from the homeland, as we not only use them here at Kalgan, but in the outstations as well. Mrs. C. G. Soderbom, Kalgan China.

Children's Prayer Meeting.

"While the regular prayer meeting is being held in the girls' school chapel on Wednesday afternoons, our little folks gather in the boys' school chapel for their prayer meeting. The leaders are mostly teachers from the girls' school. This meeting is a little varied from the Sunday service. Two stories illustrating the same Bible truth are usually told, the children usually singing a hymn just after the first story. This service concludes with the Lord's prayer. No collection is taken at this service, and no cards are distributed.

"The children's services are new to our workers, and it is almost impossible to obtain any Chinese books or helps along this line. Some of the workers read and understand English very well.

"We ask your prayers for this work among our smallest children." Fred C. Klein.

P. S. During the month of March my weekly article will not appear in this column, as our church papers will carry a full page advertisement in behalf of the Budget Council with whose work all the secretaries are identified.

OUR TASK AND OUR PRIVILEGE.

Four new names appear on A. C. B. list this week, Calvary, Glen Raven, Davidson, and Midland. These are given a most hearty welcome. We prophesied last week that Glen Raven would be coming in and here they are at 12. Fine. Calvary went over the top so early last year they did not give us time to know where they were going to stop until they were over, and they make their appearance now at 7. The other two charges held good places last year and are coming in fine this year.

Paid All Claims In Full.

1. State St. Lexington.

Paid A. C. B. In Full.

1. Whitakers,
2. Fountain Place.

Paid College Assessment In Full.

1. Whitakers.
2. Grace.
3. Mebane.
4. Glen Raven.

Paid On College Assessment.

1.	West End	$21.00
2.	Albermarle	15.00
3.	Littleton	9.00
4.	Forsyth	1.90
5.	West Forsyth	1.56

Paid On A. C. B.

1.	Grace	$160.00
2.	First Church, High Point	120.00
3.	Charlotte	71.14
4.	Asheboro	63.33
5.	Flat Rock	62.02
6.	Orange	60.00
7.	Burlington	50.00
8.	Calvary	50.00
9.	West End	48.00
10.	Siler City	45.00
11.	Granville	40.00
12.	Albemarle	38.71
13.	Forsyth	38.04
14.	Glen Raven	37.50
15.	Littleton	37.50
16.	Tabernacle	30.65
17.	Pleasant Grove	30.00
18.	Randleman	23.00
19.	Welch	22.00
20.	Kernersville	21.72
21.	Richland	21.00
22.	Halifax	16.60
23.	Davidson	16.00
24.	Saxapahaw	13.61
25.	Why Not	12.25
26.	Midland	10.80
27.	Bess Chapel	10.00
28.	Rockingham	9.00
29.	Union Grove	7.50
30.	West Forsyth	7.50
31.	Cleveland	7.00
32.	Vance	6.75
33.	Chase City	5.00
34.	Denton	4.80
35.	Guilford	4.00
36.	Roberta	3.75
37.	Melton's Grove	2.00

Paid On G. C. B.

1.	1st Church High Point	$35.00
2.	Asheboro	28.65
3.	Spring Church	26.87
4.	Forsyth	26.48
5.	West End	25.00
6.	Graham	24.00
7.	Siler City	21.70
8.	Asheville	20.00
9.	Albemarle	19.22
10.	Littleton	17.50
11.	Thomasville, 1st	16.19
12.	Orange	16.00
13.	Randleman	15.50
14.	Saxapahaw	15.29
15.	Mebane	14.27
16.	Burlington	13.72
17.	North Davidson	12.56
18.	Pinnacle	12.36
19.	South Davidson	11.00
20.	Anderson	10.80
21.	Mocksville	9.82
22.	Tabernacle	9.35
23.	Flat Rock	8.09
24.	Calvary	8.09
25.	Lincolnton	7.52
26.	Glen Raven	7.50
27.	Fountain Place	7.22
28.	Pleasant Grove	7.00
29.	Why Not	6.15
30.	Bess Chapel	5.22
31.	Cleveland	4.77
32.	Pageland	4.30
33.	Richland	4.00
34.	Guilford	2.58
35.	Union Grove	2.00

Four new names added to the lists this week leaving 47 yet to hear from. These we are expecting to report next week. For we believe that ever charge will make a successful effort to raise the Annual Conference Budget and the College Assessment this month. If not all then a good percentage of it.

Good gains were made by Flat Rock, Littleton and Saxapahaw on the A. C. B. and Siler City on the G. C. B.

It is interesting to note how close some charges come to going ahead of the one above, —note Fountain Place and Pleasant Grove, Thomasville, 1st and Orange. But to get it down to the finest note Lincolnton and Glen Raven and Randleman and Saxapahaw. "By such slender threads do destinies hang."

A. G. Dixon.

RECEIPTS FOR COLLEGE.

Amount previously reported $162,003.07.

E. I. Bellamy, $40.00; Mr. and Mrs. J. B. Leonard, $35; C. E. McCulloch, $25; Miss Nellie Ellis, $5; P. Walker Smith, $35; Mrs. H. E. Vassar, $20; Mrs. L. Clarence Kerner, $8; W. H. Chilcutt, $10; Mrs. W. H. Chilcutt, $5; J. N. Boseman, $5; Mrs. Lela Willey, $4; Miss Mary Curl, $2.50; R. L. Curl, $3; Rev. T. A. Williams, $15; J. D. Murphy, $33.34; E. M. Hauser, $5; J. E. Veach, $15; S. V. Floyd, $15; Emily Floyd, $5; Pauline Floyd Hawkins, $5; Union Chapel Sunday school Granville Charge, $8; L. L. Richardson, $5; Mr. and Mrs. J. M. Mann, $7.50; Mr. and Mrs. Tom Butler, $14; R. P. Butler, $14; R. P. Butler, $6; Spring Church Sunday school $1.38; Miss Mary C. McCulloch, $25; H. B. Sowell, $10; Charles F. Tankersley, Jr., $10; Eugene Faulkner, $25; W. A. Frank, $10.

Total, $162,415.79.

Endowment Insurance Fund.

Amount previously reported, $3,886.86.

Mr. and Mrs. C. N. Lindley, $5.

Total, $3,891.86.

Since my last report I have received from Rev. J. B. O'Briant check for $300. Brother O'Briant has handled a note for that amount indorsed by some of his good members. There are a few other notes still out, for which we are hoping to receive the money before long. A good brother has just made a contribution. He stated that he might have paid the amount before, but from what his pastor said

he judged that the college was just about gone, and he did not see any need of paying out more money if it would not accomplish anything. This will give an idea of the dilemma in which we are placed. If we emphasize the value of our property and appear to be prosperous, folks will think we do not need the money, and if we explain how badly we do need it, it may be inferred that the college is about to fail. The simple truth is that we have property in Greensboro and High Point valued at nearly Six Hundred Thousand Dollars; we owe a large amount of money, and we need that which has been promised us, in order that we may meet our obligations. It is not conceivable that the Methodist Protestant Church, having gone this far, would consider withdrawing support, and allowing the college to fail.

High Point has been engaged in a campaign to raise the balance of her pledge of One Hundred Thousand Dollars. Five thousand dollars has recently been paid in cash, and an obligation of that amount to the contractor, on account of the dormitories, has been cancelled.

We are anxious to have increased collections. Payments are few and far between. The first of the notes will be due in about one month, and it is hoped that the friends in the communities which have used these notes will pay in their subscriptions to their banks, so the money can be applied against the notes when due.

THE MOTHER OF WASHINGTON.

Something less than two hundred years ago, Augustine Washington married a young woman of wealth named Mary Ball. Four children had been born to him by his first wife, and by this second marriage six others were of whom the oldest was George. When he was but eleven years old his father died, leaving the responsibility of training this large family to the mother. She was a woman of great beauty, remarkable for her hospitality, her good sense, her efficiency in household matters, but especially for the depth and sincerity of her Christian life. She had a habit of reading aloud daily to her children from one of her favorite books, "Contemplations, Moral and Divine, by Sir Matthew Hale, Knight, late Chief Justice of the King's Bench." The following sentences are from this book:

"Whatever you do, be very careful to retain in your heart a habit of religion, that may be always about you, and keep your heart and life always as in His presence, and tending toward Him."

"Be obstinately constant to your devotion at certain set times."

"Sincerity, uprightness, intergrity, and honesty are certainly true and real wisdom."

"But on the other side, an humble man leans not to his own understanding; he is sensible of the deficiency of his own power and wisdom, and trusts not in it; he is also sensible of the all-sufficient power, wisdom and goodness of Almighty God, and commits himself to Him for counsel, guidance, direction, and strength. It is natural for any man or thing that is sensible of his own deficiency to seek out after that which may be a support and strength to him, and as Almighty God is essentially good and perfect, so He is (if I may use the expression) most naturally communicative of it to any that seek unto Him for it in humility and sincerity."

South Davidson.—Sunday was a good day for us. It was the pastor's privilege to be in Sunday school and preach at West Lexington church at 11 o'clock. We had 135 present for Sunday school and a good congregation for the preaching service. The people received the word gladly and always listen attentively.

Work on our Sunday school rooms is progressing nicely. We have the frame up and a part of the weather-boarding up and are hoping to be occupying them within a few weeks. The necessary funds are already in hand and nothing will hinder the work.

We were glad to have a group of students from our High Point college, accompanied by Miss Mary Young, Dean of Women, and Prof. and Mrs. J. D. Hardy, with us at Mt. Carmel for the afternoon service. The following students were present and rendered a good program occupying the preaching hour: Misses Spencer Cutchin, Effie Keck, Lelia Wagner, Ruby Isley, Blanch Ingram, and Miss Butler; Mr. J. Elwood Carroll, Glen Madison, Jabus Braxton, and Mr. Angel.

Each of these young people spoke in the interest of the Christian Endeavor work, bringing to us messages of inspiration which each one present enjoyed. After completing the organization of the Christian Endeavor Society which was in charge of Mr. Carroll. Prof. Hardy spoke very briefly in the interest of C. E. work and the opportunity that a society had in the Mt. Carmel church. We were fortunate in having these young people with us and hope they will come again soon.

The evening service at West Lexington church was given over to the interest of Christian Endeavor and we enjoyed having in this service Mr. J. Elwood Carroll, Misses Spencer Cutchin, Ethel Keck and Lelia Wagner. Miss Cutchin spoke, telling what Christian Endeavor has meant to her as an individual. She told us how C. E. work has helped her in her work and in many ways in which she has been benefited since becoming an Endeavorer. Miss Wagner spoke of how Christian Endeavor helps the young people and Miss Keck brought to us a message telling how the C. E. work helps the church as a whole. Mr. Carroll was the concluding speaker and in a very forceful way brought us a message pointing out the opportunities of a C. E. society and how it will help the church in making progress for the Kingdom. These young people are real C. E. workers and real Christian workers. We were glad to have them with us in the two services and invite them back any time they can and will come.

It is the opinion of this pastor that if the pastors that have no C. E. societies or young people's societies of any kind in their churches will invite a group of our college students to visit your church and let them render a program, it will be a means of bringing into our church and Sunday school more life and greater desire to work for the Master. Not only to those mentioned above but you will invite a group of the students from our college it will stir your people to action as they have not been stirred before. So many of our people have little or no idea about the fine group of young people and the work they are doing is why they are loyal to rally to the support of the college. The young people of your church and community will be more anxious to visit our college and be there when they are ready to enter college. Our pastors will bring a group of the present student body into their churches and give their people some idea of what is being done there, of the fine group of teachers and the knowledge of their excellent training which they are giving to those who go to our college.

To the young people of the Methodist Protestant Church and any one who may read this article: before you decide where you will go to college, enquire about High Point; visit the college, attend some classes and then I am sure you will have a desire to study there under the well-equipped faculty and with the fine group of Christian young people that make up the student body.

M. Ivey Crutchfield, Pas.

Thanks to Sandy Ridge Church.

The pastor of Kernersville charge last year had to report a considerable deficit on pastor's salary. This deficit was at Mt. Pisgah Grove and Sandy Ridge. We are glad to report that Sandy Ridge has paid the deficit for that church since Conference. We feel that such faithfulness and loyalty deserves special mention, and we desire to thank the good people who made this possible. E. W. Suits.

TIMELY READINGS.

When you have the blues, read Ps. 24.
When you worry, read Matt. 6:19-34.
When you are discouraged, read Isa. 40.
When God seems far away, read Ps. 139.
When you are lonely or fearful, read Ps. 23.
For Jesus' idea of a Christian, read Matt. 5.
When you forget your blessings, read Ps. 103.
When doubts come upon you, try John 7:17.
When your faith needs stirring, read Heb. 11.
When you grow bitter or critical, read 1 Cor. 13.
For James' idea of religion, read James 1:19-27.
When you feel down and out, read Rom. 8: 3-39.
For Paul's secret of happiness, read Col. 3: 12-17.
When you want courage for your task, read Josh. 1.
When the world seems bigger than God, read Ps. 90.
For Paul's idea of Christianity, read 11 Cor. 5:15-11.
When you want rest and peace, read Matt. 11: 25-30.
When you leave home for labor or travel, read Ps. 121.
When you want Christian assurance, read Rom. 8.1-30.
For a great invitation, a great opportunity, read Isa. 55

JOY.

Joy is the very essence of the Christian faith. It is the bud of hope bursting into full flower. To say that a Christian is somber and melancholy, as Thomas once was, is to say that he has lost his faith, and that the rainbow of hope has ceased to mirror itself on the clouds that have cast their shadows over him. What is needed in our preaching, what is needed in our daily walk and conversation, is the joy that triumphs over all life's ills—the joy "which no man taketh from us"—the joy of His Resurrection.—Selected.

HUNG ON AND PRAYED.

By A. F. Holt.

The storm at Galveston, Texas, Sept. 8, 1900, was the greatest calamity that had ever befallen that city or that state. It was said that in round numbers ten thousand homes had been destroyed and ten thousand lives lost in that storm. So soon as Dr. R. C. Buckner, the "Great Heart," heard of that calamity, he took the first train from Dallas to Galveston, and was on the first boat that land. He went at once to the Mayor of the city and proposed to take every child who had been rendered parentless and homeless by that flood to the great Buckner Orphans' reached the desolated island from the main Home of which he was the founder and manager. He secured over a hundred and took them at once to the Home.

While seated on the train beside one of the rescued lads, he asked that boy to tell him the story of his escape. The following is the story:

"My father and mother and three children of us lived in a two-story house in Galveston at that time. When the storm came my father hoped that our house, being built high and strong, would not be washed away. There was, too, a stack chimney which father thought would anchor the house. But the flood came up and drove the family to the second story. There we huddled close to the fireplace, my father giving us warning to keep away from the windows. We had just eaten a hasty supper when I felt the house going over and I rushed for a window and leaped out, the house going over the other way. I never saw father or mother or sister or baby brother again. When I plunged into the water my head struck some object which I found to be the roof of a floating house, and I grasped it and climbed upon it. The storm roared fearfully, and the cries of drowning and dying people all around me frightened me fearfully."

"How long were you on that roof?" said Dr. Buckner.

"All night," replied the boy.

"How did you manage to stay on that house-top so long?"

"I do not know, I just hung on and prayed," said the boy.

"Where did you learn to pray?" said Dr. Buckner.

"I learned at the Sunday school of the Second Baptist Church, which I attended."

"Who was the pastor of that church?" said Dr. Buckner.

"Brother Lane," said the lad.

It may be recalled that Brother and Sister Lane were disdovered after the storm, leashed to a mesquite tree away down on the island, being bound together by a belt, and each holding in arms a child; all had been drowned. But all that horrible night, that lad, having been taught in that Sunday school, "just hung on and prayed."—Selected.

AS UNTO HIM.

By Charles Arthur Vandermeulen.

("Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25:40.)

If my poor house today could hold as Guest
The glorious Christ of Galilee,
How richly should my humble home be blest,
How Highly Honored I should be!
But would I welcome in that way I should
The Wonder-Man of Galilee?
Ah, I'd do just everything I could
To entertain such Royalty.
I'd give him welcome due a Saviour-King
So famed beyond mere Galilee;
To him my best of gifts I'd gladly bring—
For man had ne'er a Friend like he!
But when some honest beggars at my door
In name of him of Galilee
Some simple gift or aid of me implore,
Oh do I hear and heed their plea?
And when a friend meets trouble or defeat,
As friend of him of Galilee
Seek I with helpful hands and eager feet
My friend's good friend-in-need to be?
"For inasmuch as you, my friends, have done,"
Thus spoke the Man of Galilee,
"This deed of Kindness even unto one
The least, you've done it unto me!"

—Sel.

LOVE.

By John Milton Samples.

Love is the greatest thing in the world. It is mightier than the theories of kings, and holds universal sway over the hearts of men. It is eternally sacred and divine, and is the choicest bouquet in the beautiful garden of God. It is the law, both in heaven and earth. It can know no evil. It is wholly unselfish, long-suffering, and unceasingly kind.

Love is the universal language. It speaks in the silence of the calm and in the thunder's roar. It sighs in the breeze and whispers in the sighing of trees and the gentle murmur of rippling waters. It is heard in whirr of wings and the melodious notes of singing birds. It lulls the infant to sleep on a mother's bosom, and whispers consolation to the heart.

Love is the ruling passion of God and is seen everywhere in the handiwork of the Creator. It beams in the sunlight, from the portals of stars, and in the soft mellow radiance of the moonlight. It is the breath and color of the rose, the glow of the maiden's cheek, and in the delicate hues of the rising and setting sun. It looks happily out of the far-seeing eyes of innocent children and the calm serene countenances of the pure-hearted. It robes the mountains in its purple richness and crowns its proud crest with a diadem of eternal snow. It draws down the darkening storm clouds and paints their ebon linings with silver and gold. It calms the tempest and whispers peace to the sad-hearted. It comforts the dying soldier on the field of conflict, and gives to the departing soul the hope of heaven. It kisses away the tears from burning cheeks, and heals the wounds of cruel and thoughtless words. It cheers the heavy-hearted and scatters sunshine along life's pilgrim pathway. It plucks away the thorns and plants sweet flowers beside the way. It smooths the pain-racked pillow of the silk and suffering and invests the long, lonely hours with roseate visions of hope.

Love is not lacking in faith. It is implicitly trustful and wholly unafraid. It harbors no doubt, nor imagines evil. Love understands and sympathizes in the changing circumstances of life. It is patient, long suffering and kind. It may be wounded but cannot die. It hopes and endures when all else has changed and passed away. It is eternal and immortal. It is always the same.—Selected

LEAVES AND LIVES.

By C. E. F.

Life, like the year, has its cycle of seasons. Childhood and youth make its spring. Maturity is its summer. Middle life is its autumn. Old age is its winter. Growth, endeavor, fruition, and departure—each has its place in the story of life. Yet all are beautiful, and a leaf is most beautiful just before its passing. Nor is winter any tragedy, for there is always another spring.

We think a faded leaf pitiful because it is a thing of memories. For it every voice speaks of the past. Yet it has lived and served its purpose. The very fact that it has done its work is beautiful. Its every scar is a testimony of duty done, a mark of battle, a sigh of achievement. It is like Jacob who halted upon his thigh. Paul who bore the branded marks of the Lord, or Jesus whose hands and brow were scarred with the testimony of love.

How lovely are the drifted leaves of autumn! How gentle they are, and how pensive! They are the symbols of the season of mists and mellow fruitfulness. Among them is a good place to think, to breathe the spirit of the Divine in nature, to look upon a woodland picture of the story of life and death—for it is the same story. Life and death are so intermingled that each is necessary to the other.

While some leaves lie drifted on the ground, some of them having fallen in early spring, and others but lately, still others remain late upon the trees, bearing the marks of red and gold the frost brings—for even the frost beautifies—and waiting for the gust of wind that is finally to bring them down.

The transitoriness of things should be remembered often enough and seriously enough to keep us humble. We do much boasting about the power of the human mind and the achievement of the human hand. But let us remember that with all our pride we are nothing but fading leaves.—Selected.

A CLEVER LETTER.

I find it in a recent issue of the Philadelphia Presbyterian. It seems the Outlook had offered a prize for the best brief letter on "What the Church is to Me." The prize was won by

a sixteen-year-old girl, and I can well believe that she deserved it. She says: "I am a high school girl, just sixteen, and my candid opinion is: the Church is queer. The queerest thing about it is, it is trying so hard to amuse us! It is like my grandmother trying to play basketball. We young people do not want the Church to find amusement for us; we can find plenty of that for ourselves. When I was a very small child, I thought our Church was the place to learn to be good—they taught me that in Sabbath School. Now all we do is to belong to a big class, work to make it the biggest and its contributions the biggest, go to conventions, where we eat, sight-see, go to committee meeting, and vote. Of course our bunch have a wonderful time, but we could have that anywhere." This is the first paragraph. It is all exceedingly spicy and interesting, but is rather too long to quote. She winds up by saying: "The Church is like 'The Blue Boy,' hanging in my room—ornamental but not useful. A room-full of paintings without mother and dad would be nothing. I think it is God that I need. I learned that when I got up at 4:00 A. M., and watched the sun rise and heard a meadow lark. I wish the church would come down out of the picture, help me to live right, so I could say to 'Bill'—my best friend: 'You cannot afford to miss going with me to church.'" (

It has long been borne in on me that the Church is going decidedly too far in the matter of amusements. It is trying to sugar-coat religion with amusements so as to make it palatable to the young people. It is to be feared that many of them get the sugar-coating without swallowing much of religion. The amount of reverence is dying out. Young people enjoy their meetings in proportion to the amount of fun they have. He is the most popular speaker for these meetings who has the best of stock of anecdotes and the greatest skill in telling them.

Many years ago an English preacher by the name of Archibald G. Brown wrote a tract with the title, "The Devil's Mission of Amusement." In his day and time he thought his Satanic majesty was getting in some telling work by inducing the Church to bait with amusements. Here is the way he puts it: "The devil has seldom done a cleverer thing than hinting to the Church of Christ that part of her mission is to provide entertainment for the people, with a view to winning them into her ranks. The human nature that lies in every heart has risen to the bait. Here now is an opportunity of gratifying the flesh and yet retaining a comfortable conscience. We can now please ourselves in order to do good to others. The rough old cross can be exchanged for a 'costume,' and the exchange can be made with the benevolent purpose of elevating the people."

Despite Dr. Brown's earnest protest the idea has persisted, and it is finding manifold expression in our day. It is quite a common thing to hear sober-minded Christians say that the Church should provide entertainment for her young people. Many sobersided Christians spend much time in devising ways for the Church to provide entertainment not only for the young but for all classes of people.

Be it said with emphasis that I [illegible] objection to entertainments. They are [illegible] things, provided they are good. But with [illegible] emphasis I would say that it is not the business of the Church to provide entertainment. It has received no such commission from Christ or the Apostles. The sixteen-year-old girl had it about right—the business of the Church is to make people good, and to make them good by acquainting them with the Lord and His will.

There are several reasons why the Church should be chary about catering to the desire for amusement:

1. It does not need to. As the clever girl of sixteen says: "We can find plenty of that for ourselves."

2. The Church is not an expert in this line. It cannot compete successfully with those who make a business of providing amusement. "It is like my grandmother trying to play basketball."

3. If meant to take the place of objectionable entertainments it fails of its object. It does not even check the ceaseless current to the movies.

4. Above all, it tends to cloud the one great supreme mission of the Church. The young people should be made to understand that the one mission of the Church is to bring them into fellowship with God through Jesus Christ and to help them to "live soberly, righteously and godly in this present evil world."—Selected.

WHAT THE KING HAS.

By Ethel Romig Fuller.

What the King has
So have I:
Rose-gold of dawn,
Bejeweled sky,
A wealth of days
Slipping by.
What the King has
So have I:
Hopes deferred,
Ambitions high,
Hungerings
To satisfy.
What the King has
So have I:
A crown of love
Naught can buy,
One life to live—
Once to die.

THE WISHING GIRL.

She wished she were a princess—
Or, better still, a queen;
She wished to see strange countries
That she had never seen.
She saw the wealthy ladies
And wished to take their place;
She wished for their fine jewels,
Their satins and their lace.
She wished that all her duties
Were changed to play and fun,
Or that, by merely wishing
Her duties could be done.
But strange, with all her wishing
She never wished to be
The helpful and unselfish child
That others wished to see.

THE STORY OF A BIBLE

The following story is told by Rev. Paul [illegible] of the American Bible Society, who was recently in Chile on [illegible]:

"A little while before I reached Chile, where I visited many of the [illegible] circuits, I had the pleasure of the [illegible] with the [illegible] in them: A [illegible] took a trip to the south of the country. [illegible] women who [illegible] and [illegible] for that [illegible] and [illegible] and [illegible] and [illegible] on board to pass away the time. After a little while, a [illegible] and [illegible] and [illegible] and [illegible] the Bible be [illegible] the Book [illegible] hands and there [illegible] the [illegible] Book and [illegible] the water. He took it [illegible] and, excited by curiosity, began to read it. He read all his family around the [illegible] and [illegible] strange magic [illegible] them and [illegible] interested [illegible] the previous Book. The [illegible] groom, and after [illegible] Bible and [illegible] examined Bible classes [illegible] Sunday [illegible] and now, in that [illegible] beautiful building [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] this truly remarkable [illegible].—Selected.

HEARTS TRUE.

If there be one who is one
Give me a word, help him on;
If a blind road should be,
Let me guide him to victory.
Let my prayer come true
With the work I do would be;
Clothe with Thy strength infant,
Let me be the thing I want:
Let me find in the conflict
Power that my way is then joy:
[illegible]
[illegible]
[illegible]
See [illegible]

—What is known as the Detroit Bible Institute is [illegible] to [illegible] Bible [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

FROM PASTORS AND PEOPLE.

Rockingham, Chase City and Melton's Grove.—Our preaching appointments are at Rockingham the first, Chase City the second, and Melton's Grove the fourth Sunday in each month. In addition to our regular preaching appointments we are holding other services in the interest of Bible study. At Rockingham we are holding these services on the third and fourth Sunday nights, at Chase City beginning on Monday after Christmas we held these services for one week, taking up one chapter each day. At the close of this week forty pledged to read the New Testament through this winter. We are continuing these services, in the afternoon of our regular preaching days at Chase City. We are expecting to hold some of these services in the interest of Bible study at Melton's Grove soon. If we can only get the people to read and study their Bibles we need not be afraid of the results.

The Sunday Schools.

The Sunday schools at Rockingham and Chase City are doing good work. The school at Melton's Grove is not doing anything at present, though we are hoping to get this school going again soon.

New Members.

So far this year we have only received three new members, these all at Rockingham, Mr. and Mrs. R. F. Gardner and Mr. Carnell. Brother Gardner is chairman of our Rockingham board of stewards and is doing splendid work. We are asking the good Lord for fifty new members at Rockingham, fifty at Chase City and 25 at Melton's Grove this year. Will you join us in this prayer?

Our Church Debt.

This year found us with a debt on our Rockingham church amounting to about $400 and our Chase City church with one amounting to $200, though $70 of this has been paid since the first of the year, and this debt is now $130.

We are praying and working to raise the full amounts that both these debts may soon be paid and these two church buildings dedicated to the Lord.

On Sunday, February 7, we held special prayer meeting, that the Lord may help and lead us in this work of raising this debt.

Our plans are to raise the Rockingham debt by the last of March and the Chase City by the last of June.

Remember us in your prayers.

James H. Trolinger, Pastor.

Rockingham, February 23, 1926.

First Church, Burlington, Items.—There has been no report from Burlington for some weeks, and so many things of interest and importance are happening that we feel our friends in other places may be interested in reading of them.

First we would mention the fact that all services of our church are being well attended and the interest in the work is good in all departments. Sunday school attendance averages around 350 all the time, occasionally going to 400.

The pastor, Rev. S. W. Taylor, has been preaching at the morning services on Sunday in his usual forceful earnest way, recently, but for the night services we have been having visitors with us. On the first Sunday night in this month Rev. G. W. Holmes, well known was a former president of the Annual Conference and ex-pastor of some of our best charges, preached a most excellent sermon, using as his subjet, "God's Growing Fields." He was greeted by a capacity house, and his discourse was greatly enjoyed.

On the second Sunday evening, Rev. B. M. Williams, pastor of Orange circuit, was the speaker and delivered a good sermon on the subject, "A Christian Home." Despite the inclement weather the church was almost filled at this service.

Last night, the service was the Thank-Offering Service of the Woman's Foreign Missionary Society and they presented the pageant, "Converting Aunt Jane," which was greatly enjoyed by the audience which filled the church auditorium and Baraca room. The offering was about $32, and goes to the budget of the society.

For next Sunday night, the men of the church have secured Mr. Earl S. Rogers, of the Ham-Ramsey evangelistic party, which is conducting a meeting in Danville. Mr. Rogers was much liked by the people of Burlington during the party's campaign here last spring, and we expect another large audience at that time.

On the first Sunday night in March, we will have with us a former pastor, Rev. George L. Curry, and arrangements are being made for other speakers during March and April at the evening services.

Last month a social for the adult young people of the church was held in the hut, and was so much enjoyed that another was planned and had on last Tuesday night, February 16, and still another is scheduled for next month. These socials bring the young people of the church together in a social way and give them the opportunity of having a good time under the supervision of the pastor and other older people. They are opened and closed with song and prayer, and nothing not in keeping with the place and event is permitted.

The monthly business meeting of the church was held on last Wednesday evening following the prayer service, and was very well attended. One item of special interest perhaps was the report of the treasurer of the church in regard to the every-member canvass for pledges to cover the church budget. This report revealed that we have 598 members in the city and 84 out of town. Of the 598 in town 489 have made a pledge to the budget This is 82 per cent of the total. The total amount pledged is $4,510.96, an average pledge of $9.22 per member, or about 18 cents per week. Last year the total amount pledged to the budget was about $2,800, although the church paid all claims. This is accounted for by the fact that many of those who did not make pledges for one reason or another, later made payments. The report for this year reveals that the stewards have made a more thorough canvass than formerly. We also used the "Honor System" on one Sunday afternoon in October, and at that time about 20 members came to the church and made heir pledges. The plan worked so well that it will doubtless be used again next year.

Yesterday morning the pastor used as his subject, "Our Church—Its Origin and Progress." He told us many things of interest and traced the origin of the church from its inception, along with the history of the mother church, and told us of the withdrawal of the fahers of our church from the mother church, and te organization of the Methodist Protestant Church.. Lack of time prevented his touching on the progress of the church, but he has promised that he will later tell us more of this, and we are hoping that he will touch not only on the progress of the church, but will also tell us of the various church organizations, our literature, our laws, and other things of interest. We have recently received about 150 mmbers into our fellowship on profssion of faith, and there must be many of them who do not know much of the church's history, its institutions, missionary activities, etc., and those of us who are older in the work will be helped greatly by hearing it.

Since January 1 we have been publishing a weekly bulletin, in which is carried each week the program for the day, the announcements for the following week, and other information of interest to the church.. The membership seems to appreciate the bulletin.

Lack of time prevents our giving more items from Burlington now, but perhaps we may tell you more later, and will try to make it shorter next time. C. T.

Asheville.—The Asheville church feels keenly he passing of Mrs. Harriet Swain of Weaverville Wednesday, February 17. She and her daughter, Miss Estelle, were visiting in the home of her son, J. E. Swain, in Asheville. Mrs. Swain was stricken ill, and after about two weeks of intense suffering, she was released. Funeral services were held at the residence of her son February 18, conducted by her pastor, Rev. J. D. Cranford of Weaverville and Rev. J. S. Williams of Asheville. (Rev. C. W. Bates was out of the city.) Hymns were sung by a trio: Mrs. J. S. Williams, Miss Wenonah Joyner and E. H. Pratt. Miss Virdie McIntyre played the accompaniments. Dr. O. J. Chandler of Central Methodist Church offered prayer. Many friends and relatives were present. The flowers were beautiful. The body was tenderly laid away in the family plot at Democrat on the topmost point of the knoll in the middle of the village. Everyone was gentle and sympathetic. The procession from the road to the top of cemetery made a beautiful picture. Mrs. Swain has meant much to our church in Western North Carolina. Her husband, who passed away more than 40 years ago, was a pioneer minister in this section. She loved the church and was always interested in every department.. She prayed constantly for its success. Her home was a home for the ministers always.. Her three living children are W. A. Swain and J. E. Swain of Asheville, and Miss Estelle Swain.

Saturday afternoon, February 20, many of our membership attended the funeral services

r Brother W. C. Pickens, father of Mrs. W. Bates. The church was filled with sym-athizing friends. Two old-fashioned hymns ere sung: "When I can Read My Title lear" and "God's Children Are Gathering ome." These hymns were favorites of rother Pickens. The casket was covered th beautiful flowers from loving friends. ie services for Brother Pickens were con-ucted by his pastor, Rev. J. D. Cranford, sisted by Brothers Dendy and Brown of eaverville and J. S. Williams of Asheville. rs. Bates and her mother and brother have e profound sympathy of our church

Mrs. Robert Greenwood is steadily recov-ing from an illness that has kept her in-ors several months. Mrs. G. P. Younginer also confined at home with illness. Mrs. M. Joyner is spending the winter in Flor-a nursing Mrs. M. D. Council, another of r members who has been ill more than a ar.

Pastor Bates never fails to give his hearers most helpful sermon. We are counting uch on our newly organized Church Club.

Reporter.

Concord.—The attendance at Sunday school r the last two Sundays has been good. Last nday the number present was 252 and the llection amounted to $35. This Sunday the tendance was 225 and the collection was 4.09. The attendance at the church servic-was unusually good. The subject for last nday morning was "The Church Which Is is Body." It was a very helpful sermon d was enjoyed by the entire congregation. ie subject for this Sunday was, "A Mov-g Providence;" this was also well received. Before the sermon the officials of the church ported that they had agreed on a building ogram, which was unanimously accepted. ie plan calls for a new auditorium with nday school rooms. This is to be built to near the old church building.

Also, before the church service the treas-er was instructed to send $50 to the High oint College, which is the assessed amount r our church on the running expenses of e College.

On the first Sunday of February the Senior ristian Endeavor Society observed the an-versary of Christian Endeavor by render-g a program at the regular evening church our. At that time an offering was taken for r. Francis E. Clark's Recognition Fund.

The Christian Endeavor held its regular onthly business meeting and social with the riter at the Teacherage of Rocky River hool. About 25 members were present. It as decided to hold the next meeting at the me of Miss Maggie Mann on Kerr street.

Since the last report three deaths have oc-rred in the membership of the church. Mrs. . H. Steele's death occurred in the early rt of January. She was one of the oldest d most loved women of our church. The fu-ral service was held at the home of the de-ased, conducted by the pastor, and inter-nt was made at Oakwood cemetery.

Mr. John Clark, also a very active member the church, died on January 24, at his home on Depot street. The funeral was held at the church on Monday afternoon. Interment was made at Smith's Chapel cemetery. The pastor was assisted by Rev. M. L. Kester and Rev. P. E. Lindley of High Point.

Mrs. Mary Long, wife of Mr. Charlie Long, died at her home on Allison street, Monday, February 8. Funeral was conducted at the home by the pastor. Mrs. Long was a member of the Young People's Class in the Sunday school, and took a great interest in the class. She was also a very active church member.

Bernice Nash, Reporter.

Pine Bluff, Midland Charge.—Our pastor, Rev. J. W. Hulin, preached a most excellent sermon at the morning hour. He used as his text Dan. 6:10, "Now, when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

In this discourse the brother showed how every one would meet with trials and besetments along the road of life. He also showed how helpless we are, unaided by God, to overcome those hard trials and difficulties, and how blessed it is to meet and overcome them with God as our director. In conclusion the importance of prayer was stressed, which showed very clearly that it was absolutely necessary for every one to commune with the Father.

The Senior Christian Endeavor Society will give a pageant, "The Royal Way," at the church March 7, beginning at eight o'clock P. M. This promises to be instructive in a religious way. The pastor will be with us and have some important part in the program. The offering will be used for world-wide missions.

Reporter.

Concord, Saxapahaw Circuit.—We have not been heard from in some time. not because we have been idle—just almost too busy to report. Last first Sunday our pastor, Rev. H L. Isley, filled his regular appointment at Concord. A large crowd was present and inspired by the sermon. Our Sunday school is progressing and seems to be growing every Sunday. There will be preaching at Concord every third Sunday afternoon throughout the year by the pastor. With best wishes to the Herald.

Reporter.

Charlotte, First Church.—The pastor and wife acknowledge the pounding on last Thursday evening, February 18, just prior to the second quarterly conference. Many came and left evidences of their intended desire of pounding the inmates of the parsonage. The gifts were both useful and acceptable and we wish to express our deep gratitude for them. So far the people of this church have been successful in entirely surprising us in their pounding expeditions.

Quite a number of our people have been sick, and several are sick now. We are hoping that all will soon be well again.

We shall leave any other news to be reported by the church reporter.

H. Freo Surratt.

Tabernacle Charge.—Considering the unfavorable weather and the fact that so many are sick, we think our work is moving along nicely. The attendance at preaching services has been real good through the winter months. I do not believe I have ever served a charge where the attendance held up better through the winter. And now that the weather is getting better we are looking for more people at all of the services.

Since our last report we have been kindly remembered by some of the good people of Julian. They pounded us with canned fruit, dried fruit, jelly, pickles, and a fine ham. We appreciate these tokens of kindness more than we can express in words. Edw. Suits.

Halifax.—Yesterday was a very good day with us; we had a very good congregation at Harmony church for the morning service, and a very good congregation at Eden for the afternoon service. The congregations and interest on the work are very good for the winter months.

We were very sorry to see Mrs. Edwards, our faithful reporter and steward at Hollister, leave us. She has moved to Franklin, Virginia.

The people at Hollister keep moving away, and it makes it rather difficult to those who are left, but we are determined to go forward with work of the church here, hoping that others will come in to take their places.

There isn't any kind of work going on at Hollister now, it is comparatively a dead place.

We want to thank the followng persons for the nice things they have sent us since we last wrote to the paper: Mr. and Mrs. N. M. Harrison, Mrs. E. C. Harrell, Mr. and Mrs. Willis Hull, Mrs. Thomas, Frank Thomas, Mr. and Mrs. Frank Avent, Mrs. C. S. Smith, Edgar Whitley, Mrs. W. R. Neville, Mrs. M. J. Hunter and Mrs. Street.

With best wishes to the Herald.

C. L. Spencer, Pastor.

Ai, Kernersville Charge.—Pastor Love filled his appointment yesterday at 11 A. M.; he always brings a helpful message. Yesterday was a beautiful day and many were out to hear Bro. Love's wonderful sermon. During that hour all gave him prayerful attention.

Preparations are being made to build some more to our church in order that our Sunday school classes may have more room. We are glad to say our Sunday school is improving nicely and hope the attendance will be larger by spring. We were very glad indeed to have with us yesterday morning Mr. Broom of the High Point College. Pastor Love and Mr. Broom took dinner at the home of Mr. Frank Stafford.

Mrs. R. S. Peebles and sons, Zeno and Paul, spent last week end with their Aunt Jane Page near the Battle Ground. She is seriously ill at the home of her daughter, Mrs. John Nichols. We all hope for Mrs. Page a speedy recovery. Reporter.

—Sickness has robbed us of our linotype operator two days this week. If you do not see your report, you will understand that it could not be got in type in time.

Methodist, Pastor. Charge.—It was our privilege Sunday again to hear Brother Morgan preach the second of his sermon with the [illegible] that added his hearers' listen to and with [illegible] given. I think the entire congregation enjoyed the services to the fullest extent. [illegible] sermon comes on service [illegible].

The Sunday school is [illegible] good for the time of year with so many go into winter quarters.

The attendance is small but the interest [illegible] Charge is our faithful Superintendent and I hope all the Herald readers will find Brother [illegible] prayers and [illegible] to heaven [illegible] this way. I trust [illegible] to take their place as before again. We [illegible] what we get [illegible] there.

We were very glad to have [illegible] visitors from other churches with us Sunday.

Mr. and Mrs. [illegible] have moved into their new residence.

Born to Mr. and Mrs. [illegible], February 9, a fine daughter. Mr. [illegible] is our faithful secretary.

We are glad to say that Mr. John Mitchum is better. Miss [illegible] one of our faithful ones at Sunday school.

With best wishes to the Herald and its readers. Pearl Barnes, Reporter.

Saxapahaw Charge.—[illegible] the inclement weather [illegible] we have been [illegible] at all [illegible] this [illegible] We [illegible] hear the [illegible] Sunday [illegible] Christian life. [illegible] two months [illegible] Sunday [illegible] and [illegible] Sunday [illegible] Orange [illegible] We are [illegible] to [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] pastor [illegible].

The [illegible] and [illegible] are planning [illegible] Sunday [illegible] Sunday [illegible] [illegible] [illegible] at this place.

Mrs. E. [illegible] and Mrs. L. S. Curl met with a bad accident [illegible] car in which they were riding overturned breaking [illegible] and [illegible] Brother Noah Thompson and Mrs. [illegible] Burnett have been in bed [illegible] Christmas. We miss them from church because their seats are empty.

Mr. E. [illegible] has purchased the Stockard farm, near Saxapahaw, and is erecting a modern bungalow. We are glad that he and his family have decided to locate permanently [illegible].

In response to Brother Little's request, we [illegible] Herald readers [illegible] with [illegible] books for High Point College Library.

Mr. and Mrs. B. S. Curl have the thanks of the pastor for a large shoulder of meat.

H. L. Isley.

Gibsonville.—Time has been of premium importance to us since conference, so we have not made a report thus far. Things have been moving on, however. The Hut has been ceiled. Church lawn has been worked up and grassed and we are now getting ready to paint the church. The parsonage movement has been delayed but we hope to revive that and have it finished soon after Easter.

All departments of the work continue lively and functioning. Sunday school, with an enrollment of about 350, has an attendance for the quarter of around two hundred. We have a Children's Missionary Society that has recently earned $10.60 selling candy, and now these boys have set themselves the task of securing a steel interchangeable letter bulletin board for the church lawn. To do this they have undertaken to raise fifty feet of dimes. The W. H. M. S. has recently sent sent in an offering on G. C. B.

The third Sunday in February is "Annual Conference Day" with this church, with a goal of 50 percent of the A. C. B. and all of the college assessment.

The attendance upon the preaching services has been good all during the quarter, but in looking about we found that others might also find room to worship with us, so that having secured [illegible] we worked out a series of "Revival Services" to be held Sunday evening [illegible] February and March. Sunday night, January 24th, we held what we called "Automobile Night." Had a female chorus to lead the [illegible] Miss Fisher, head of the voice department of Elon College, sang a solo. We also had an illuminated cross. This drew a capacity audience which filled the church and [illegible] by actual count 276 persons. Sunday night, January 31st, we put on another such night, calling it "Family Night." Had a male chorus for this service, and it also drew a full house. We are to continue these special services indefinitely.

Fountain Place Church.—We are just about to get settled down to keeping house in this new church. All is going well. The Sunday school is doing the best work in its history. The services are all well attended.

The W. H. M. S. of this church, which is a new society, has recently sent a nice offering in on G. C. B. We also have a Children's Missionary Society in this church that is doing good work. This church is also putting on a special series of services after the fashion of those at Gibsonville. The first of them will be held February 7, 7:30 P. M., and is known as "School Teachers' Night." The Burlington City School Teachers have all been invited and a special musical program and sermon is provided for the occasion. The Graham Quartette will also sing.

This church will observe "Annual Conference Day" the fourth Sunday in February. The college assessment will be paid at that time. The Annual Conference Budget is paid in full.

First, Last.

In both of the churches very fine programs were rendered at Christmas time, and a treat was given by each of the churches to the Sunday school. An old fashioned Christmas tree with a visit from Santa Claus was a feature of the children's night Christmas eve at Gibsonville.

It would be a most unwise thing for a preacher to write to the paper and not mention a pounding, would it not? So I do not want to establish a precedent and will therefore make reference to one that for duration outlasts any I ever knew. Soon after conference they began by some one or other bringing something to the parsonage almost every day and finally when Christmas came around I got the surprise of my life to get a barrel-full of groceries and some $40.00 in cash off the Gibsonville tree. Also at Fountain Place we got groceries but no barrel, perhaps they had burned theirs for wood. But Christmas set no boundary for their giving to the preacher, they kept it up every few days at both of the churches. Only today it appeared that we had enough, so when I sat down to write, the very first interruption was Brother Isley from the country with a ham that must weigh no less than eighteen to twenty pounds. Well, "every position has its advantages."

Cordially, G. H. Hendry.

Mrs. Emma Bowman.

Words fail us when we try to express our grief at the passing of our friend and co-worker, Mrs. Emma Bowman, wife of Brother W. P. Bowman, one of the charter members of our little church at Midway, Guilford circuit. We can't see how we will get along without her help. She was always present if possible not only present but ready to help in any way she could to carry on the Master's work. Oh, how we will miss her and how Brother Bowman and her dear ones in the house miss her pleasant face. Not only does the church and home miss her, but her neighbors mourn the loss of a true friend. We know our Heavenly Father makes no mistakes, but why He called her home just when we needed her so badly we can't understand. To say she is missed is putting it very light, but God knows best and I believe some time just beyond we will understand. We will ever cherish her memory and feel her Christ-like life will inspire us to be more ready to do the Master's bidding. While we can't see her face present with us we will expect to see her life exemplified in the lives of hr children she taught to love and adore her Heavenly Father. Then we can say, Sister Bowman is not dead but just crossed over and left the work for us to do that she so faithfully began. While we write these few lines we stop to wipe the tears from our eyes at the thought that we must say goodby to this good sister and mother. Yet we feel sure our loss is her gain. She is ever happy and free from the toils and cares of this world. We can't mourn as one having no hope, for we feel sure she is just across the river beckoning us to come. May we all be faithful and meet

er in the home beyond where there will be o farewell tears. W. A. Lamb.
February 21, 1926.

Ida McCulloch.

Ida McCulloch was born November 1, 1872, nd died February 9, 1926, age 53 years, three onths and eight days. She was the daughter f David H. and Margaret Hunter McCulloch. he is survived by her father, two brothers, letcher and Flavius McCulloch, two sisters, Irs. C. L. Tucker and Miss Georgia McCulch.

Miss Ida had been a great sufferer for eight ears, but those who knew her well say she ore her suffering with patience. And not ithstanding her own afflictions she did much cheer others and make their lives happier. he did this in part by writing letters to hers, having among her correspondents peole in several states.

Years ago Miss Ida attended college at drian while Dr. J. F. McCulloch, her uncle, as teaching there. After that she taught hool for a number of years. But for a numer of years she had remained at home with er father and sister. She was devoted to both er father and her sister. A neighbor remarked iat she had lived a most unselfish life.

She professed faith in early life and united ith Tabernacle church where she held her embership until she was called home. Her eighbors and friends and relatives testied to her beautiful Christian character.

The funeral service was conducted at the abernacle church Thursday the 11th at elen o'clock by Rev. L. W. Gerringer, assisted y Dr. J. F. McCulloch, Rev. Ewd. Suits, nd Rev. C. E. Hodgin. Interment was made the Tabernacle cemetery.

Hearts are sad and lonely because of her go-g, and yet our Christian faith enables us to ook beyond the bounds of time and see and now that all is well with her. Mrs. Crosby dams gives us a thought in a few lines of erse that is worthy of our mediation as we ink of our loss.

I watched a ship until it sailed from sight
ver the rounding sea; a gleam of white,
last far-flashed farewell, and like a thought,
lipped out of sight—it vanished and was not.
ut to the helmsman standing at the whee'
road seas still stretched before the shining
keel
isaster? Change? He felt no slightest sigh
or dreamed he of that dark horizen line.
o may it be perchance, as down the tide
ur dear ones vanish; peacefully they glide
'er level seas, nor mark that unknown bound.
Ve call it death—to them 'tis life beyond.''

L. W. Gerringer.

A Tribute of Love.

It is with hearts full of sadness that we, he members of the Woman's Foreign Misionary Society and Ladies' Aid Society of Vest End M. P. Church, Greensboro, N. C., ecord the death of one of our most conserated and faithful members, Mrs. T. C. Bolier.

In her death we have lost a true friend One who was interested in all Christian activities faithful in all interests of her church. Whereas, her death has brought sorrow to her family and her church, therefore be it resolved—

First—that we bow in humble submission to His divine will.

Second—that we extend our deepest sympathy to the bereaved family and commend her to the heavenly Father who does all things well.

Third—that a copy of these resolutions be sent to the bereaved family, a copy be spread upon the minutes of each Society of which she was a member, and a copy be sent to the Missionary Record and to the Methodist Protestant Herald.

Respectfully submitted.

Mrs. M. H. Waynick,
Mrs. W. H. Donkemeyer,
Mrs. F. S. Stockard.

CLOSING ARGUMENT.

My dear "S. R. H.:"

Your valued favor, in the "Herald," of the eleventh inst. was very much appreciated. I am at a loss for words with which to express to you my great joy in receiving this very pleasing communication. Seriously, my dear "S. R.," I laughed till I cried. Is it not really fine that we understand each other so well? and that there is such an affinity existing between us? and too, the harmony of thought. My! my! it's glorious! You cannot imagine how grateful I am to know that we think so much alike and that we see things from the same view-point, and best of all, we understand each other so well, oh! it's great, my dear S. R. "no getting mad," "no insinuations," "no sarcasm," "no irony" "no slang," no any other "tommy rotten" things. No misunderstandings, no anything that would mar the good fellow-feeling that binds us in the bonds of friendship. I thought that this would be the situation when I wrote at the first: but I must say that the pleasant result has very far surpassed my most sanguine expectation. It seems that a brother, a minister—pastor of the Pageland Circuit in S. C.—did not fully understand your first letter. Possibly he took your letter as he probably did mine—for a joke. At any rate it's likely that he failed to understand the full import of what we wrote. Perhaps he got "the letter" but did not succeed in catching the "sperrit" of our communications. I hope he did not become a victim to the result that might be expected to follow by receiving the "letter" only. The thing that puzzles me most is this, the fact that any reasonable minded person could possibly misunderstand your first letter especially after reading mine in connection with yours: I think he must have overlooked the importance of doing this, but alas! so it is. I'm reminded just now, of a hard time I once had in getting a shoe-maker to understand how I wanted him to make a pair of shoes. I told him as plainly as I could speek, and in the most pronounced manner, I could, as to how I wanted the shoes made. The charge I gave him was as follows: "Be sure," said I, "to make one shoe a little larger than the other." He said he would certainly do so. Believe me, when I went to the shop for those shoes im-

[illegible] disappointment and chagrin when I discovered that [illegible] had made one of the shoes a little smaller than the other, so [illegible] to get folk to understand you every time, but I guess we will have to put up with things like this. I notice that [illegible] the only [illegible] this: [illegible] I have [illegible] stopped [illegible] and [illegible] my pencil and [illegible] my dear S. R.—pardon me for [illegible] part of your name. I am doing this to the end that space [illegible] "Herald" may be needed for some brother who wishes to inform the public of the fact that he has just been the happy recipient of a number of such things as three yards and a quarter of [illegible], two pecks of shucks to feed his [illegible], half cord of hot corn, two gallons of stove wood, and one and one half cubic feet of corn in the ear with which to feed his pig, etc., etc. You spoke of saving a proposition for me, good, thank you. Can it and seal the can, and some day we will cut the can, bust a pumpkin, knock an egg in the head, put a keg of nails, roast a box of tacks and stir the whole outlay together and season with your bowl of "pot liker" and have the time of our lives.

I extend to you my very best wishes and kindest regards and wish to conclude by saying that I am yours fully as much as I was the last time I wrote—and then some.

Tobe Shepherd.

I do not ask that men with flattering finger
Should point me out within the crowded mart,
But only that the thought of me may linger
In one glad heart.
I would not rise upon the men below me,
Or pulling at robes of men above;
I would that friends, a few dear friends, may know me,
And knowing, love.

—Thomas A. Edison, "electrical wizard" and the world's most famous inventor, was seventy-nine years old February 11. His home and the big Edison laboratory where he does his work are at West Orange, N. J., but Mr. Edison is spending the winter at Fort Myers, Fla. On his birthday he said: "I feel nowhere near seventy-nine years of age. No, no I couldn't retire." Mr. Edison comes of a long-lived family. His father, grandfather and great-grandfather lived to be 94, 103, and 102, respectively. Seven uncles on his father's side all lived to be over ninety.

As an inventor, Mr. Edison has taken out more than a thousand patents in the United States, and even more abroad. Besides the incandescent light, some of the most wonderful of his inventions are: The phonograph, the mimeograph, the moving picture machine and the nickel-iron storage batteries used in motor cars. He also perfected the telegraph and telephone, and improved the first typewriter so as to make it practicable.

SUNDAY SCHOOL LESSON—MARCH 7.

Jesus Washes His Disciples' Feet.

Lesson Text: John 13:1-15.

Golden Text: Matt. 20:28.

The Central Truth: Jesus, the Son of God, has stooped to such lowly sacrifice and service in order that He might lift the foulest sinners to the most exalted sainthood.

Scriptural Points.

1. "Jesus knew that his hour was come." The hour of betrayal, trial, and crucifixion was near. It was also the hour of parting counsel and loving devotion to His chosen apostles. And it was also the hour of the total eclipse of His Father's face, in which He would have to tread the winepress alone.

2. "He loved them unto the end." The love of Jesus is an everlasting love, as persistent and constant as the sun shining in its strength.

3. Beyond the dark chasm of Gethsemane and the darker mount of Calvary Jesus viewed His exaltation to His Father's right hand, where He would assume Lordship over "things in heaven, and things in earth, and things under the earth."

4. Jesus had three good reasons for washing His disciples' feet. First, their feet needed washing after the day's travel, and there was no one else to do it. The disciples were not sufficiently humble to wash one another's feet. Secondly, Jesus wished to teach the lesson of lowly service as the pathway to the glory world. And thirdly, Jesus would impress the truth that constant cleasing was indispensable in order to maintain purity of heart and purity of life.

5. "What I do thou knowest not now; but thou shalt know hereafter." Peter thought Jesus was sacrificing His dignity and self-respect by washing His disciples' feet; but under the new dispensation he would come to know that there is no soul so fallen, so corrupt, or so damnable but that the Holy Spirit will be glad to wash, to cleanse, and to renew, in Jesus' name.

6. "If I wash thee not, thou hast no part in me." A clean heart, a right spirit, and a holy life are necessary to full discipleship with Jesus. A pure Christ must have a pure following.

7. "And ye are clean, but not all." This is a thrust at Judas who had already bargained with the chief priests to betray Him. It was also a personal appeal for Judas to repent, and forego the damnable transaction. But Judas' heart was hardened by his love of money, and he turned a deaf ear to this entreaty.

8. "Ye call me Master and Lord: and ye say well; for so I am." These are not empty honorary titles. They represent a supreme relationship. This wonderful and far reaching claim of Lordship has been fully established through the centuries of the Christian era. Millions have shared the untold benefaction of this King of kings and Lord of lords.

9. "Ye ought also to wash one another's feet." The formal service of feetwashing cannot be anything out of the way. If the spirit of lowliness attends it the service will do much good. But Jesus would have us to learn that there is no human need so low but that we should stoop down to meet it. "Bear ye one another's burdens and so fulfill the law of Christ."

Practical Points.

1. There are moments in each one's life upon which eternity is hung. They are moments of opportunity, moments of privilege, and moments of destiny. Happy is the man who enters these open doors to sit in heavenly places in Christ Jesus. "Choose ye this day whom ye will serve." Josh. 24:15.

2. Let us magnify the love of Jesus. The sweep of descent from the throne to the manger was the first lap of its measure. Thirty-three years of earthly poverty, living, teaching and serving deepened and broadened this love. In the garden and on the cross it shone with resplendent light. From the mediatorial throne it beams with dazzling and most penetrating brillancy. And throughout eternity it will be the supreme luminary of the glory world. "Who shall separate us from the love of Christ?" Rom. 8:35.

3. A clean life is the outflow of a pure heart. "Blessed are the undefiled in the way, who walk in the law of the Lord." Ps. 119:1.

4. "It is not in man to direct his way." Nothing short of God's wisdom and strength can maintain a sinless life. And this God can do, for there is nothing too hard for the Lord. "Pure religion and undefiled before God and the Father is this. To visit the father and widows in their affliction, and to keep himself unspotted from the world." James 1:27. "Who are kept by the power of God through faith unto salvation ready to be revealed at the last time." 1 Pet. 1:5.

5. The example of Jesus is a most delightful inspiration to worship and devotion and a most powerful incentive to conduct and service. "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:2.

—From the Word of Life.

—In December, 1925, the population of the United States was increased 10,802 as a result of immigration and emigration. The number of foreigners who arrived in this country was 32,305. However, the number of foreigners who returned to their native lands during December was 21,503.

—The government of Mexico is seizing and taking over for its own use all church property in that country, both Protestant and Catholic. Moreover, priests and ministers who are not citizens of Mexico are being arrested for deportation to their native lands. The motto of the Calles government seems to be: Mexico for the Mexicans!

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THE SUPREME PASSION OF DEITY.

To make saints out of sinners is the supreme purpose of the Triune God. All creation and providence are made to contribute to this end. Jesus Christ died and rose again that fallen men and women might be transformed into the image and likeness of God. The church has been commissioned to undertake and consummate this work of redemption.

The body of believers is expected to be the channel through which the blessings of the kingdom may flow. Preaching and prayer are the two keys that will unlock the door of the Kingdom of redeeming grace. And these keys, under the power of the Holy Spirit, will also unlock the doors of rebellious human hearts.

These keys must be operated under the God-given authority of faith. Jesus was asked, "What shall we do, that we might work the works of God?" And He replied, "This is the work of God, that ye believe on him whom he hath sent." It is our part to believe, and God will do the work of salvation.

To the seventy, just returned from a tour of successful ministry, Jesus said, "Notwithstanding in this rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven." Spirituality is more well-pleasing to God than service. It is what we are rather than what we do that concerns Him the most.

"Holiness becometh thine house, O Lord, forever." To make men holy as He is holy is the quenchless passion of the heart of God. And He craves fellowship with such. "And truly our fellowship is with the Father, and with his Son Jesus Christ."

—From the Word of Life.

EXPERIENCES.

Every man who exercises the power of God must have a devotional training. This is only another name for the old word "experience." A conscious effort to make real the presence and fellowship of God alone can develop a real Christian erperience. The courage of life comes from an assurance of faith. —Selected.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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THE FEET OF JESUS.

By Dr. Henry Burton.

O sacred feet, so sweet a burden bearing
Along the common dusty roads of earth!
Bringing new hope and life to the despairing,
Turning man's grief and sorrow into mirth!
O weary feet, which at the well-side staying,
Saw the lone stranger won for truth and love,
Which heard the fount of living waters playing,
Sending its music to the realms above.
O feet, love-winged, which o'er the waters glided,
Light as the seabird on the passing wave.
When at His word the angry storm subsided,
And in the calm the fearful hearts grew brave!
O feet beloved, with fragrant nard anointed,
Ere yet they moved along the dolorous way!
Which shrank not from the path by God appointed,
Though death lurked there, and all the beasts of prey.
O pierced feet, which felt the nail and hammer,
Through quivering nerves, cut deep into the wood!
Which heard the mocking and the people's clamor,
And saw the red line of atoning blood!
Thou risen Christ! What offering shall I give Thee?
Hot tears of mine, or spikenard for Thy feet?
I have not these; but I can love Thee, live Thee,
And this my love shall be as spikenard sweet!

West Kirby, England.—N. Y. Christian Advocate.

—Bro. Powell breaks out into humor in his announcement: "bring a heap of dinner, Bro. Stubbins will be there."

THE BIBLE STANDS FIRM AND FINE.

Under the influence of the growing conception of historical development, and the widening range of spiritual sympathy which mark our age preeminently, men are coming more and more generally to recognize the Bible's permanent and incomparable spiritual worth.

Though the whole modern world has transcended it at many points, it remains a unique record of developing religious experience, aspiration, and reflection, and it contains the highest gift of God to man, the gospel of Jesus Christ.

Christians have never found it more helpful and inspiring than now, and outside the Church the characteristic attitude of the present day toward it is not, as it once was, in revolt against the extravagent claims everywhere made for it, contempt and hatred, but growing interest and respect.

All lovers of the Bible may well rejoice and take heart from the existing situation. For distress and discouragement there is no room where the past is known and today's relation to it comprehended.—Professor McGiffert in Religious Authority.

HIGH POINT COLLEGE DOING A-GRADE WORK.

My Dear Doctor McCulloch:

You kindly gave the following letter front page space in the Herald on July 23, 1925, and I hope you can give it the same kind of space this week. Thank you.

"High Point College Recognized by the State Board of Education.

"As there have come to us a numbber of inquiries concerning the admission of a student from High Point College in other colleges in the state, the letter which follows will be of interest to all prospective students at High Point College. In order that I might speak with assurance, I wrote to the President of the University, asking him if credit would be given there for the work done at High Point College by our students, and the following letter was received:

'Dear President Andrews: Your letter to the President, dated July 15th, has been re-referred to me for answer. It is our custom to follow as nearly as possible the ratings given to colleges by our State Department of Education. I have just received from Mr. James E. Hillman a letter that gives me the impression that his department is willing at this time to recognize the work done at High Point College as far as it has gone—namely, two years.

'Therefore, our practice will be the same as to applicants from your institution as it is in cases from any other college—that is, we will allow tentative credit, in the curriculum chosen by the applicant, for all work certified as completed satisfactorily at High Point College, insofar as that work applies upon the requirements of the curriculum chosen. Credits become permanent if the applicant does good work here.

'With best wishes, I am

'Very truly yours,

'Thomas J. Wilson, Jr,

'Registrar.'

"It is plain from the above letter that no student who does good work at High Point College will find it difficult to get recognition at other colleges in the state, since the State Board of Education recognizes the work done here. Dr. Hillman and Dr. Highsmith visited High Point College several months ago, and their recommendation is the result of that investigation. Very truly yours,

"R. M. Andrews, Pres."

Some of our friends in North Carolina seem to have mighty good forgetters, or they are just wilfully misrepresenting us.

High Point College is new and modern in every way. It is well equipped with a splendid faculty and with the very best of school furnishings. It is placing about the boys and girls the very best of Christian influences, and one of the happiest groups of people to be found anywhere is housed in our High Point College buildings. Right here our boys and girls who are going to college anywhere can get the very best. Ask the young folks who are there.

The standardizing agencies of North Carolina tell us that we are doing A-grade work, and that they will give us credit for A-grade work.

Any one who tells a different tale about it is simply ignorant of the facts, or they wilfully misrepresent. And it seems to us that those who do it, do it because they are willing to injure a young and rising college.

Yours for fairness, A. G. Dixon.

--The Herald office has been hard hit by the influenza. Half of last week the linotype operator was out. She returned on Monday to work, but had to give it up at noon, and has not been back since. The editor also has had an attack of the same or similar malady, but has had to stick to his post. Otherwise this issue of the paper would not have appeared. Few times, if any, has the Herald been issued under greater difficulties.

--Miss Florence Hughes, a returned missionary from Korea, gave a good account of her work there in an address in Calvary church on last Sunday night in the thank-offering service. This was followed by a pageant.

---Almost whole families in this community are in bed with the influenza, and nurses are hard to find.

---Spring approaches and we will welcome it.

TOM WATSON'S DESCRIPTION OF A SAM JONES REVIVAL.

By H. H. Smith.

In 1896, just after the failure of his candidacy of the Vice-Presidency, Thomas E. Watson wrote a very spicy account of his first attendance at a meeting conducted by Sam Jones. After reading it, it will be easy to agree with an editor of a religious paper who wrote just after Sam Jones' death: "No man had such sharp wit, such force of apt illustration, such terrible denunciatory powers as the Rev. Sam Jones."

Mr. Watson wrote:

"We did not yawn the day we went to hear Sam Jones.

"There he was, clad in a little black jumptail coat, and looking as much like the regulation preacher as we look like the Arch-bishop of Canterbury.

"He was not in the pupit. He was right next to the crowd, standing within the railing, and almost in touch of the victims.

"His head was down, as if he was holding on to his chain of thought by the teeth, but his right hand was going energetically up and down, with all the grace of a pump-handle.

"And, Lord! how he did hammer the brethren. How he did peel the amen corner. How he did smash their solemn self-conceit, their profound self-satisfaction, their peaceful co-partnership with the Almighty, their placid conviction that they were the trustees of the New Jerusalem!

"We sinners looked on, listened, grinned. It was all we could do to keep from saying, 'Sick 'em, Sam!'

"We knew some of those men. We sinners knew their failings. We wondered where Jones had learned it all. We rejoiced exceedingly, and the amen-corner brethren sweated in their great agony.

"After a while, with solemn, irresistible force, Jones called on these brethren to rise in public, confess their shortcomings, and kneel for divine grace.

"And they knelt. With groans and sobs and tears these old bell-wethers of the flock fell on their knees and cried aloud in their distress.

"And the little man in the short-tail coat was master of the situaion.

"Then what?

"He turned his guns upon us sinners and he enfiladed us. He raked us fore and aft. He gave us grape and canister and all the rest. He abused us and ridiculed us; he stormed at us and laughed at us; he called us flop-eared hounds, beer-kegs and whisky-soaks. He plainly said that we were all hypocrites and liars, and he intimated, somewhat broadly, that most of us would steal.

"Oh, we had a time of it, I assure you. For six weeks the farms and stores were neglected, and Jones, Jones, JONES was the whole thing."

When Sam Jones died, just ten years after this article was written, Mr. Watson paid the great evangelist the following tribute:

"Against vice in all its forms he brought every weapon known to the Armory of Right, and he used them, with a force and skill and tireless energy which made him the most powerful evangelist of Christ that recent history has known.

"'Brilliant, witty, wise, eloquent, profound in his knowledge of the human heart, no man ever faced an audience who could so easily master it.

"From laughter to tears, from indifference to enthusiasm, from levity to intense emotion, he could lead the multitude at his will. Under his magnetism and will-power the brazen libertine blushed for shame, the hardened criminal trembled in fear, smug respectability saw its shortcomings, sham Christians forgot to be self-complacent, social hypocrites fell upon their knees, and the miser opened his purse."

THAT THEY MAY BE ONE.

Helping to Answer The Prayer of Our Lord.

By Luther K. Long.

More than 700 years before Christ, Isaiah wrote "They shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

This idea of a warless world—inspired of God—came to the prophet in the midst of wars and rumors of wars and preparations for future wars. War has not yet been abolished. But we believe it will be; and people are planning and working as never before, in the faith that this greatest crime of society against society shall come to an end.

That Jesus prayed for the oneness of his followers is sufficient warrant for us to work for church union. Our faith need not waver. In the face of adverse winds of prejudice, past icebergs of sectarian bigotry, the good ship Church sails on; and it will, we believe, some day gain the port of Union.

I was much interested in a communication from E. S. Wills—"An Argument for Combining Denominations"—which appeared in the Herald for February 19. That was a gracious response which he made to the following suggestion of a minister of the Christian denomination; "The similarity between the Christian, Congregational, Disciple, Free Will Baptist, and Methodist Protestant denominations is so marked that these denominations can and should unite for the purpose of greater efficiency in work and economy in operating expenses."

In addition to the economy and efficiency already given, I should like to suggest this other reason for bringing these five denominations together: This union would provide for those going into it a larger, finer, and richer fellowship than is possible in their present isolated condition. I know all these denominations and at the present time I am enjoying quite intimate relations with three of them.

Mr. Wills refers only to the results of union that would follow in North Carolina. I am not sure whether the union contemplated by the minister of the Christian denomination is nation-wide, or only state-wide. However that may be, it seems to me that state wide union is a good proposition to discuss.

Is it not possible that union of denominations within the borders of a state can be handled more effectively than in the larger unit? Leaders and churches and problems are closer to each other, and details can be worked out more satisfactorily. The prohibition movement developed locally and many state laws were passed before the eighteenth amendment made prohibition nation-wide.

Haven't the denominations made a mistake in each one endeavoring to cover our entire national territory—and even the whole world, They get spread out so thin in many places that they make but little impression. There is, of course, some localizing of denominationalism. In Boston and New Haven Congregationalists are strong. In Pittsburgh Presbyterians dominate the situation. Episcopalians are numerous and wealthy in New York City. Quakers abound in Philadelphia. Methodists are in power in Cincinnati, Chicago, and many other places. Methodist Protestants give an especially good account of themselves in Maryland.

I am wondering if it may not eventually come about that the church in each state, or half of a state, or two or three small states combined, will be so organized and managed as to express the thoughts and feelings of the people of that unit, and to do the work that appeals to them as the wise enterprises to undertake. This would give a pleasing variety of religious life and effort. The Christians of one state could not impose their theological opinions and customs on the Christians of a neighboring state. Ideas, however, could freely circulate. Books, papers, and preachers would readily pass back and forth across state lines, and great conventions of various sorts would provide means for acquaintance and fellowship.

Of course puzzling problems can be suggested: These five denominations do not believe exactly alike. They do not manage their churches in precisely the same way. How would they carry on their missionary and educational enterprises? What would become of their relations with their several denominations outside of North Carolina?

These things do not greatly trouble me. Mr. Wills wisely says: "If the amalgamation of a large number of small manufacturing plants under one central management results in greater production and larger dividends for the stock-holders, would not the same principle applied to the church work equally well? Do we give the same keen, intelligent thinking to our church work that we give to our business?"

To say that the Christian people in these five denominations in North Carolina can not solve these practical problems—if they want to—is to discredit their intelligence, their business sagacity, and their Christian spirit. To say that they cannot be led aright—in case they want to be thus led—is to discredit the wisdom and power of God's spirit.

I should very much like to see this movement started. Any two of the five denominations could begin it. That the other three would come into the arrangement—one at a time, or all together—seems quite likely.

ROSITA'S FINGER.

Now who would have supposed that a fin- could cause things to happen; just one ger? Yet it all came about because of Ro- a's finger, the first one on her right hand. Rosita was a dark-eyed Porto Rican girl. r mountain home was one of the poorest the little cluster of houses not far from city of Ponce. The place was called Corral ejo, which means Old Back Yard. That is t exactly what it was. The house was a y shack, the door opening on the mountain d. The house was raised on sections of e trunks, which made the floor quite even l left room for the pigs to play under- ath. Pigs? Oh, yes; and chickens and goats well. Why, the goats came and went in the use with as much freedom as your best dog ends in this country.

In spite of her poor home, Rosita was a ppy little girl; but there was just one thing wished for more than anything else in world. Sometimes she whispered it to the nana tree and her pet goat. "If I could y go every week to the school of the mis- nary! She had so sweet a smile, and the ls who go say she tells wonderful stories."

"I would like to go, too," said a voice ide her, and she turned quickly to face playmate, Maria.

Rosita clapped her hands. "Would you?" asked eagerly. "I have wanted to go, but y will not let me," and here she motion- toward the house. "But baby Raul is eep now and we can play."

"I know what we can do!" exclaimed ria. "We can go down and listen outside school. That would not be going in, and will not tell a soul."

Rosita nodded agreement, and taking hold her friend's hand started down the road. "hat is right," she said. "If we do not go surely my father can not be angry, though will not say anything about it," she added iously. One could never tell, and perhaps father would not even approve of listen- outside.

They hurried along the path, and in a minutes were creeping quietly under the ndows of the school, and listening to the nds coming from within. They were in time hear a beautiful story; that is, part of it. seemed they had listened no time at all; en they heard the teacher say, "Why, I not know it was so late. I shall finish the y tomorrow."

They crept quickly away and ran up the . "It was wonderful, Maria," said Rosita, en they stopped for breath. "We must go en."

"Yes," answered Maria. "We must go to- rrow and hear the rest of the story."

"Yes, indeed," agreed Rosita. "I will hur- and get the work done so there will be no son why I should not play. I shall wait you under the banana tree; and remem- , it is our secret."

"Of course—our secret," and Maria nod- as she took the path that led to her own le home.

The next day they went again, and the next, the next. They heard the rest of the story, ny stories, and a song. To learn that they had only listened carefully when the other children sang it, then joined in very softly. They often sang the song when they were to- ether, and they were sure no one could hear. In fact, it seemed to Rosita that her heart was singing it most of the time, and that some day it just must come out without her knowing it. Which is exactly what it did, much to her father's surprise.

"What is that you are singing?" he asked.

Rosita was so surprised that she jumped but she told the truth. "It is the song that they sing at the missionary school," she re- plied.

"What!" shouted the father. "Have you been going there? Did I not tell you never to go?" and he was very angry.

"I did not go into the school," answered Rosita quickly. "I only listened outside to the stories and songs. They are beautiful—"

Her father would not listen. "I know! I have heard! I tell you to stay away! You are not even to listen outside! The missionaries come with strange customs and ways that are not good. You are not to sing that song again, either." And indeed Rosita did not feel like singing that or any other song.

It was the next day that it happened. The mother called from outside, "Rosita, bring me the black pan, and hurry." Rosita ran to get it. The pan was hidden behind the big cans of water that had been carried half a mile from the mountain spring, and as she leaned over to get it, she put her hand against the wall to keep from falling. As she did so a rusty nail pierced her finger and she jumped back. "Ouch!" she said, and then reached again for the pan, taking care to avoid the nail. The matter was soon forgotten, because there was so much to keep her busy, and she was too tired at night to let a little pain in her finger keep her awake.

In the morning, however, Rosita held a council with her pet goat and the banana tree. "It still hurts," she confided to them. "But of course it isn't much, and I won't say a thing about it to anybody."

That was not the last of it. The finger grew worse and Rosita became quite ill. Then it was that the missionary lady herself appeared. Rosita looked up from her little bed on the floor and saw her standing in the doorway like a bit of sunshine. "It is the missionary lady!" she called gladly. It was not long before the mother had told about the finger.

"I heard about it," was the answer. "That is why I came. I knew Rosita used to listen outside the window and I missed her. She must have care; she is very sick."

The mother shook her head. "There is no money," she said sadly.

"That makes no difference," said the missionary lady. "I will take care of that. I will take her to the hospital."

Just then the father came in. He was not at all glad to see the company, but the Sunshine lady did not seem to notice and was as nice as ever. In the end she had her way and planned to take Rosita away to get well.

A few days later the little Porto Rican girl entered another world, a world of beautiful beds and clean, soft sheets and kind nurses. Never had Rosita enjoyed so much attention. And indeed she needed it at first, because she was very sick. One day even the father was only allowed to look in at the door without speaking. Then he forgot his pride and went to the missionary lady for comfort. After that he never spoke any but kind words about the missionary and her school. In fact, one day when Rosita was well enough to sit up, he came in the hospital ward in time to hear her lead the rest of the children in singing, "Yes, Jesus Loves Me."

And he only smiled. With that happening you can guess the rest: and not only did the happy little Rosita walk proudly into the school of the missionary, but Rosita and her whole family walked proudly into the church of the missionary every Sunday. And all on account of a finger.—Ethel Demont, in Junior World.

It may safely be said that the growth of a Christian is, in the great majority of cases, exactly proportioned to the real, applied knowledge of the Word of God. "Is it not for this cause that ye err, that ye know not the scriptures nor the power of God?" And so the Word becomes the greatest and most rational means to personal acquaintance with God. We may as certainly and truly come to know Him through His Word as we may come to know a correspondent whom we have never seen through his letters.—Selected.

A GROUP OF POEMS.

By Frances Barker.

(Miss Barker is 13 years old; she lives in Berkeley, California, and has just begun high school).

Spring.

Spring is in the air,
It is on the hill.
Joy is everywhere,
Everywhere goodwill.

Sunset.

Sunset's colors are soft tonight,
And as beautiful as the dawn,
The sun, from its shining height,
Into the ocean has gone.

A Spring Day.

The hills are clothed in beauty,
The sky is brightest blue.
I long to be out in the sunshine
And the open air, don't you?
But here in school we labor,
When we would like to be
Learning the beauties of nature.
And seeing things pleasant to see.
When the bell has finally sounded,
And we are free at last,
Straight to the hills we journey,
And we surely do travel fast.

Rain.

Yesterday the sun shone:
Now it rains.
It is dark and dreary
O'er the plains.
Where once sun shone brightly,
Dull rains falls.
But the earth is thankful
For it all.

---By falling we learn to go safely.
---Throw no stones at a sleeping dog.

THE WORK AND THE WORKERS.

This Monday morning finds me at home, having returned from a very pleasant trip to Mt. Hermon charge, with Rev. W. F. Ashburn. His second quarterly conference was held in the Belmont church on Saturday, the 27th ult. The attendance was small, but the spirit of the meeting was fine. Reports indicated that they were a bit more than fifty per cent. behind with the finances for the year.

On Sunday morning at 11 o'clock we were at Belmont where I preached to a good congregation of earnest listeners. The Lord's Supper was administered following preaching. This church has a wonderful opportunity in this community, and we believe they are trying to measue up to it. They need a good C. E. Society and a more active missionary society. Following the morning service the stewards paid pastor's salary in full to date.

The afternoon found us at Friendship. It is always a pleasure to go to this church. These people seem to have great pride in their church and community. It is a fine group of workers, and the future is securee if all their young people develop into good Christian workers. They too have a fine opportunity for service. They did not do so well financially as Belmont, though they did pay the pastor some.

At the evening hour we were at Mt. Hermon, and found a splendid audience waiting for us. We were tired, but they were such good listeners that it was easy to preach to them. The congegation here was largely of young people. A fine opportunity for service. If the people at all these churches will just adopt the monthly payment plan and will live up to it they will make much better progress in Kingdom service.

Bro. Ashburn loves his people and they love him, so they are working together beautifully.

February Collections.

All pastors and church workers have been urged to collect for the A. C. B. during Feb. Many have responded to this call, and really we hope every church in the Conference has responded. Whatever amount of money is in hand, let it be sent to Mr. V. W. Idol, High Point, N. C., at once. Please don't hold it. Send it in.

Easter Services.

Are you planning f or Easter? This is a great time in the year to get much done for our Master. For years now, our church has been called upon at Easter to lay its offerings upon the altar for Home Missions. The Board of Home Missions provides the Easter programs and supplies free of cost, with the understanding that an offering is taken for Home Missions. If you have not already done so, write to Dr. J. M. Sheridan, 516 N. Charles St., Baltimore, Md., tell him the size of your Sunday school, and ask him to send you the supplies.

A Request t o Young People.

My dear young people, if your Sunday school superintendent is backward about doing this, I am asking that some of you in each school offer your services to help get up this service, and have some one order the programs at once. All that is raised that day will count on your General Conference Budget.

The High Point College.

Concerning this institution, Rev. F. W. Stephenson said last week, "The effort being made by Hgh Point College to liquidate its obligations as well as to build up a substantial endowment is being watched with intense interest throughout the denomination. Surely we have no people more heroic. They have been sacrificing to the limit and evidently intend to continue until the college is on a solid financial foundation. If those who have done little would do half as much as those who are carrying the load, the problem would be solved without delay."

The eyes of the entire denomination are upon us as we stadily march up the hill of progress with our financial load, which is just a great load of opportunities our Father, God, has placed upon us.

Please read also this clipping from what Mr. Wills said last week.

"A good brother has just made a contribution. He stated that he might have paid the amount before, but from what his pastor said, he judged that the college was just about gone, and he did not see any need of paying out more money if it would not accomplish any thing. This will give an idea of the dilemma in which we are placed. If we emphasize the value of our property and appear to be prosperous, folks will think we do not need money, and if we explain how badly we need it, it may be inferred that the college is about to fail. The simple truth is that we have property in Greensboro and High Point valued at nearly $600,000; we owe a large amount of money, and we need that which has been promised us, in order that we may meet our obligations."

Pardon this repetition. I have repeated Mr. Wills' statement for the sake of emphasis. WE HAVE DONE WONDERS DURING THE LAST FOUR YEARS. And by the help of the same God who guided us through these four years, WE WILL DO GREATER THINGS THAN THESE IN THE YEARS TO COME. But, brethren, it is a crime for any pastor, or any layman, to add to our burdens by giving out periodically his broken doses of pessimism. In answer to the prayers and the constant efforts the faithful ones are putting forth, God, our Father, will lead on to success in this great undertaking. We believe His smile of approvai is upon the High Point College, and because of THIS, WE WILL SUCCEED.

Student Body.

The student body there at present is a fine group of young people. It will be just as fine next year, and the numbers must be greatly increased.

We are laying our plans to put 250 boarding students there next fall and 125 day students. This can be done if all those who love High Point College will help. Do you know young men or young women who ought to go to college? Then help us to get them to High Point College. Pray for the college. And work for the college and pay every dollar you can to the college.

Appointments.

March 7, 11 A. M., Graham.
March 7, 7:30 P. M., Glen Raven.
March 11, 7:30 P. M., Whitakers.
March 13 and 14, Creswell.
March 16, Spring Church.
March 17, Greensville.
March 18, Littleton.
March 19, Halifax.
March 21, 11 A. M., Whitakers.
March 21, 7:30 P. M., Enfield.
March 22, Henderson.
March 23, Burlington.

Yours in the Master's Service.

A. G. Dixon.

EASTER SERVICE.

I am pleased to report that the number of orders received for programs for the Easter Service is most gratifying.

Up to Saturday, February 27th, we have 343 orders, calling for 24,269 programs and 38,321 envelopes.

Many are expressing themselves favorably in regard to the character of the program and declaring their purpose to make the coming Easter Service the greatest in the history of their churches. While Easter is still five weeks off and there may seem to some to be abundance of time, it is wise to begin early.

Brother Pastor, or Sunday School Superintendent, kindly send in your orders. If you have not had sample copies write naming the number of programs and envelopes and they will be sent you at once. Be sure to order enough to supply your school.

Now, all together for a great Easter service.

J. M. Sheridan, Sec.

516 N. Charles St., Baltimore, Md.

PRAYER.

At early, fairest blush of day,
That tranquil hour---I bid thee pray.
Thy soul in sweet communion there,
Finds comfort, peace and joy in prayer.

Again, at blaze of noon-tide hour,
Sweet solace find, and strengthening power.
To cheer each task, to banish care,
Go, seek ye then, the Lord in prayer.

Is any hour more calm and sweet,
Than twilight at the Mercy Seat?
Then blessings ask, at hush of day,
On all, when reverently we pray.

Then evening, morning and at noon,
O burdened heart, seek to commune.
"Ask what ye will," and trust it all
Unto the Lord, on whom we call.

---Linel Newton Caldwell.

--Mrs. C. V. Hardin has passed away. She died on Friday of last week. The funeral was at Tabernacle church on Monday at ten o'clock. Rev. L. W. Gerringer conducted the service, assisted by Dr. Johnson, Rev. Mr. Hinkle of the Friends' church in Greensboro, Rev. Edward Suits, and the editor of the Herald. A large number were present. She had reached almost 89 years of age. She was a woman of fine Christian character, and God has taken her somewhat as He took Enoch.

YOUNG PEOPLE'S PAGE.

Published in the interest of our Sunday hools, Christian Endeavor Societies, ant her organizations among our young peo e. All articles, items of interest, etc., for ublication on this page should be addressed Rev. Lawrence Little, 310 Bellemeade St., reensboro, N. C.

Registration Campaign Gaining Momentum.

Two weeks ago the call went out for regtrations for the Young People's Conference be held at High Point College, July 19-26, id all friends of our young people were askd to send in their registration fee of 50 c. r adults and 25 c. for children, whether they uld attend the conference or not. The fees toward paying the expenses of the conferce.

It was stated that Asheboro Church was ading because of the fine work of the Regtration Manager, J. D. Ross, Jr., of that urch. But "Joe" was not content to let s church stand even that way and he sent a fine list last week by special delivery. heboro is away out ahead of all other chures with a total of 27. Fine work, Asheo!

Miss Mary Young sends a list from High int College and James Sullivan, a list from lvary church. Both of these workers are sy members of the Board of Young People's ork and are interested in seeing us put over great summer conference. Thank you, folks. The list of registrations as continued is as llows.

. Mrs. W. C. Hammer.
. Miss Rufine Ward.
. Miss Louise Swain.
. Miss Lollie Jones.
. Miss Exie Calicut.
. Mrs. R. T. Boyd.
. R. T. Boyd.
. Jim Bunch.
. Rev. J. E. Pritchard.
. Robert Ferree.
. George Ward.
. John Ward.
. George R. Ross, Jr.
. Dr. William G. Ross.

..... Asheboro Church:
High Point College:

. Prof. J. D. Hardy.
. Mrs. J. D. Hardy.
. H. A. Garrett.
. Miss Vista Garrett.

Calvary Church, Greensboro:

. Thos. B. Waugh.
. Mrs. Thos. B. Waugh.
. Mrs. John Williams.
. A. H. Causey.
. Earl Williams.
. Miss Sarah McCulloch.
. Sarah Eunice Sullivan.

HELP US MAKE IT 200 NEXT TIME BY ENDING A GOOD LIST FROM YOUR HURCH! Thank you!

Results in College Library Campaign.

Miss Blanche Hardee, of Enfield, has the nor of sending the first shipment of books the High Point College Library since the Board launched its campaign two weeks ago. These have been properly credited to her and placed in the library this week. We are expecting to receive a large number from the friends of the college throughout the denomination.

Prof. J. D. Hardy, who is serving as pastor of the Lexington church while Brother Bethea is abroad, took the matter up with the folks in Lexington and secured about 50 volumes which were placed at once in the library. Prof. Lindley was able to secure 75 volumes from a book-distributing agency to which he wrote for co-operation.

Brother Pritchard writes that the Intermediate Christian Endeavor Society of Asheboro, under the leadership of Miss Esther Ross, will act as collecting agency in Asheboro and they expect to send in a large number soon.

A number of pastors, including Rev. B. M. Williams, Rev. C. L. Spencer, and Dr. Geo. R. Brown, have written letters expressing their interest and co-operation. The High Point churches of course will send their books direct to the college in order to save postage in sending them here to Greensboro and then back to the college.

Mrs. J. J. Crawford, of Hillsboro, will try to secure a number from her friends in the faculty of the University at Chapel Hill.

Friends of the college are urged to collect books as rapidly as possible now and ship them to Rev. Lawrence Little, 310 Bellemeade St., Greensboro, N. C. An attractive slip has been printed on which the names of all contributors will be written. The slip will be pasted on the fly leaf of each book and then the book will be taken to the college.

WE WANT 5,000 BOOKS BY MAY 15.

Topic for March 14th: "How overcome the spirit of anger and revenge." Matt. 5:21-26; Romans 12:14-21.

CHRISTIAN ENDEAVOR.

Attention, Intermediates!

The following letter from the Intermediate Superintendent of the State Christian Endeavor Union will be of interest to all Intermediate Endeavorers everywhere. LET'S GET INTO THIS CONTEST AND SHOW MISS CRISP WHAT Methodist Protestant Intermediates can do!

Dear Superintendent:

I have a big and important piece of news for you and your Intermediates. Mr. Evans has just written me about it and I can hardly wait to pass it on to you. When the All-South Christian Endeavor Convention meets in Daytona Beach, Fla., on July 1-5 there will be at one of the evening sessions an Intermediate Oratorical Contest, in which each of the southern states is entitled to have one representative. The subject for the oration will be "Why every teen-age boy and girl should be a Christian Endeavorer." The requirements are that each contestant must prepare his own oration, must be between the ages of 12 and 17 inclusive, and must be an active member of a Christian Endeavor Society.

The orations will be judged as follows: There will be possible ten points, divided in this manner:

5 points, originality of thought and expression.
2 points, greater number of reasons.
2 points, forcefulness of presentation.
1 point, oratory.

The award for the contest will be a Gold Christian Endeavor Intermediate Oratorical Medal, bearing the winner's name, date of convention, and the wording, "Intermediate Christian Endeavor Oratorical."

Now of course North Carolina must have a representative in that contest, and every Intermediate boy or girl in North Carolina has a chance to be that representative. Our plan for selecting our representative is this: Each superintendent is to inform his or her Intermediates about this contest, urging that each active member write an oration and enter the contest. Then each Society is to have a local contest to which all those interested in the young people of the church should be invited. At that time, the best from those entered is to be selected by a group of competent judges, of which the pastor should be one wherever possible. Then the contestant thus chosen shall send his or her oration to me, together with the contestant's name, the name of the society, and the superintendent's name and address.

I shall then with the help of a committee of competent unbiased judges chosen from C. E. ranks, seeclt from the orations sent in the one we judge best, using the points given above as a guide in making the selection. The winning orator will be requested to give his or her oration at the North Carolina State Convention meeting in High Point on June 18-20, and then will go to Florida to repreesent North Carolina Intermediates there. One more important thing: These orations must be in my hands by March 15th, or they cannot be entered in the contest.

Now let us see what great things North Carolina Intermediates can do. Set your boys and girls thinking, working, writing, "orating"—and let me know the result. This is a great opportunity to arouse interest in Intermediate C. E. in your church and community, and I'm counting on you not to let such an opportunity pass. If you need more suggestions, write me. And believe me always, Sincerely yours,

Lucy Cherry Crisp, Int. Supt.
N. C. C. E. Union.

Notice.

March 18 (Thursday) is the date set for a get-together meeting at Corinth church. All churches on Littleton circuit are invited to be there. Come all and b ring a lunch with you. We are going to spend the day together. Rev. A. G. Dixon, D. D., also Mrs. Dixon and Rev. R. C. Stubbins of Enfield will be there to make addresses. Bro. Dixon will hold our second quarterly conference at 1:30 P. M. We hope many of our people w ill come and that we may have a helpful program for the day.

J. B. O'Briant.

---What is done cannot be undone.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

Executive Boards Meet.

At Calvary church, Greensboro, on Wed., Feb. 17, the Executive Boards of the Woman's Home and Foreign Missionary Societies met. This was an unusually well attended meeting and much interest was manifested by such a large attendance. Mrs. Geo. R. Brown presided over the morning session. Reports were heard from many officers and secretaries. Mrs. Minnie P. Harrell, Cor. Sec., gave report. If we did not hear her give report from your auxiliary, it is not Mrs. Harrell's fault because she sent your secretary blanks to be filled out and returned to her before that meeting—just blame your own Cor. Sec. for not replying to Mrs. Harrell's letter. She does her part—gives much of her valuable time, but we, who do not co-operate by writing Mrs. Harrell the necessary data are failing to do our duty.

The Treasurer, Mrs. S. W. Taylor, shows efficient work, but she can't raise the budget unless we send her the cash. Friends, do we realize that the Branch meeting is only a few weeks off? That budget must be met—yes, we'll raise it, of course we will. Suggestions were made. The tithe will be the best method. Each society can best work out their own plan. Have you held a public thank-offering service? Give a pageant. "Canton Pearls" is a good one and it will please, for it is a charming little story of a Chinese girl in a Christian school. With a packed house and an explanation about the thank-offering no doubt there would be a very generous offering. This would count on your budget.

Mrs. J. W. Boyles and Mrs. A. H. Ragan extended a hearty invitation for the N. C. Branch to meet at the Community Church in Thomasville, April 20-23. Let's work earnestly, prayerfully, to go to this meeting with our budget raised in full. When you send in names of delegates let these ladies know how many days or nights you will be present. Since so many go back and forth each day in autos, it is essential we let our hostesses know if we will be with them over night too.

After a delighful luncheon served in the hut by the Calvary ladies, the joint session of both societies was conducted by Miss Pearl McCulloch, district chairman. Mrs. C. W. Bates was asked to prepare a leaflet of information for our work. Several district meetings were reported. It was decided that a joint nominating committee for both auxiliaries be appointed at this time which would save confusion at time of branch meeting. This committee is Miss Velna McCulloch, Chmn., Mrs. C. L. Whitaker, and Mrs. J. M. Stone.

The Home Missionary Society was called to order with Mrs. W. C. Hammer presiding. Cor. Sec. Mrs. J. M. Mebane in her report stated that she had mailed 92 letters and had reply to 16. Sorry, our secretaries are so very busy they cannot find time to answer a few questions four times a year to an executive officer! Mrs. Garrett, our treasurer, gave report. There is a shortage in this budget. If we pull together it will be raised. We are confident it will be! It was a pleasure to have so many of our ministers present.

Dr. Dixon made a strong plea for the High Point College Scholarship Fund. There are several students who will be unable to stay in college this spring unless they can get a Scholarship loan. This is our biggest work right now, assisting a worthy boy or girl to get a higher education.

Have we been resting on our oars and peacefully gliding along without sending to Mrs. Garrett that money our society pledged to a Scholarship Fund? The need is most urgent now! Don't rest, dear sisters, until you know that a check has gone to State Treasurer, Mrs. Garrett, for this loan fund.

An easy thing for all to chip in and help raise this scholarship money at once. If we fail them, what then? There are three girls and one boy, Dr. Dixon stated, that must have immediate help or leave the college. Home Missionary women, would we permit such a thing to occur? No, we exclaim. May we again ask you to raise that part of your budget at once. We are hoping several districts will raise a $100 scholarship where a society cannot by itself.

It was recommended to open the "Blessing Boxes" in March for Pine Ridge. Mrs. A. C. Dixon made an interesting talk on the work at large.

Plans were discussed for the Branch meeting in April and also the General Board Meeting in May after which the executive board meeting adjourned, feeling that the day had been well spent and grateful to the Calvary ladies for their hospitality.

Mrs. Stone.

Randleman.—On last Sunday afternoon Mrs. Wm. C. Hammer and Mrs. J. E. Pritchard of Asheboro accepted the invitation of Mrs. W. H. Neese to come up and help us organize a Home Missionary society in our church. The following officers were elected: Mrs. J. L. Hall, Pres.; Miss May Caudle, V. Pres.; May Parsons, Sec., and Miss Opal Hughes, Treas.

May Parsons, Secy.

Dear Co-Workers:

For some time I have been thinking of writing to encourage you in your work, and to congratulate you on the success you have had in promoting the Kingdom of God.

In spite of the fact that many of our churches are organized to do mission work, we do not seem to realize how small is the number of women in the Woman's Foreign Missionary Society as compared with the actual number of our church membership.

I am asking if you will not comply with the request of our Board and get your auxiliary to secure one new member for each member you have on roll. If we will all do this we would double our membership by the time of Branch meeting, April 20th.

I am also asking that you get your pastor to give you a service during March at which time you may have a special Thank-Offering program and take an offering for the work of Foreign Missions. If possible, have readings, a pageant, and music suitable for the occasio If it is not possible to do this, ask the past or someone else to preach a missionary se mon, or make a missionary talk and take a offering.

Our budget is far short of being raise Someone said that we should plan in the b ginning of the year to raise the full amoun We did plan to do this by apportioning among the various auxiliaries according the membership.

If each one will do her part, we will sure raise the budget, and it will be that much count on the General Conference Budget the church.

Will you not see to it that your auxiliar does its best during the next month to g new members, secure a good offering, and o fer definite prayers for the success of the fo eign missionary work of the Methodist Pr testant Church.

Do not fail to send representatives to th Branch meeting at Thomasville on April 20t

Wishing you abundant success in the wor and in your own personal affairs, I am

Sincerely your friend,

Mrs. Geo. R. Brown,
President N. C. Branc

Missionary Thank Offering Service.

On Feb. 28 at 7:30 P. M. a thank-offerin service was held at Worthville Methodis Protestant Church on Randleman charge. Th service was a success from the beginning un til the end. We had a full house and eve one seemed to enjoy the service. Rev. W. I Neese, pastor of the church, had charge of th program. The Scripture lesson was read b Mrs. Neese. This was followed by praye led by Mrs. L. P. Foust. We were favore with a number of special missionary selection by the choir. Mrs. W. C. Hammer, presider of the Branch of Home Missions in Nort Carolina, was present and gave us an insp rational address on Foreign Missions. Mis Esther Ross of Asheboro was with us with group of young people from the Asheboro M. P. Church who presented a missionar pageant entitled "The Song They Sang." The young people carried their parts ou nicely. A thank-offering was taken and th amount will be sent to the Branch Treasure at once. Our society at Worthville is ne and we appreciate very much the kindness o the good people of Asheboro in lending thei assistance. We say "thank you" and als "come again."

We feel sure that greater interest will b taken in the Society there now.

The annual thank-offering service of th Missionary Society of Moriah church will b held Sunday afternoon, March 7th at thre o'clock.

Miss Florence Hughes, a missionary wh has recently returned from Korea, and Mr A. C. Dixon will be the speakers of the occa sion. Special music has been arranged fo

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—Fair feathers make fair fowls.

—Mary was fond of dancing and got h[illegible] for her husband.

BOARD OF EDUCATION ITEMS.

We were delighted to have a call recently from Rev. J. F. McCulloch, D. D., of Greensboro, N. C. Dr. McCulloch is known throughout the church not only for his devoted services as editor of the Methodist Protestant Herald, but as a teacher in Adrian College, his Alma Mater. He is one of the leaders in the North Carolina Conference whose faith in the ultimate success of High Point College is unwavering. He reports a splendid year there and with the outlook continually brighter.

At a recent meeting of the Board of Trustees of Westminster College, Tehuacana, Texas, the situation of the school was given thorough study. The financial situation has not improved although splendid progress has been made in other features of the work. The state examiner made his annual visit a few weeks ago and his report was very encouraging. President Phipps was instructed to continue his work in the field in the interest of students and funds and to make plans for the session of the summer school.

The followng report was made by the Texas College Examiner regarding Westminster College:

"At this time the College Examiner found the work of Westminster College in better condition than ever before. The student body seemed earnest and hard-working. The faculty is better qualified than heretofore. Commendable progress has been made in enlarging and cataloguing the library. Suitable additions have been made to the laboratory and class room instruction was found to be good.

The difficulties of this institution appear to the College Examiner to be largely, if not entirely, financial. It is a difficult matter to conduct an institution with the number of pupils attending in a manner that justifies the expense, for the cost of instruction per pupil is unusually high. However, the quality of work does not suffer and the college authorities are commended for their energy and activity in placing the college on a better basis than heretofore."

Rev. C. L. Daugherty, D. D., President of the Board of Trustees of Adrian College, and Rev. J. E. Tripp, Secretary of the Board, have issued a call for a meeting of the Trustees to be held in Pittsburgh Tuesday, March 15th, at 10 A. M. At this meeting the Commission appointed by the last session of the General Conference will make its final report and plan for an endowment campaign will be considered. These two matters alone make this one of the most important meetings the Board of Trusttes of Adrian College has ever held. The presidents of the supporting conferences have been invited to discuss the questions involved with the Trustees and interested officials. A joint meeting with Pittsburgh alumni and friends is planned for the same day.

The progress being made at Adrian is indicated by the increase in the number of Methodist Protestant students now attending the college. Eight years ago there were 16. This year over 60 are enrolled. In order to cultivate a better acquaintance between the local Methodist Protestant people and those in the college a George Washington party was held at the church. A splendid representation of both groups made the evening one of delightful fellowship.

Another application has been received and accepted for help from the Board of Education. This makes a total of 38 ministerial students in our colleges and seminary who are being supported this year by our Board. It raises the amount required to nearly $7,200. Since the income from our invested funds is barely $3,200 it means $4,000 must be secured from former beneficiaries or from the budget. We do not like to depend upon the budget for this money as whatever is taken out means so much less for distribution to our schools. They must have every cent we can spare.

One of the most encouraging features about the work connected with the Student Loan Fund is the promptness with which former beneficiaries are making their payments. Of the 43 young people the Board has assisted since its inception only two can be classed as actually delinquent. This is really a remarkable record and encourages us to go forward even more energetically with the effort. The usual testimony of teachers and presidents is that our beneficairies are among the finest class of students in the college. Their class recirds are excellent, and they are found among the leaders in every college activity.

Repayments of beneficiaries of former years are coming in steadily. The amount received to date from the ministerial group totals $1,366.50 with two months yet of our fiscal year. The total for all of last year was but $1,673.50. We have good reason to exuect this will be greatly exceeded this year.

The Student Loan repayments amount to $375 with much more in prospect. For all of last year it totaled $473. Interest payments amounted to $17.15. Since the amount of the Student Loans outstanding are but one-sixth of those of the Ministerial Loans, this is a favorable comparison.

Sunday, February 21, was spent in Newcomerstown with Rev. L. C. Momberg and his splendid people. We were permitted to speak at the morning service in the interests of the board and the denominational program. This is Rev. Mr. Momberg's seventh year as pastor and he is the dean among local ministers. He has led his people in a successful program of remodeling the church with which the basement is now well adapted to a broad visioned church program. F. W. Stephenson.

WASHINGTON EDUCATED HIMSELF.

There were no public schools when Washington was a boy and he had few of the opportunities that boys and girls have today to secure an education. But at the age of thirteen with the aid of tutors he had become, according to one historian, "a good cipherer, a bad speller and a still worse grammarian." But Washington continued his education throughout his whole life. He studied surveying learned the value of accuracy, read good books. As President Coolidge says, "his experience, his powers of observation and absorption finally overcame his lack of early training, so that in his later days his writings, correct in form and taste, adequately revealed the great strength of character that he had developed." Washington was a firm believer in education and even advocated a great national university.

PRAYER.

God's ships of treasure sail upon the sea
Of boundless love, of mercy infinite,
To change their course, retard their onward way,
Nor wind nor wave hath might,
Prayer is the tide for which the vessels wait
Ere they can come to port. And if it be
The tide is low, how then canst thou expect
The treasure ship to see?

—Selected.

LIGHT ON OUR PATHWAY.

Read Galatians 5:16-26.

Life is perflexing; its ways are not always clear. Yet remember this: we do not need to see life as a whole in order to walk straight ahead. There are problems which do not need to trouble us too greatly because their solution is not essential to this day's life, or tomorrow's. We can walk by the light we have. God's Spirit is sufficient for our present needs. Ask God for direction for each day, seek for the Spirit's direction as each occasion arises, and the road will be light as we advance. Half of the trouble of life arises from anticipating difficulty. God's leading is sufficient for the present day; leave the future to the leading of His Holy Spirit.—Living Church.

HOW DO YOU TREAT YOUR SISTER.

"It is the easiest thing in the world," says one of our exchanges, "for a boy to be polite to some other fellow's sister. Then, why is it that some of them find it so hard to remember to be equally courteous to their sisters? Many a boy is rude to his sister without really realizing it; in other words, he forgets to be polite. Then, again, he is afraid of being dubbed a 'sissy' if he should be caught paying some attention to his sister. It is a bad habit for any one to get into—that of saving one's polite ways for ontsiders.

"If she asks you a question, don't answer her in a rude or careless manner, as if you thought she did not know what she was talking about, and wasn't worth listening to.

"Don't tease her, and make fun of her in any way to hurt her feelings. And wouldn't do that to some other girl.

"You can just bank all you have on the boy who is kind and thoughtful to his own, for you may be sure he will develop into the right sort of a man, and is bound to win the respect and admiration of every one."—Selected.

—One hundred and six thousand dollars—the highest price ever paid for a book—was paid in New York recently for a copy of the Gutenberg Bible, one of the rarest works in the world. It is the first book printed from movable type.

—An ol ox makes a raight furrow.

[illegible]

Playing the Fool.

Text: "Behold I have played the fool, and erred exceedingly." I Sam. 26:21.

Many have played the fool in various ways, but few have been brave enough to confess it. Saul was the prince of fools, and playing the fool was his daily pastime. He entered the lists of battle folly in the early part of his reign when he deliberately disobeyed the Lord's command. He was foolish to disobey the divine command. He was foolish to seek his life so malignantly and so unreasonably. And he was foolish to forsake the counsel and guidance of the living God.

Millions have followed in the footsteps of this royal fool. Millions have reaped the same sad harvest of failure and misery he reaped. And millions in our day are playing this same dangerous and deadly game. To warn these and if possible, to save them from loss, shame, and disaster, let us consider very prayerfully some of the ways in which this game is played.

Let us first consider

The Folly of Insincerity.

Many foolishly imagine that they can gain something by putting on the appearance of goodness as good as really is. Falsehood is the heart that is deceitful above all things and desperately wicked." Many have hearts and conduct so [illegible] sepulchres which indeed appear beautiful outward but are within "full of dead men's bones and all uncleanness." They pretend what they do not possess. And they have a name that they live but are dead.

It is exceedingly foolish to engage in this game of hypocrisy. The [illegible] wise words: "For nothing is [illegible] the people some of the time, and [illegible] people all of the time, but you can't fool the people all the time." Sooner or later the most intricate scheme of insincerity will be laid bare, and its perpetrator brought to disgrace. For it is written in the sacred page: "The hope of the hypocrite shall perish." And the great Teacher has said in unmistakable terms: "There is nothing covered, that shall not be revealed; and hid, that shall not be known."

This game of make believe is played in every relationship of life. The lover often puts on a good appearance to hide a character he is really ashamed of. The husband or wife sometimes leads the double life. The child deceives the parents and the [illegible] with dalliance towards [illegible]. The student turns his face to doubtful success, but at heart is afraid of failure. The business man puts on a mere show of transaction. And the church member conceals royal [illegible] and [illegible] by empty professions and [illegible]

In the [illegible]

The Folly of Selfseeking.

Twenty-five centuries ago [illegible] life of this wonderful [illegible] not." And the Apostle [illegible] set forth the same wise sentiment: "Let no man seek his own, but every man another's [illegible]." Jesus Christ enjoined self denial, the opposite of selfseeking: "If [illegible] will come after me let him deny himself, and take up his cross, and follow me." Selfseeking often takes the form of inordinate ambition. The seeker after power and [illegible] becomes unscrupulous, fears [illegible] and [illegible] is to him a snare. Covetousness or the love of money has led many to hopelessness. Paul is [illegible] "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

Pleasure is another goal of the selfseeker. They become "lovers of pleasure more than lovers of God." They seek to have a good time at the sacrifice of a good character. Many gorge the aesthetic sense and starve the immortal soul.

The selfseeker is all hastening to a sad end. The end of the rich fool was typical of him. The rich young ruler went away sorrowful because he loved the things of this world more than he did eternal life. Dives was lost not because he lived only for this world. But Scripture has declared that "the life of pleasure is dead, while she liveth," and dead eternally after this life is over.

[illegible] consider

The Folly of Resentment.

The [illegible] of retaliation, of extracting [illegible] and a tooth for a tooth," [illegible]n. The New Testament Law-[illegible] this method of dealing [illegible] unkindness, inhumanity, unchristianness, and [illegible] As opposed to it He has set forth the principles of nonresistance, charity, and forgiveness. How Him as He speaks with authority: "But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

But resentment or retaliation stirs up more strife, [illegible] injuries, and makes reconciliation impossible. Love not hate, is [illegible] to the game of life. It is [illegible] by the Savior of mankind. [illegible] "But I say unto you, "Love [illegible] bless them that curse you, do [illegible] them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven."

Furthermore resentment dethrones the living God, and drives the love of God out of the heart. For it is impossible to love God and hate a brother or a human being. For the [illegible] against a brother Jesus counts as being [illegible] against Himself. For He has said and will say it again in the Judgment, "Inasmuch as ye have done unto one of the least of these my brethren, ye have done it unto me." And the Apostle of Love [illegible] "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen."

And resentment stirs up much unhappiness. The large blessings of life, providence, and redemption seem tame, uninviting, and even undesirable to those who hold grudges against any of their fellowmankind. The dove of peace will not make her nest in a heart of hate and unforgiveness. The joy unspeakable and full of glory cannot abide in such a heart. And the life that flows from such a heart will be barren of the largest and best usefulness.

Let us quit playing the fool. Let the insincere fool give up his vain pretences, false professions, and damnable hypocrisies. Let the selfseeking fool give self the go-by and let Christ be all and in all. And let the resenting fool turn out the demons of hate and retaliation out of his heart and let the spirit of Christ rule therein.

And let us be ashamed of such littleness. Let us pray for large hearts and broad sympathies. Let us seek a baptism of love that will drive out all that is little and low and mean: And let us strive most earnestly to love God with all our heart, mind, soul, and strength, and our neighbors as ourselves.

—From the Word of Life.

SUNDAY SCHOOL LESSON—MARCH 14.

Last Words of Jesus With His Disciples.

Lesson Text: John 14:1-17.

Golden Text: John 14:6.

The Central Truth: Jesus is the Way to God, the truth that lightensup this darkened world, and the Life that imparts and insures immortality.

Scriptural Points.

1. "Let not your heart be troubled." Sorrow filled the hearts of the disciples as the shadow of the cross fell upon the pathway of Jesus. To comfort them Jesus points to a better world, a better day, and a glorious reunion.

2. "Believe also in me." Faith will always find a way out of the darkest tribulations, victory over the severest difficulties, and joy in the hour of bitterest grief.

3. "In my Father's house are many mansions." There is room, beauty, and grandeur in the saints' everlasting rest. It is the Father's home and the eternal home of His children.

4. "I go to prepare a place for you." Jesus has played several roles already. He created the worlds. As the Word He gave the law on Sinai and gave the message of the kingdom in Judea and Galilee. In the garden and on the cross He offered Himself a sacrifice for sin, as the Highpriest of the race. He will soon ascend to glory where He will be Mediator between God and man. He will also be the Architect or Builder of the New Jerusalem.

5. "I will come again." He will come in the clouds of glory, with ten thousand of His saints, "and all the holy angels with him." He will come to gather together his elect from the four corners of the earth, both living and those in their graves.

6. "How can we know the way?" The teaching of Jesus makes the way so plain that a wayfaring man, though a fool, need not err therein. The faith of Jesus imparts willingness and power to walk this way. The life of Jesus has illumined this way with heavenly bright-

ness. And the atonement of Jesus opens up this way to every one who will repent and believe.

7. "Shew us the Father." Jesus Himself in His personality, life, and ministry is a complete revelation of the Father. "Who being the brightness of his glory, and the express image of his person," Jesus has set forth in the earthly sphere just what the Father is in every realm of life.

8. "And greater works than these shall ye do." Jesus does not mean that the believer's works will be greater in kind; for the servant cannot be greater than his Master nor can he that is sent be greater than He that sent him. Jesus meant that the Dispensation of the Holy Spirit would be greater than the Dispensation in which He Himself figured. The Dispensation of Jesus was mainly a depensation of preparation. In the Dispensation of the Holy Spirit the race will reap the fruitage of this preparation. The works of believers under the Holy Spirit are greater in number, in depth, and in glorious attainments than the works that Jesus performed on earth.

9. "If ye ask anything in my name, I will do it." Every provision of grace, every promise of blessing has the guarantee of Jesus' name; just as if Jesus' name was signed to any and every note on the Bank of Redemption. And His signature guarantees the prompt and full payment.

10. "If ye love me, keep my commandments." Obedience is an unfailing fruitage of love. It is easy, yea, delightful, to do what one loves to do. The love for a person makes one glad to do the will or pleasure of that person. This is the compelling law of love. Love and obedience are joined together; they cannot be divorced.

11. "And I will pray the Father." The intercessions of Jesus are mighty and prevailing. They bring to the race large lengthening of opportunity, a wonderful restraint of the power of evil, a safe bringing back of wanderers from the fold, a deep quickening of conscience and faith, and delightful outpourings of the Holy Spirit.

12. "And he shall give you another Comforter." The Holy Spirit will impart comfort by taking away sin, the chief cause of trouble, by establishing the most delightful sonship with God the Father, by granting assurance or pledge of everlasting life, and by dispensing joyful foretastes of the glory world.

13. "The Spirit of truth." The truth of God is the chief means employed by the Spirit in salvation, purification, and glorification of believers. He wields "the sword of the Spirit, which is the word of God."

14. "For he dwelleth with you." The Holy Spirit is surely a Person, the third Person of the Godhead. He is as much a Person as God the Father and God the Son. He is spoken of in verse 17 at least five times as "whom," "he," and "him," pronouns always use to represent a person. His function is to perform the internal work of redeeming grace, just as Jesus Christ has met the outward conditions or demands of salvation. The Holy Spirit reproves the world of sin, and of righteousness, and of judgment.

Practical Points.

1. Imperfect beings in an imperfect world cannot escape trouble. It comes from every possible angle. Man is born to trouble as inevitably as the sparks fly upward.

2. Trouble is not an unmixed evil. Many rich blessings may flow from it. "But we glory in tribulations also: knowing that tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:3-5.

3. The Father of mercies is the haven of refuge of the saints. He is "our refuge and strength, a very present help in trouble." He is as "an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Isa. 32:2.

4. Prayer lifts the shadows from the troubled spirit. Prayer makes the desert of anguish blossom with the rose of happiness. "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send to thee help from the sanctuary, and strengthen thee out of Zion." Ps. 20:1-2.

5. Tribulation is often a much-needed furnace of purification. "And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as silver and gold, that they may offer unto the Lord an offering in righteousness. Mal. 3:3.

6. "Let Jesus come into your heart." "And the smile of the Lord will be the feast of the soul."

—From the Word of Life.

IN HONOR OF THE DEAD.

Resolutions of Respect.

Whereas it has pleased our kind Heavenly Father to remove from our midst our dear friend and sister, Mrs. I. Y. Clodfelter, a faithful member of Bethesda church, North Davidson Ct., and of the Ladies' Aid Society, be it resolved:

First, That we the members of the Aid Society who loved her and are sad to have her meet with us no more in our society or church bow with humble hearts to His will. We know that we will miss her sadly, but her influence will live on and be an inspiration to us all. We know what it means to love and part with those dear to us, so from the very depths of our hearts, we sorrow with you, dear family.

Second, That we place on record our appreciation of her earnest Christian character as exemplified by her daily life and faithful service in every department of Christian work.

Third, That we recommend that others emulate her example of Christian fidelity.

Fiurth, That we extend to her bereaved family and loved ones our heart-felt sympathy.

Fifth, That a copy of these resolutions be sent the family and to the Methodist Protestant Herald.

Mrs. C. M. Yokley,
Mrs. J. O. Everhart,
Mrs. C. L. Wagner,
Mrs. J. C. Brinkley.

Whitaker.

A mantle of sorrow fell upon Shiloh and friendship churches when the wires flashed the news of the sudden passing of our beloved ex pastor, Dr. C. L. Whitaker. Such a piece of love and esteem did he have in the hearts of his flock that they cannot forget his voice even though it is now still. And it made our hearts glad when he told us that though he loved his new work, his heart still hungered for his people. But we are thankful that such a man has lived and served in our midst. His teachings and sermons will hover like benedictions over us through the years to come. And his songs which he loved so much to sing were like the strains of a melody from the beyond. Hard indeed was the heart that would not soften under the spell of them.

May his mantle of humility, consecration, and untiring service fall upon some of our young men today that his great spirit may still carry on through the coming years.

H. A. Leonard,
W. M. Byerly,
Mrs. W. L. Shoaf.

John Eaton Burroughs.

John Eaton Burroughs, a citizen of Dabney, Vance county, N. C., was born in what was then Granville county, November 17, 1843; died January 30, 1926 at his home. The deceased was married to Miss Sue Glover on July 6, 1864. To this union were born five children. Two of the children passed into the beyond in young life. The deceased is survived by Mrs. Sue Glover Burroughs, two sons, W. B. Burroughs of Washington, D. C., J. L. Burroughs of Jacksonville, Fla., one daughter, Mrs. S. W. Clark, of Dabney, N. C. There are sixteen grandchildren, 23 great-grandchildren.

As a gentleman, he was of the first type. An all-round Southern Christian gentleman who lived a life of honored usefulness and was loved and esteemed by multitudes of citizens of Vance county, besides he had a large acquaintanceship in and out of his native state. He was widely known and generally loved by all who knew him. He was refined, intelligent. His advice was often sought and relied upon. He loved his friends and took pride in helping those less fortunate than himself.

As a citizen he had but few equals, and, perhaps, none surpassed him. He served in the war between the states in Company K, 14th Regiment. He always held in high esteem his old comrades in war. The writer has heard him speak so tenderly of his fellow soldiers in those dark days and weep. He was state senator from the county of Granville during the days of reconstruction when Zeb Vance was Governor. He liked to talk and tell the jokes of the campaigns in those days. After Vance County was formed he again represented the counties of Vance and Warren in the Senate of North Carolina. He was for several years a member of the Board of Commissioners of Vance county. In this capacity he served his county well. He was progressive, yet he believed in economical adminis-

tration. His idea was that roads and education should have prior claim on tax payers. He believed that every child should have the best possible chance of an education.

As a church member he was always faithful and true to his church and pastor. For many years he was superintendent of Sunday school, a trustee of his church, representing Vance charge in several of our annual conferences. In his sickness he talked much about the church. He often wished for his old pastor to talk with. He frequently spoke of his death as going off on a journey. He said he was not afraid to die, that he was ready and wanted all his relatives and friends to meet him in Heaven.

He was a good husband, a kind and tender father. He was for many years a merchant and a large farmer.

In this dispensation of God's righteous providence, Vance county loses one of its most valuable citizens: the church a true and faithful supporter: the wife a loving and tender companion: the children an affectionate father; the community a wise adviser.

We do not weep as those who have no hope, but for our loss here and here alone, for we shall meet again on that eternal shore.

Funeral was held at the home by Rev. R. A. Hunter, pastor of the Henderson M. P. Church. The writer was expected, but somehow the 'phone failed to get me. The mortal remains inow rest in the cemetery while Bro. Burroughs has gone to his eternal home.

May God graciously bless Sister Burroughs and give grace for this time of great need.

Written by request.

Rev. H. L. Powell, ex-pastor.

Grace Church Baraca Class Mourns the Loss of Their Teacher, Dr. C. L. Whitaker.

Whereas Almighty God in His infinite wisdom and infallible judgment has seen fit to call from our midst our esteemed brother and teacher, Dr. Clifton L. Whitaker:

And whereas by his sudden departure from this world, we the members of the Grace M. P. Baraca Class are deprived of a worthy and able teacher, a lovable character and an outstanding man among men; and whereas his death has caused a great loss to this class for as our teacher he served faithfully, honestly and at all times conscientiously, doing every thing in his power to better the lives and conditions of the members; and whereas although we realize that no words of ours can lessen the sorrow that has come into the lives of the family of our deceased brother, it may be of some consolation for them to know how highly he was esteemed by the members of this class; therefore be it

Resolved, that we the members of the Grace M. P. Baraca Class in regular meeting assembled, on the 28th of February, 1926, deeply affected by his death and mindful of his many kind acts, his integrity, and his worth, extend to his grief-stricken family our heart-felt sympathy and condolence; and be it further

Resolved, that a copy of these resolutions be spread upon our minutes, a copy be sent to the family of the deceased, a copy be sent to the Methodist Protestant Herald for publication, and a copy be sent to High Point College.

W. S. Jones,
E. E. York,
F. R. Brittain, Com.

In Loving Memory.

With sad hearts we the members of the Ladies' Aid Society of Calvary M. P. Church offer this tribute of our dear sister, Mrs. W. J. Williams.

Resolved, That the removal of such a life from our community leaves a vacancy and shadow that will be greatly realized by all the members and friends of our society.

Resolved, That we extend our sincere sympathy to her husband and children and commend them to Him who is the great Comforter.

Resolved, That a copy of these resolutions be sent to the family, one be sent to the Methodist Protestant Herald for publication, and one be recorded in our minutes.

Mrs. J. F. Williams,
Mrs. L. W. Gerringer,
Committee.

A Tribute of Love.

I know there will be suitable obituaries written, but I cannot fail to add a little tribute to the memory of my friend and ex-pastor, Rev. Clifton L. Whitaker, D. D.

When I was a little girl of fourteen years, Mr. Whitaker came to be my pastor. As a child I learned to love him very dearly, and his love and this friendship have grown with the years, and I feel that in his going my loss is great. He served our church as pastor four different times, giving us altogether 11 years of his time. These years meant so much to us as a church. Had we a problem in our church life, if we could just call him in we felt it would be solved right. When he was no longer our pastor he would look out for our interest at conference. Not only was he interested in the individual and church life but also in the life of our town. How we shall miss him! But I am sure he has an interest in us still, although he has left us for a little while. We feel sure our loss is his gain, for we believe that voice we so loved to hear sing is now singing around our Father's throne, and he is mingling with our loved ones who once loved him here, but have passed over the river. We can truthfully sing, "O think of the friends over there!"

To the sorrowing loved ones we offer our sympathy, and say, your sorrow is our sorrow too. May his influence continue to live in our lives so that in years to come we may show that "though he was dead, yet he speaketh," is the prayer of one who loved him.

Mamie Johnston.

Whitakers, N. C.

THE WISHING GIRL.

She wished she were a princess—
Or, better still, a queen;
She wished to see strange countries
That she had never seen.
She saw the wealthy ladies
And wished to take their place;
She wished for their fine jewels,
Their satins and their lace.
She wished that all her duties
Were changed to play and fun,
Or that, by merely wishing
Her duties could be done.
But strange, with all her wishing
She never wished to be
The helpful and unselfish child
That others wished to see.

THERE'S A LOT OF FUN IN LIVING.

There's a lot of fun in living,
And we've found it, you and I,
In giving and forgiving,
In passing thorns all by,
But picking all the roses
Of friendliness and cheer,
In getting all the gladness
While we're here.
There's a lot of fun in labor,
And we've found it, I and you,
There's a lot of fun in labor,
And we've found it, I and you,
In loving kin and neighbor
As the day we hurry through;
There's fun in making sadness
And worry disappear,
In giving people gladness
While we're here.

—Christian Guardian.

THE STORY OF A BIBLE.

The following story of a Bible is told by Rev. Paul Penzotti, agent of the American Bible Society, who was recently in Chile on the business of the Society:

"A little while back I returned from Chile where I visited many of the eaangelical churches. In one place, the pastor of the church told me the following incident: A colporteur took a trip to the south of the country to sell Bibles. He met a woman who was about to go on board a little steamer that was leaving for a place named Imperial, and sold her a Bible. This she read on board to pass away the time. After a little while, a priest, who was also traveling, came and asked her what she was reading. On being told that it was the Bible, he roughly snatched the Book from the woman's hands and threw it into the river. A fisherman near by saw the Book and picked it out of the water. He took it home to his house and, excited by curiosity, began to read it. He and all his family accepted the truth which had in some strange way come to them. Soon they could not keep it to themselves, and they invited several neighbors to read with them the precious Book. The interest began to grow, and others obtained Bibles, and they organized a Bible class and sought the help of an evangelical pastor. Later a church was organized, and now, in that town, a beautiful building has been consecrated to the worship of God by a congregation which had its beginning in this truly remarkable fashion.—Selected.

---The happy heart is likely to do a good deal of singing.

---It is disastrous to any man whose outlook is narrower than the world.

Henderson.—Rev. R. A. Hunter attended a committee meeting at Greensboro Feb. 16 to plan for the Summer Conference.

The Girls' Mission Band canvassed the membership Sunday afternoon for books to be sent to the High Point College.

The Christian Endeavor Society has taken on new life and nearly every seat is taken each meeting. The society has decided to divide and make two, a Senior society and Junior and Intermediate combined.

Our choir deserves special praise. They have been giving us special music every Sunday for some time and they are now working on a cantata to be given at an early date. date.

The missionary societies held their annual thank-offering service Sunday evening at the 7:30 service. The ladies gave us a splendid program.

Next Sunday, March 7, will be our regular quarterly communion service. The pastor has expresses a wish that every member of the church would be present.

uite a number of our members are still on the sick list, but we were glad to see some back in their accustomed places Sunday.

Reporter.

Shiloh Notes.

The officers and teachers of Shiloh Sunday school met at Brother H. A. Leonard's home on Monday night, Feb. 22, and organized a workers' council. The purpose of the council is to discuss the various problems of the Sunday school, and to plan for its growth and more efficient service. The motto is, "A bigger, better Sunday school."

Our hearts were made sad by the passing of our beloved ex-pastor, Dr. Whitaker. The love and sympathy of our entire church go to his bereaved ones.

Agnes, the daughter of Bro. N. A. Leonard, has recovered from an operation for appendicitis.. We are so glad to have her with us ayain. Her little brother Numa is recovering from an attack of pneumonia. Harry, the little son of Bro. W. J. Berrier, is now able to come back to Sunday school after being confined by a rather severe attack of rheumatism for several weeks. Bro. Conrad Kepley has just recovered from a severe attack of influenza. Bro. John Warner has been sick for several weeks and does not seem to improve much. Our Father can cause even our infirmities to glorify His name. May God give Bro. Warner faith and patience to endure.

We were more than glad to have Mr. and Mrs. W. M. Byerly of Friendship with us in Sunday school on the third Sunday. It is an inspiration to us for the leaders of other churches to visit us. Some of our other welcome visitors were Mr. and Mrs. Walter Waitman and Mr. C. W. Benson.

Mrs. Wiley L. Shoaf, Reporter.

Gillburg.--Sunday, Feb. 28, Mr. J. B. Watkins came to our church to fill the appointment which Rev. M. P. Chambliss, our pastor, asked him to fill, as he, being in Westminster, Md., could not be with us.

Mr. Watkins gave us a short sketch of the Bible, beginning at Genesis and going to Revelation. His talk was enjoyed and appreciated by all and I hope that much good went to all from it. Mr. Chambliss will preach there Saturday night at 7:30 o'clock. We want all the members especially to be there.

Reporter.

Saxapahaw. -- Our pastor filled his appointment with us the fourth Sunday, Feb. 28, and as usual brought to us a beautiful message. Taking for his subject "God's call to service," he spoke first of the sun, water and air, all of which have been here since creation, and how welcome they are, He discussed fully, first consecration of our time. "In this fast age people have so many things to do and so many attractions that very few are giving consecrated service, though many are serving." "Few," he said, "are living in the present tense; they are either living in the past or the future."

Second, consecrated influence. Refrain from doing those things that probably would do us no harm but would influence others to do wrong. Third, consecration of our means. "All that we possess belongs to God," he said.

This is just a part of one of the helpful sermons our pastor has delivered since his return to us and we realize more each time how fortunate we are in having him back.

We were favored at this service with a duet, "It Pays to Serve Jesus," sung by Miss Lillian Lindley and Mr. E. W. Mann. The morning ocering will be used toward paying the Annual Conference Budget.

Our Sunday school is doing fine work. It is a union school, consisting of three denominations. We have quite a number of M. P. members. Mr. E. W. Mann is our efficient superintendent and is a wide-awake worker. The attendance has been over 200 many times this winter.

The Philathea class has for some time been divided into two groups, contesting to see which side could win the most points by, first, visiting the sick; second, writing cheerful letters to the infirm; third, attendance at Sunday school and church. This proved to be very interesting and helpful, both to the members and those visited. The side gaining the most points were deightfully entertained Friday evening, Feb. 26, with Clarabell Lindley and Daisy Winningham as hostess at the home of the latter. Old time games were enjoyed for a while after which Christine McPherson entertained the guests with several piano selections. At the close of the evening, the hostess, assisted by Thelma McAdams, served delicious refreshments.

Mr. Isley will be with us in our midweek prayer service Wednesday night. It is not possible for him to attend all of these meetings and his coming this week will be looked forward to, knowing that he always brings us a good message. Reporter.

State St. Church, Lexington.--Now that March is here it will seem only a few days until time for Mr. Bethea to be back. Everything is progressing in a fine manner awaiting the coming and reading of Mr. Hardy. Mr. Bethea told us we were going to be well pleased with Mr. and Mrs. Hardy, and we are not only well pleased with them but we appreciate and love them much. Mr. Hardy's gift of story telling is a source of great delight to the children and to older ones as well. He and Mrs. Hardy and four young ladies from the college were with us in our C. E. Society last Wednesday night. Mr. Hardy had prepared some games for the children after the business, and a large crowd of eager and enthusiastic children and were highly entertained as were all present.

Next Wednesday night our C. E. Society will meet at West Lexington church with Mr. Brotherhood consecration, at which time Mr. Crutchfield is planning to organize a C. E. society among his young people.

The Woman's Foreign Missionary Society will meet next Thursday P. M. at 3 o'clock with Mrs. John Leonard.

We were all made very sad by the death of our former pastor, Dr. Whitaker. Dr. and Mrs. Whitaker did much to help us get organized and started in our work. Mrs. Whitaner and all the family have our deepest sympathy.

Sunday school attendance continues good in spite of the fact that there is right much sickness among our people. Our present meeting place won't hold us much longer.

Reporter.

TIMELY READINGS.

When you have the blues, read Ps. 34.
When you worry, read Matt. 6:19-34.
When you are discouraged, read Isa. 40.
When God seems far away, read Ps. 139.
When you are lonely or fearful, read Ps. 23.
For Jesus' idea of a Christian, read Matt. 5.
When you forget your blessings, read Ps. 103.
When doubts come upon you, try John 7:17.
When your faith needs stirring, read Heb. 11.
When you grow bitter or critical, read 1 Cor. 13.
For James' idea of religion, read James 1:19-27.
When you feel down and out, read Rom. 8:35-39.
For Paul's secret of happiness, read Col. 3:12-17.
When you want courage for your task, read Josh.1.
When the world seems bigger than God, read Ps. 90.
For Paul's idea of Christianity, read II Cor. 5:15-11.
When you want rest and peace, read Matt. 11:25-30.
When you leave home for labor or travel, read Ps. 121.
When you want Christian assurance, read Rom. 8.1-30.
For a great invitation, a great opportunity, read Isa. 55.

---Do not ask God for more talents until you bend every energy in using what you have.

West End, Greensboro.—The work is progressing nicely under the very efficient leadership of Rev. P. E. Lindley, who is acting as pastor while Mr. Ballard is in Palestine. The various committees are taking care of the detail work in a very splendid way. The congregations are delighted with the strong sermons Mr. Lindley is preaching, classing them as excellent.

The epidemic of influenza is hitting our community and a great number of our Sunday school and church members are confined to their beds. We are grateful, however, that none are seriously ill.

Since our last report our community has been shocked and saddened by the accident that called our much loved Mrs. T. C. Bosher to her eternal home. Unless we had a similar experience, we hardly know how to sympathize with those whose loss is so great, yet we know there is One who can heal their sorrow and we commit the husband and motherless children to His tender care, resting assured that He will comfort them.

Messages from the pastor convey the fact that he is enjoying to the fullest his trip to the Holy Land. He expects to be again at his post of duty by the middle of March.

The Philathea and Baraca classes jointly entertained the members of the Foust Bible class and other invited guests at a George Washington Birthday party Monday evening at the church. After a number of games and contests, refreshments were served.

The Foust Bible Class will hold its monthly social and business meeting Thursday evening at the church.

The prayer meetings, always a source of inspiration, have been unusually interesting and helpful during the past few weeks. Mr. Lindley, Mr. H. A. Helms, and Mrs. A. G. Dixon have helped us a great deal along this line.

Reporter.

Asheboro.—Since our last report several things of interest have taken place in our church, a few of which we wish to include in this report. On Sunday, the 14th, the Foreign Missionary Society held its annual Thank-offering Service at the 11 o'clock hour. Mrs. W. C. Hammer gave a very interesting address on the different phases of our foreign missionary work in China, Japan and India. A very liberal offering was taken for the missionary work. Immediately after this service a church membership meeting was held for the purpose of electing a steering committee to draw up plans for purchasing and financing the permanent pews and carpet for the church. This meeting was well attended and much enthusiasm and interest were manifested. The committee is already on the job and we are sure that within a very short time we will have the pews and carpet which will add greatly to the service and attractiveness of the church.

On Monday evening, February 15, the Workers' Council of the Sunday school met with Mrs. B. D. Lowdermilk at her home for the regular monthly meeting. Reports from the various departments of the Sunday school were very encouraging. Mrs. E. L. Hayworth reported that she had been elected superintendent of the home department, and with only three afternoons' work has secured 25 members. Plans were discussed for the organization of a junior department in the Sunday school, which will be put into effect Sunday, the 28th.

The church was greatly shocked in hearing of the sudden death of a beloved former pastor, Dr. C. L Whitaker. Dr. Whitaker served the Asheboro church for five years and was not only popular with his own membership but with the citizens of the town. The church sympathizes very deeply with Mrs. Whitaker and the children in their great loss: The church stopped for a brief period at the beginning of the Sunday morning services to pay tribute to Dr: Whitaker for services to this church and the denomination. Mr. Pritchard gave us a most splendid sermon on "The Unfinished Task."

Following the evening service the men of the church met for the organization of a brotherhood in the church. We are expecting great results from this organization of the men.

Next Sunday will be family day in our church.

Mabel Cox, Rep.

High Point.—On Thursday evening, Feb. 18, the members of Mrs. Jones Burns's circle of ladies' aid society served an appetizing dinner to the Men's Club, or Brotherhood, at the church. There were 63 men present including the orchestra from H. P. College and some boy scouts. This occasion proved most enjoyable, and a neat sum was realized for the carpet fund. After dinner speeches were being made when the startling news of Dr. Whitaker's sudden passing was telephoned to Dr. Brown, and this closed the meeting in great sadness.

The Woman's Foreign Missionary Society gave a very pleasing service in the S. S. Assembly room on Sunday evening. It was the occasion of the Annual Thank-offering to commemorate the establishment of the society in Feb., 1879. At the opening of the exercises all the members of the different societies appeared on the platform, the tiny tots of the Junior Missionary Circle, the young girls of the Mission Band, the older girls of the Young People's Society, young ladies of Circle No. 3, and the adults of the Woman's Society. Mrs. A. G. Dixon of Greensboro, a returned missionary, led in prayer. Mrs. Minnie P. Harrell then gave a most interesting and instructive history of the Foreign Missionary Society from its founding to the present time, while Mrs. Geo. R. Brown lighted the candles representing the birthdays of each organization. The tots of the Junior Mission Circle dressed in Japanese costume, then sang "Jesus Loves Me." A pageant, "Thanksgiving Ann," was cleverly rendered by members of the Mission Band. This proved to be a most creditable production Little Miss Alma Andrews made a splendid "Thanksgiving Ann." the "colored girl," James Hinkle, Jr., was Sam, the "colluld man," C. L. Gray, Jr., was the father of the family, Elon Long, the mother, and children. Misses Claire Douglas, Louise Koontz, Inez and Irene Reynolds, Rosalie Andrews, and Esther Pritchard then gave a playlet, "Light and Thanks." A Bible reading was presented by Miss Mary Hall. The thank offering was then taken up, which amounted to $90.00. The Foreign Society will raise its budget by March 31.

The Mission Study Class held a delightful meeting on Monday afternoon at the church with an attendance of 13.

Capt. A. M. Rankin left last week for Hot Springs, Ark., where he will spend a month.

Mr. and Mrs. R. R. Ross and Mr. and Mrs. J. D. Ross of Asheboro were here Saturday to attend the funeral service of Dr. Whitaker.

Missses Elizabeth Welch and Iola Perryman have gone to Florida for a week of sight seeing.

Mr. and Mrs. J. Norman Wills of Greensboro were among the number who attended funeral services for Dr. Whitaker, and we were sorry to see that Mr. Wills was limping.

Interesting letters from Rev. N. G. Bethea, who is en route to Palestine, Egypt, and other countries in the Orient via Mediterranean Sea, are appearing weekly in the Lexington Dispatch.

Guilford Charge.—There have been but few reports from our charge for some time, but that is no indication that we are dead or even dormant. We have started on what we believe to be a successful year's work, because much interest in the Master's business is being shown by the members of the different churches. They seem eager for the truth and very responsive to its teachings. Our attendance has not been what we think it could have been, yet we feel that it has been very good considering all things.

A Pounding.—On Friday after moving into the parsonage we were very fortunate in getting to entertain a number of our sembers from the different churches. They gave us the understandinf that they were to meet at the parsonage on that respective day for the purpose of transaoting some business of the church. After their arrival we passed about one half an hour in very pleasant conversation, after which my wife and I were asked to give them possession of our kitchen. We did so, wondering why they should go to the kitchen to transact their business. And to make a long story short I have but to tell you that the business was very soon settied, and my wife and I reaped all the material benefit of the transaction, because on entering the kitchen we found the floor covered with many good things to eat and enough soap to keep us clean for a good while. We have also received three loads of good wood since moving to keep us warm while we eat and grow fat.

We feel very grateful to the participants in this pounding, though I shall not name them that you might give them honor, for they care not for it, for God has their names and deeds recorded in heaven, and I am sure He will reward them greatly for their kindness. And may He give my companion and me grace to enable us to live in such a way as to ex-

ress our appreciation, for we are not able
o find words to do it. O. C. Loy, Jr.

A Death.—The angel of death has visited
ur church, Midway, and taken from it one of
s most active members, Mrs. W. P. Bowman.
he had been ill for some time, and made a
oble fight for health up until February 16,
hen she fell peacefully asleep in Jesus.
Besides her church and entire community
e left to mourn the loss a husband and 7
ildren. May God in His wonderful power
e with them in their dark hours to bless and
comfort, and may this sorrow serve as a
fining process to make our lives more pure
my prayer. O. C. Loy, Jr.

Second Church, Charlotte.—We are glad
be able to report that our Sunday school
steadily growing, and the members are
owing a lively interest. We feel the Lord
s with us in our services Sunday, Feb. 21.
veral souls were saved and some new names
re added to our church roll.
The Junior class of our Sunday school is
nning a delightful Easter program of song
d recitation to be given on Saturday night
fore Easter..
The Ladies' Aid met at the home of one of
e members Saturday night for a socia.
ur, but decided to mingle work with play,
19 Easter baskets and a bunch of flowers
re the result of their labors.
We feel that God has blessed us in our
rk, and ask our friends to pray that we
y continue doing God's work in a way to
rit still greater blessings. Reporter.

Welch Memorial.—We are getting on finc.
t Sunday we were more than pleased to
e our president, Bro. A. G. Dixon, visit
At the Sunday school hour he talked to
Baraca class and at the close of the serv-
he told some interesting stories to the
dren, which they enjoyed very much. At
o'clock he preached a wonderful sermon
every one present enjoyed it to the ut-
t. We hope he will come again soon.
ro. Pierce, our pastor, gave us a good ser-
n at the evening service.
Ve feel proud of our pastor. He is doing
reat work among the people, and is al-
s on the job.
ur Sunday school is interesting. We have
rge attendance, but we want to make it
er. We have a large attendance at the
week prayer meeting. We also have a
age prayer meeting that is well attended
Wednesday afternoon. The Ladies' Aid
iety had a food sale last Saturday which
a success. We have an enthusiastic aid
ety that is helping in every way they can
he indebtedness of the church.
ne Christian Endeavor Society and church
pathize with the C. E. president, Mr. Lu-
Medlin, his father, brother, and sisters
ne death of his mother, Mrs. Melvin, who
buried last Saturday evening.
ay they ever look to the One who can
fort them in these sad hours.
ro. Pierce received four members into
church Feb. 14th.
ay for us that the interest may continue
in all the church work throughout the con-
ference year as it is at present.

Mrs. J. W. L., Rep.

Liberty, Davidson Ct.—Our pastor, Rev. C.
E. Ridge, was with us the [illegible] on the usual time [illegible] preached at [illegible] ways does, but every [illegible] than the last. We are glad to [illegible] ridge with us. He will [illegible] fourth Sunday in this [illegible] communion service. Hope to have a [illegible] gregation. Have had Sunday [illegible] every Sunday and a very good [illegible] sidering the bad weather. [illegible] visited our Sunday school the [illegible] in this month and gave us an [illegible] on Sunday school work. [illegible] him with us. Our pastor is [illegible] church only one [illegible] day at 2 o'clock P.M. [illegible] every third Sunday at [illegible] school at 1:30 P. M.; prayer [illegible] Saturday night before the [illegible] Sundays. Every body [illegible] prayers of all the Christian people for the success of the work.

With best wishes to all.

Lady and 2 people.

Mt. Carmel, Granville Ct.—It has been a long time since we [illegible] from we are still alive. But found [illegible] appointment Sunday. [illegible] gave us a splendid sermon [illegible] "the Local Church." He said the local church was the [illegible] struck me as the most [illegible] sermon. Because we all know [illegible] one does not pray [illegible] that this may be a place [illegible] church, so that much good [illegible] plished.

The Woman's Home and Foreign Missionary Societies met with [illegible] Tuesday afternoon. [illegible] attendance. This being our [illegible] meeting, all the members were requested to bring their Thank-Offering [illegible] we would all stop and think of the many blessings we have [illegible] our thank-offering collections would be [illegible] more than they are. Reporter.

February 21, 1926.

Creswell Church.—While we have not been reporting for quite a while, we have been progressing rapidly. Our [illegible] quite a success. During the [illegible] winter the Sunday school was [illegible] spring is near it is growing [illegible]

Rev. R. L. Bethea, our pastor, will fill appointment Sunday morning at [illegible] and again Sunday night at 7:30.

The Ladies' Aid [illegible]

The Ladies' Aid held their regular meeting at Mrs. H. H. Bateman's Tuesday afternoon at four o'clock.

We are grieved to know we had two deaths in the community [illegible] Mr. C. W. Simmons departed this life Febru-

[illegible] Reporter.

[illegible]

[illegible] ..... $ 4.00
Pleasant Union, Mt. Pleasant 1.00
[illegible] 1.12
[illegible] 25.00
[illegible] 2.80
[illegible] 2.50
[illegible] 5.00
[illegible] 2.50
[illegible] 4.00
[illegible] Stargis, Mich. . 20.00
[illegible] 9.53
[illegible] 13.02
[illegible] Valley,
[illegible] 4.00
Tabernacle charge 4.05
[illegible] 5.50
[illegible] 4.58

Other Miss.

[illegible] and some members of records, by [illegible] Bible Class. Last, but not [illegible] 72 cents a box lunch, by W. H. M. [illegible]

[illegible] to help plan a way [illegible] and Sunday. "It is time some of you." Are [illegible] who will join in helping to [illegible] and are for the children. If so join the [illegible] who [illegible] Superintendent.

[illegible] DAY IN [illegible]

[illegible] which will be Wednesday [illegible] Rev. and Mrs. A. G. Dixon [illegible] in this charge. There will be all-[illegible] in church. Meet at 10 o'clock. Everybody bring dinner. We [illegible] Rev. C. C. Stubbins also being [illegible] We want all the officials [illegible] We want Bro. Dixon to [illegible] while here. Remember this is stated quarterly conference [illegible] for the pastor [illegible] This will [illegible] visit this year. We [illegible] point so all the members [illegible] as well as the [illegible] conference. Come [illegible] and let's make Brother [illegible] that we do appreciate [illegible] and Bro. Stubbins. They are going to [illegible]

H. L. Powell, Pastor.

Creswell.—Creswell church on Creswell Ct. had its regular services 3rd Sunday in Feb. Pastor Hethcox preached two very interesting sermons.

Our Sunday school has started her Easter program and we are planning to make it a great success.

The Senior C. E. Society gave a colonial party February 22nd in honor of George Washington's birthday. Louise Hatfield.

Liberty, Siler City Charge.—Sunday, Feb. 28, was a good day for Liberty. Mr. D. M. Spence, ministerial student of Elon College, preached two good sermons in the absence of the pastor who has been ill for two weeks. "The Good Shepherd" and "Sabbath Observance" were the subjects of the discourses. At the morning service a male quartette furnished the special music. This quartette was from the other churches of the community. We were very glad to have them worship with us. Mr. Spence reports, also, that the Sunday school was well attended and the C. E. program very good. Mrs. John W. Curtis, the wide-awake president, was the leader for the evening. Mr. G. P. Coymes, who played for all services sang a solo at the meeting. Also, at the evening church service Mr. Coymes and Mr. T. R. Ruston, both of Elon College, sang a beautiful duet.

The C. E. enjoyed a delightful social last Friday evening at the home of Mr. and Mrs. R. L. Elkins. The society reported much accomplished during the past month.

The Ladies' Aid, Sunday school, and C. E. Society have gathered together a goodly number of books for the H. P. C. library.

We regret to learn that someof our people are ill with influenza. We wish for them a speedy recovery. F. L. Gibb.

Spring Church.—Our pastor, Rev. A. D. Shelton, gave us another perfectly splendid sermon yesterday. His sermons are always encouraging to Christians, this one especially showing us the privilege and honor God bestows on us, in that He allows our hearts and lives to become the battle fields of the great conflict between good and evil. Offering was taken for church extension. Not what it should have been by any means. Our Sunday school is doing nicely; very good attendance, much interest. Easter program being arranged for. C. E. meetings being held, led exclusively by our young people. Children much interested in these. During this year offerings have been taken for Revs. Cowan and Braswell. We were glad to have our class leader, Bro. J. J. Massey, with us at church yesterday, first time since 1st Sunday in December; he has been very near death's door since that time, but God spared his life, we believe, that he might yet do more and greater service for Him.

Glad to report Mr. Elisha Sledge improved. He hasm been very sick. The ladies of our church have put on a special campaign to raise funds to pay off debt on parsonage well which, unfortunately for us, cost us more than $500.00. If any one reading this feels that they would like to help us in this, we would certainly appreciate it and any amount from 10 cents up will be gladly received. Send money to Mrs. H. E. Vassar, Pleasant Hill, N. C.

Wedding Gifts

COMMUNITY AND STERLING SILVER, PLATED WARE, CHINA, CUT GLASS AND POTTERY.

ODELL'S, INCORPORATED, GREENSBORO, N. C.

Pleasant Grove.—Our pastor, Rev. G. L. Reynolds, preached a most excellent sermon Sunday morning. In this discourse he showed some of the rocks along the pathway of life that may cause a shipwreck and that we by following closely the impressions of our conscience may be able to see and avoid these rocks by the light houses which God has placed beside these rocks. We are planning to have the Easter exercise as usual. The following committees have been appointed:—music committee, Mrs. Leonard Honeycutt, Mrs. Clyde Payne; committee for training the children, Mrs. J. R. Meredith, Mrs. R. J. Kennedy.

We are very glad Mrs. J. R. Meredith is back home after undergoing a slight operation at the Guilford General Hospital.

We hope she will be out again soon. She is being missed as teacher of the beginners' Sunday school class.

Mrs. Ralph J. Kennedy, Reporter.

Friendship.—Time has been of premium importance to us since conference, so we have not made a report thus far. Things have been moving on, however. First, we would mention the fact that all services are being well attended. And the interest in the work is very good. Sunday school attendance is real good.

It would be a most unwise thing for a preacher to write to the paper and not mention a pounding. Soon after conference they began by some one or other bringing something for the parsonage, almost every day for a time. And then the surprise came. On the night of December 5, after we had held our first quarterly conference: we thought everybody had gone home, and we were almost ready to go to bed. The fact was they did not go home but more came to the pounding than did to the quarterly conference. They came right in and took possession of the parsonage. But we got well paid, for they brought the things we needed and money to buy the rest with. We appreciate these tokens of kindness more than we can express in words.

We shall leave any other news to be reported by the church reporter. A. Ridge.

Enfield Charge.—Spring time is doing our charge good and we see signs of much improvement. There has been much sickness on the charge of late, but all are doing very well now. The passing of Dr. C. L. Whitaker was a great shock to our people. Dr. Whitaker was born and reared on the Roanoke circuit and after entering the ministry served the people as pastor for many years. His name was on the Whitakers Chapel church roll at the time of his death. A great and good man has gone, but his sweet spirit will ever remain with us.

Listen! Dr. Sexsmith, Dr. Dixon and Rev. Lawrence Little are planning to hold a central rally for this district the third Sunday afternoon and night in March at the Enfield church. This is to be an inspiration-information "pep" rally for old and young. This is a rare opportunity to hear three great men in one day. Come early, get a comfortable seat and be ready to receive the whole force of the impact. Don't forget the date, the hour and the opportunity.

R. C. Stubbins, Dist. Chmn.

We Make a Specialty of LOOSE LEAF BOOKS FOR MINISTERS' USE.

WILLS BOOK AND STATIONERY Co.

Randleman Charge.—On last Tuesday, the writer, assisted by Rev. Mr. Peele of Guilford College, conducted the funeral of Mr. Virgie Siler at Level Cross. The deceased had been sick only a few days. He leaves his companion and ten children, besides other near relatives to mourn their loss. Mrs. Siler and several of the children were ill and unable to attend the funeral.

On the evening of the 24th of February the occupants of the parsonage were made the recipients of a generous pounding given by Mt. Lebanon church. A loose leaf sermon holder was given the pastor by the Philathea class. For all these kindly expressions we are grateful.

Worthvillle is looking forward to a new church building. Worthville is a live church with a strong Sunday school and a growing prayer meeting.

Plans are now under way to lift some of the parsonage indebtedness. It will be a measure of relief indeed when all incumbrances are removed.

We are already planning for two special meetings to be held this spring, and two in the fall.

Church attendance is hindered somewhat by an unusual amount of sickness. We are looking for better days ahead.

Wm. H. Nees

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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LTHODIST PROTESTANT HERALD
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ered as second-class matter at the post office sboro, N. C.

OPPORTUNITY.

By Walter Malone.

ey do me wrong who say I come no more
hen once I knock and fail to find you in,
every day I stand outside your door
nd bid you wake, and rise to fight and win.

ail not for precious chances passed away,
eep not for golden ages on the wane!
h night I burn the records of the day;
t sunrise every soul is born again.

ugh like a boy at splendors that have sped,
o vanished joys be blind and deaf and dumb;
judgments seal the dead past with its dead,
But never bind a moment yet to come.

ough deep in mire, wring not your hands and weep;
lend my arm to all who say, 'I can!'
shame-faced outcast ever sank so deep
ut yet might rise and be again a man.

ost thou behold thy lost youth all aghast?
ost reel from righteous retribution's blow?
n turn from blotted archives of the past
nd find the future's pages white as snow.

rt thou a mourner? Rouse thee from thy spell;
rt thou a sinner? Sins may be forgiven;
h morning gives thee wings to flee from hell,
ach night, a star to guide thy feet to heaven."

Selected.

New Word.—A society for the preven- of cruelty to animals recently offered a e of ten dollars to the person who would gest the best word to describe the charac- of those cruel to animals: More than 500 ple competed for the prize. The name rded as best is the newly coined word, lacker.

EVERYBODY'S BUSINESS.

There is one popular misconception about the Church which ministers ought to contend against somewhat more vigorously. I refer to the idea of the man in the street that the church somehow belongs to the preacher, that the preacher should keep it going, and that if he—the man in the street—contributes a little money or an hour or two of work he is doing the preacher a favor.

There could be no greater mistake. The church is not the preacher's business any more than the government, or the public schools, or the health department. It is everybody's business. It is a gathering together of men and women to stand for good things in the community and—by their mutual help—to work more effectively together than they could work apart. As a clergyman I call on the good citizen who remains outside the church, and I say: "I need you. We're working with an institution called a church, which is nothing more nor less than an organized ideal. Because of its influence your home is safer, your business is more successful, your children have a better education, and a better chance. I don't own it; it's yours as much as mine; for you—as much as I—are a son of God. Come on with me and help to make it better."—Dr. William E. Barton.

Tragic Ending of a Criminal Career.—Last Monday night two men endeavored to hold up a street car and rob the conductor in a pine wood near Pomona. They placed logs on the track and when the car was stopped they opened fire on the conductor. He replied with his gun and brought one of the robbers down with a hole through his head. The other fled. The wounded robber died in a hospital the next day. He has not been identified, but it is believed that he came from Norfolk and that his name is Romich.

—In a recent report of Sunday school attendance at Welch Memorial, the number was given as 165. Pastor Pierce says it should have been 268.

SOME RELEVANT QUESTIONS.

The following questions by Rev. W. Irvine Carroll, D. D., Marshall, Texas, appear in the Presbyterian of the South. It is especially important that those who think that they can be both good Christians and staunch evolutionists should be able to answer them:

First, where in the scientific theory or system of philosphy that is known as Evolution do you place the "Fall of man?"

Second, where do you place the fact of human sin?

Third, where do you place man's guilt before God because of sin?

Fourth, where do you place the "Virgin Birth" of Christ?

Fifth, where do you place the bodily resurrection of Christ?

Sixth, where do you place the atonement of Christ through His shed blood?

Seventh, where do you place the regeneration of the believer, the new birth in Christ Jesus?

Eighth, where do you place the descent of the Holy Spirit on the Day of Pentecost?

Ninth, where do you place the Second Coming of Christ?

Tenth, where do you place heaven and hell?—From the Bible Champion, Reading, Pa.

THE WELL-ROUNDED LIFE.

"Wouldn't it be fine to be as independent as Tom Fulton?" exclaimed a boy.

"Well, I'm not altogether sure," replied his companion, who was an older person. "Tom's independence saves him from a lot of mean little faults, and in itself is a cardinal virtue. I dislike to criticize so noble a trait at all, yet I must say that Tom's independence at times comes perilously near to selfishness. He is so independent that he often fails to regard the feelings and rights of others."

We cannot drive straight through life without regard to other people. Every virtue is beset by its opposite sin, and selfishness or thoughtlessness is the sin against which folks or an independent disposition should guard.

It is hard to keep virtues in proportion. We may become enamored of some excellence and pursue it blindly, with the result that, although we have attained it, we also have destroyed the balance of character. Symmetry of life is to be cultivated as assiduously as any other merit.—Forward.

DR. W. T. GRENFELL TO LECTURE IN GREENSBORO.

Dr. W. T. Grenfell, a medical missionary to Labrador of wide and favorable reputation on account of his medical work in that country and through the numerous volumes he has written about the Northland, will lecture in the Odell Memorial, Greensboro College, Friday evening, March 12.

"Tales of Labrador," "Labrador Days," "A Labrador Doctor" (autobiographical) are among his latest books. "Adrift on an Ice-pan," "Harvest of the Sea: Off the Rocks" are among his numerous volumes of an earlier date.

Dr. Grenfell has done more than any other man to bring that North Country and its inhabitants to the attention of the world. And he has the ability to present in a way that grips the attention of his readers and hearers, the story of that land of the Aurora Borealis. His lecture will be interesting and illuminating.

MR. BURBANK NEEDS A NEWTON.

By Bishop W. A. Candler.

(The above named article, which follows, is so apt, timely, and true, that we wish to heartily commend it to the readers of the Herald. It needs no comment. It speaks for itself.—J. F. Dosier.)

Sir Isaac Newton was an avowed infidel in the early part of his life, and he declared his scepticism with outspoken emphesis. But later he renounced his infidelity with equal candor and courage after a careful examination of the evidences of Christianity had removed all his doubts.

He and Edmund Hally, the celebrated mathematician and astronomer, were warm friends, and on one occasion when the latter was arguing against Christianity in his hearing, he said, "Dr. Halley, I am always glad to hear you when you speak about astronomy or any other branch of mathematical science because those subjects you have studied and you understand them well. But you should not talk of Christianity, for you have not studied it. I have, and I am sure that you know nothing about it."

It is certainly to be regretted that Mr. Burbank, the botanist, did not have by him some such wise friend as Sir Isaac Newton was to Halley to warn him of the folly of his recent utterance about Christianity before he published his discreditable observanorance of the Christian religion.

Mr. Burbank deserves great praise for what he has done in his chosen field in which he has become an expert. He has accomplished some remarkable and useful hybridizations in the plant world, although he has not been able to evolve a new species from an old one, as some ill-informed people have erroneously supposed. No one has ever been able to create a new species of plant or animal by crossing stocks. All that has been done by Mr. Burbank or any one else has been the production of hybrids. But in that matter he has done wonders, and he may be expected to do more in the future.

It is a pity that he should show himself so ignorant of Christianity and that no discreet friend prevent him from exhibiting publicly his surprising, not to say shameful, ignorance of the Christian reliyion.

He does not seem to know the meaning of the words he uses in what he had to say upon the subject. For example, he does not distinguish between the theory of reincarnation held by the theosophists and the Christian doctrine of resurrection. Other terms and phrases he employs with equal carelessness and inaccuracy.

The case of Mr. Burbank is a fair specimen of a certain class of minds that are quite able in some departments of thought and investigation and amazingly incompetent in others. His case is not unlike that of Whewell, of whom Sidney Smith said, "His forte is science and his foible is omniscience."

Mr. Burbank's knowledge of botany does not make him omniscient, as Mr. Edison's knowledge of electricity does not lift him to the level of universal wisdom. Both these gentlemen have spoken unadvisedly on the subject of religion, revealing in what they have said "the bigotry of liberalism" to use an apt phrase of Dr. Samuel Johnson.

Each would have rebuked the other if either had invaded a field of science of which he was ignorant. Mr. Edison would deride Mr. Burbank if the latter presumed to dogmatize about electricity, and Mr. Burbank would laugh at Mr. Edison's theories of botany. For similar reasons, all thoughtful people regret that both these notable men have talked ignorantly and foolishly about religion.

Upon both rested the obligation to investigate the evidences of Christianity as did Sir Isaac Newton. If they had done so before they talked, it is probable that both might have accepted Christianity long ago.

It cannot be said justly that Mr. Edison is duty bound to study botany, or that Mr. Burbank is under obligation to investigate electricity.

But the Christian religion is a higher and more important matter than plants or electricity, and every man is bound to consider it carefully and seriously.

It purports to be a revelation from God and as such it challenges the attention of mankind.

If its claim to be a divine revelation is well founded, its truth must be accepted and its authority must be acknowledged. If God has indeed spoken to men, every one must stand still and hear.

And certainly if God has ever revealed Himself to the human race, His revelation is found in the Christian religion. Buddhism. Brahminism, Mohammedanism and all the other religions commonly called pagan cults bear on their face the mundane marks of their earth-bound births. They cannot be revelations from God. They have benighted. and not enlightened, the lands on which they have rested. They have blighted, and not blessed, the peoples who have accepted them.

But such is not the case of Christianity.

The nations which have received it stand out in the front rank of the world. In them are found the science, the wealth, the social order, and the political freedom of the earth. If it were removed from them, there would be a void in modern life which nothing could fill.

This religion has constrained the intellectual acceptance of the most able and cultured men and the moral submission of the best men of these enlightened nations. Among its votaries in our day may be mentioned a Gladstone, a Kitchener, a Bayard. a Lee, and an innumerable company of scientists, saints and statesmen which no man can number.

Can Mr. Burbank and Mr. Edison afford to ignore the religion of these mighty men and deride the lofty faith by which they lived and labored as if it were a puerile superstition or a pious fraud?

Not to mention the mighty minds, like Sir Isaac Newton, who accepted Christianity in former days, these great Christians of our times are at least the equals of Mr. Burbank and Mr. Edison in the matter of mentality and intellectual culture. Is it a bit egotistical for a botanist and an e trician, who show conspicuous ignorance Christianity, to discredit the religion of s lofty intellects and despise the faith fr which has sprung the highest type of civ zation known to history?

It is pitiful to observe how ignorant even the language of Christianity is Burbank. If a preacher, who was as ignor of botany, presumed to discuss that scie with the easy-going cocksureness with wh Mr. Burbank discusses theology and conceited confidence with which he reje Christianity, such a minister of the gos would be denounced as narrow-minded bigoted.

Such epithets with more justice might applied to Mr. Burbank; but Christian f bearance forbids our doing so.

If an accomplished botanist wishes to m a ridiculous exhibition of himself, no can prevent his doing so. This is a coun of freedom and an age of liberty in wh even folly and ignorance are free to t without let or hindrance.

But what a pity it is that Mr. Burb had no Sir Isaac Newton to advise him Halley had. However, in the absence uch a friend he might lay to heart w Benjamin Franklin wrote to Thomas Pai discouraging the publication of Paine's b entitled, "The Age of Reason." He s to Paine, "If men are so bad with religi what would they be without it? And n you not yourself be indebted originally your religious education for the virtues u which you so justly pride yourself? The fore, my advice to you is to burn this pi before it is seen by any other person; among us it is not necessary, as among Hottentots, for a youth, to be raised the company of men, to prove his manh by beating his own mother."

THE WESLEY'S ART OF DYING WE

By H. H. Smith.

John Wesley used to say, "The world n not like our Methodists, but the world can deny that they die well. "They died v because they lived well." The Wesleys, th selves, it is quite certain, had the art dying well," says Fitchett.

Dr. Samuel Annesley, the maternal gra father of John Wesley, was a man of d piety and in his old age could say: "Bles be God. I have been faithful in the work the ministry above 55 years." As the drew near, his soul was filled with gr peace, and he cried out with exultant j "Come, my dearest Jesus! the nearer more precious, the more welcome! cannot express the thousandth part of praise that is due to Thee.....I will praising Thee.....I shall be satisfied w I awake with Thy likeness! Satisfied! Sa fied!"

Samuel Wesley, the father of John Wes uttered prophetic words on his death-b Turning to John, he said: "The inward w ness, son! the inward witness!—this is proof, the strongest proof of Christianit Laying his hands upon the head of Cha

said: "Be steady. The Christian faith surely revive in this Kingdom. You shall it, though I shall not." To his daughter lia he said: "Do not be concerned at my h; God will then begin to manifest Him- to my family." He was asked, "Are consolations of God small with you?" o, no, no," he whispered. "God chastens with pain, yes, all my bones with strong , but I thank Him for all, I bless Him all, I love Him for all." He called upon children who stood around him: "Think heaven! Talk of heaven! all the time is when we are not thinking of heaven," and efully passed away.

Susannah Wesley has been called the "Mo- of Methodism." Few women have walk- with God through storm and sunshine as this remarkable woman,—"probably the t capable woman in all England in her "

When John Wesley heard that his mother nearing the end, he hastened to her ide. His journal reads: "I found my her on the borders of eternity; but has no doubt or fear, nor any desire as soon as God should call her, to de- and be with Christ." He described her h as follows: "Her look was calm and ne, and her eyes were fixed upward, as requiem of her departing soul was being g by her children. It was just four ck. She opened her eyes wide, and fixed n upward for a moment: Then the lids pped, and the soul was set at liberty, out struggle, or groan, or sigh. We d around the bed, and fulfilled her last est, uttered a little before she lost her ch, 'Children, as soon as I am released, a psalm of praise to God.' "

Charles Wesley, "the poet of Methodism," sed to his reward at the age of eighty, e years before John Wesley died. A days before his death he called his e to his bedside, and dictated "his last sublime poetical utterance":

age and feebleness extreme,
o shall a sinful worm redeem?
us, my only hope Thou art,
ength of my failing flesh and heart.
ould I catch a smile from Thee,
l drop into eternity!"

For fifty years," says Dr. Abel Stev- "Christ, as the Redeemer of men, had n the subject of his effeceive ministry, and his loftiest songs, and he may be said to e died with a hymn to Christ upon his ."

amuel Bradburn, then stationed in Lon-, who sat up with him the last night of life but one, says: "His mind was as m as a summer evening. He told his e that no fiend was permitted to approach , and that he had a good hope. When ed if he wanted anything, he replied, thing but Christ.' Some one said that valley of the shadow of death was hard be crossed. He exclaimed, 'Not with ist.' After his last words, 'Lord—my rt—my God!' he quietly fell asleeep.

Patty Wesley, a sister of John Wesley, asked just before she died if she were pain. "No," she said, "but a new feeling. I have the assurance which I have long prayed for. Shout!"

We have seen that many of the Wesleys bore remarkable testimonies to the grace of God in the hour of death, but it remained for John Wesley to bear the most triumphant testimony of them all. Fitchett says: "Wesley always insisted on judging religion by the most severely practical tests. Life was one test, and he mistrusted profoundly a religion which did not fill life for its possessor with gladness and strength. But he knew that death, with its mystery and loneliness, was the last and sorest test of religion. Did the religion he preached make that last darkness luminous? Did it put songs on dying lips and gladness in dying hearts?"

Wesley's triumphant death was exactly what he desired, not for his own sake alone, but for a testimony to the world. We have space for only a few of his most impressive words uttered during his last hours. With smiling lips he repeated his brother's verse:

"Till glad I lay this body down
Thy servant, Lord, attend;
And, oh, my life of mercy crown
With a triumphant end."

"There is no way into the holiest," he said, "but by the blood of Jesus." Later he said, "I the chief of sinners am, but Jesus died for me." He called for a pen, but finding he could not write, Miss Ritchie said,—"Let me write for you. Tell me what you wish to say." "Nothing," was the reply, "but that God is with us." He then began to sing what has been called his swan song:

"I'll praise my Maker while I've breath,
And when my voice is lost in death
Praise shall employ my nobler powers.
My days of praise shall ne'er be past
While life and thought and being last,
Or immortality endures."

After a moment of silence he cried, "The best of all is, God is with us." His last word, "Farewell," was uttered while Joseph Bradford was praying. Then those in the room broke into singing:

"Waiting to receive thy spirit,
Lo, the Savior stands above,
Shows the purchase of His merit,
Reaches out the crown of love."

Blackstone, Va.

THE BANE AND BLESSING OF DISCONTENT.

A tub was large enough for Diogenes, but a world was too small for Alexander. Contentment does not depend upon what we have, but rather upon what we are. Marcot Asquith turned her heart inside out for a publisher's check. Then the world saw how she had been expelled from a private school, had sworn in the presence of a minister, and smoked cigars to spite her heart-broken father. This failed to bring her any satisfaction. At last her real self came to surface. Having rejected the proposals of many Englishmen she finally realized life's purpose by marrying the man who eventually became prime minister of Great Britain. What is your measure of life? We are told of an age when Saturn ruled with golden scepter, when the children of earth knew nothing of struggle and disappointment and sorrow and pain. But that time is gone. Man delves into the hidden heart of the earth and scans heaven's pathless fields of blue searching and weighing and making his estimates. He who has made us the masters of physical laws, moving in the fields of His vast world, ever present with absolute power over the forces and sequences of His work, has not built the machine, set it going, and left it to itself. In the final analysis His will is the great driving energy of the universe. If God has surrounded us with majesty and might, it is high treason to be indifferent and easily satisfied. A cluster of brilliant flags at the masthead of the Victory on that memorable day of Trafalgar, when Nelson talked of England, expecting every man to do his duty, kindled the heroic seamen of a whole fleet with new devotion. The mind of the commander was in the historic signals. So in the glow of the sunset, in the shimmer of the moon, in the sparkle of the dewdrop, in the concave of the sky, in the stars outlined against the purple dome of heaven, there is a Mind speaking to us. Oliver Wendell Holmes, wandering upon the seashore, picks up a tiny shell, and in his poem of "The Chambered Nautilus" tells how it became a parable to his listening soul.

The Hebrew nation rose to leadership in history because the individual held to the conception that he could count on the strength of God. To him nature became full of Jehovah and all paths of spiritual activity were leading to Him. Thus religion moves, uplifts, purifies, and transports the soul with an authority that governs the inmost life. God is always larger than our conception of Him. We are endowed by Him with love for the beautiful and true, and may grow from grace to grace, seeing more clearly through the mists of doubt, and rising out of our confusion into the light of the eternal truth, and beholding with undimmed vision His glory, we discern His anxiety for our growth, and find how willingly He supplements our weakness. He places value on our effort to acquire knowledge. We like to read Robert Browning's "A Grammarian's Funeral," because the man kept trying. He never quit. The pen slipped from his hand and he did not pick it up—he was dead. To keep at your task until death puffs winter's breath in your face, that is glorious. Richard Watson Gilder did the same kind of unhindered work. Slender and slight of stature, but resolute and determined, when he was a soldier during the Civil War, once for sixteen miles up a long battlefield he pushed on cannons. Man after man died, and at last four men and the cannons came to the top. Gilder was one of the men. His hands were blistered, his clothes muddy, his hair disheveled, and all the while drenched by the pitiless storm, but the guns were placed on the hill. God is always pleased when a man carves out for himself a worthy career.

You can write it down that the cure for discontent cannot be found in circumstances. You will discover it in yourself. A change of place may give a little happiness, but you cannot be satisfied because you have your discontented

heart with you. In Leicestershire there is a Dominican monastery. Some tourists asked one of the monks what had induced him to come there. He replied that he had entered the monastery to get rid of the world. "And have you gained your object?" was asked. A look of keen disappointment came over his sad face, and after a pause he answered, "Well, you see, we bring ourselves in!"

No remedy is found unless the soul be brought under the mastery of the spirit. When that happy experience is yours, no matter at what price, your heart is content, the needle has found the pole, the dove the ark, the lily its mate, and a song is on your lips. You go wrong in your religion if you have wrong ideas about God or man. You live only when you cease to be yourself. Then you no longer follow your own ideas, plans, desires, apart from that informing of it that comes from Christ. You thus find your true place, gain your own soul, and attain immortality. For we must ever keep in mind that a renaissance of moral responsibility is the call of this age --liberty and loyalty to the light of liberty!

The world is crowded with mediocrity, and too many are content. We are not quite ready to do things thoroughly. Facts as we see them satisfy us. We are not willing enough to be glad—to use the powers of analyzing and distinguishing and comprehending which a gracious God has given us. We must open our eyes to see, use our minds to think, be alive. We are not achievers if indolent. The treasure ships of life pass us by in the night for the simple reason that we are too lazy to keep the vigil. Indolent, disturbed, displeased, ill at ease over our lack of progress, we are unconscious of the fact that did we use the powers God has bestowed, those treasure laden ships would not pass unseen beyond the horizon of our lives.

THE WORK AND THE WORKERS

Sunday morning, March 7th, rainy and murky though it was, I drove to Graham to be with Rev. P. E. Williams and his people in their Sunday school and preaching service. Because of the rain and bad roads there was in the congregation the crowd that we have so large. But they have a good Sunday school well organized and doing good service.

The congregation was attentive to the word, and it was delightful to preach to them. The work is hopeful, and could all conditions continue good they have to meet all financial obligations.

At the evening service I was with Rev. T. A. Williams and his people at Mebane. Here some of the people were afraid of a threatening thunderstorm and stayed away for the service to begin, but a good congregation were present and we had a good time worshiping the Lord and studying His word together. The people listened intently, and it was a pleasure to preach to them. This Mebane Charge has paid to date the amount of 70 per cent of the A. C. B. I hope to visit the Haw River Church later in the week. Both Messrs. P. E. and T. A. Williams are faithful and earnest in their efforts, and they are very much in their respective fields.

Rev. D. M. Loy.

[illegible] I visited Rev. D. M. Loy in his home. He is sick and he and his wife both need our sympathy, our prayers and our help. Our First Church in Burlington sent them a purse last week, and Rev. T. A. Williams had a bit of money in hand and was going to send them some food and coal this week. If the Lord prompts you to help in this case of need send to Rev. T. A. Williams, Glen Raven, N. C.

Church Extension.

[illegible] me if I keep harping on this [illegible] by the annual conference. [illegible] of the ministry and of the laity, [illegible] as well as mine. I am only [illegible] and attention to it. We were [illegible] for Church Extension [illegible]. We are now running into [illegible] and a glance at the [illegible] will show that we are so [illegible] that unless our Church [illegible] for the year must suffer no [illegible] is done speedily.

[illegible] the Board meeting for a [illegible] hoping the other reports will yet [illegible] will be encouraging.

Young People's Rallies.

[illegible] is planning a series of [illegible] through the conference [illegible] March 21st and [illegible] Mt. Herman and Lee [illegible] Mt. Herman, to be the princi[illegible] and Lee [illegible] be glad to assist. Watch the announcements in the papers for [illegible] and make [illegible] rally with them.

Appointments.

[illegible] the request of some of the [illegible] appointments are arranging for [illegible] rallies in the [illegible] March 21st Rev. P. E. Stubbins [illegible] will also, from March 21st [illegible] March 24th inclusive, we will be accompanied by Rev. T. A. Williams, D. D., and [illegible].

[illegible] rain or [illegible] the people will meet us in [illegible] numbers.

[illegible] A. M., Graham.
[illegible] P. M., Glen Raven.
March 11, 7:30 P. M., Whitakers.
[illegible] and Ingleside.
[illegible] P. Spring Church.
[illegible] Greensville.
[illegible] Littleton.
[illegible] 19, Halifax.
[illegible] 20, 11 A. M., Whitakers.
[illegible] 1, 7:30 P. M., Enfield.
[illegible] 22, Henderson.
[illegible]
[illegible]
[illegible] 25, Asheboro.
[illegible]
[illegible] 27, 11 A. M., High Point.
[illegible] Grace and Mt. S. Davidson.
[illegible] 7:30 P. M., Community Church, Thomasville.

Yours in the Master's service,

A. G. Dixon.

—The happy heart is likely to do a good deal of singing.

OUR TASK AND OUR PRIVILEGE

Because of sickness the Budget report was left out last week. Had it been printed it would have read like this. Burlington is over the top on college assessment this week. Three new names appear on the A. C. B. roll, four on the G. C. B., and one on the college assessment. We are glad you are here, for Burlington leads on the A. C. B. gaining 5 points. Good work, Burlington.

I want to call attention again to the fact that if any church on a charge pays its part in full on either of these budgets and reports this fact, the name of the individual church will be placed on this honor roll, though the entire charge may not be paid up in full.

Paid All Claims In Full.

1. State St. Lexington.

Paid A. C. B. In Full.

1. Whitakers,
2. Fountain Place.

Paid College Assessment In Full.

1. Whitakers.
2. Grace.
3. Mebane.
4. Glen Raven.

Paid On College Assessment.

1. West End	$2
2. Enfield	1
3. Friendship	1
4. Littleton	
5. West Forsyth	
6. Albemarle	
7. Spencer	
8. Sandy Lane	
9. Forsyth	

Paid On A. C. B.

1. Burlington	$21
2. Grace	16
3. Henderson	15
4. High Point, 1st	12
5. Glen Raven	8
6. Star City	8
7. Mebane	8
8. New River	7
9. Charlotte	7
10. Lebanon	7
11. Flat Rock	6
12. Asheboro	6
13. Orange	6
14. Richland	5
15. Granville	5
16. Mocksville	5
17. Calvary	5
18. English St., H. P.	5
19. West End	4
20. Thomasville, 1st	4
21. Littleton	4
22. North Davidson	4
23. Pleasant Grove	4
24. Halifax	3
25. Forsyth	3
26. West Forsyth	3
27. Albemarle	3
28. Randolph	3
29. Friendship	3
30. Mt. Hermon	3
31. Tabernacle	3
32. Weaverville	3
33. Ross Chapel	2
34. Sandy Lane	2
35. Roberta	

Rockingham	25.00
Davidson	24.09
Randleman	23.00
Pinnacle	22.89
Welch	22.00
Kernersville	21.72
Vance	20.00
Spring Church	18.03
South Davidson	14.00
Why Not	12.25
Midland	10.80
Spencer	10.00
Union Grove	7.50
Cleveland	7.00
Chase City	5.99
Denton	4.80
Pageland	4.75
Guilford	4.45
Melton's Grove	2.00

Paid On G. C. B.

Forsyth	$92.10
Charlotte	35.01
High Point, 1st	35.00
Asheboro	28.65
Spring Church	26.87
Siler City	26.70
West End	25.00
Graham	24.00
Asheville	20.00
Littleton	17.50
Thomasville, 1st	16.19
Orange	16.00
Randleman	15.30
Saxapahaw	15.29
Albemarle	15.00
Mebane	14.27
Burlington	13.72
Mocksville	12.82
North Davidson	12.56
Pinnacle	12.30
Why Not	12.10
South Davidson	11.00
Anderson	10.85
Tabernacle	9.25
Flat Rock	8.09
Calvary	8.00
Gibsonville	7.72
Lincolnton	7.72
Glen Raven	7.50
Fountain Place	7.22
Pleasant Grove	7.00
West Forsyth	5.45
Vance	5.25
Bess Chapel	5.22
Melton's Grove	5.00
Cleveland	4.77
Pageland	4.33
Friendship	4.22
English Street	4.13
Richland	4.00
Roberta	3.75
Guilford	2.58
Union Grove	2.00

[illegible] thirteen new names to the A. C. B. list—ten to the G. C. B. and three to the College—this week. Leaving still twenty-seven charges not reporting. There are so many chances this week that each one will have to count his gain or loss for himself as it would take too much space to note it here.

A. G. Dixon.

[illegible] DEVELOPMENT OF [illegible] PURPOSE

[illegible] daily life.

[illegible] Va., [illegible] "poor whites" [illegible] on the ground floor [illegible] ing [illegible] Washington was born.

This boy, as we know from [illegible] grew up to be the [illegible] Virginia, became a [illegible] and a leader in [illegible] ruler-in-chief of [illegible] Revolution, suffered untold hardships [illegible] was twice nominated [illegible] the republic he had helped [illegible] lated and effected social, [illegible] policies—in short, made [illegible] of America possible, and died [illegible] hero.

Today in nearly every schoolhouse and State House in America [illegible] picture of a great soldier, the first President of the United States, the father of his country. We have all looked at this picture and even learned to love it.—Selected.

TEMPTATION.

In the transfer of property if I have a field of a thousand acres which, I tell, but there is a single acre in the middle of that field which I keep for myself, I shall have the right to cross the other acres on my way to my own. We talk about the sanctified life. It means to God. It means that the heart is fully surrendered, that removes the devil's territory, and he will use every means in his power to get to his own. . . . If you say, "There is one thing I want to preserve," that remains Satan's territory. He will get to his own so long as he has anything to do with, and the only way to be rid of his power is to have not one solitary square foot of your being, the keys of which are not given to Jesus. Not one square foot of territory in all the realm of your daily life over which the devil has still any claim or right.

AS THE PRESIDENT SEES IT.

In his address before the National Council of Congregational Churches in Washington, on October 20, President Coolidge rendered a real service, not only to the churches of all denominations, but to the God-fearing and law-abiding people throughout our land. While deploring the crime wave, he pointed out that crime and violence always follow in the wake of war, and these conditions usually disappear with the passage of time. He also [illegible] the fact that modern life has become more complex and temptations to crime have multiplied greatly. Lawlessness, a lack of respect for government and for the [illegible] enlightened society are everywhere [illegible] apparent. But what is needed to meet and to [illegible] conditions he regards as some[illegible] the province of government to supply. That indispensable thing can only be furnished by the righteous population cooperating with the spiritual leaders. Government would [illegible] the solution of the social problem, but our [illegible] and greatest need is that our standards [illegible] the result of an enlightened conscience. "Religion," he declares, "is the only remedy." Public opinion, awakened by spiritual leaders, must be fully aroused. An enlightened conscience is needed for the great task in hand.

President Coolidge admitted that he knew of no political method of adequately dealing with lawlessness. He had faith in our local and national governments, but much of this [illegible] was beyond their reach. Even the best [illegible] of law and order will be [illegible] if there is not a vigorous determination [illegible] on the part of the people themselves to [illegible] the observance of the law. That attitude, he believes, can only be furnished by [illegible] He knows of no other source of moral power than that which comes from religion. "If we are to preserve what we already have," he added, "we must become partakers [illegible] of the Spirit of the Great Master. This is the [illegible] of religion."

Character building, he reminds us, is not [illegible] to the clergy. There are the examples [illegible] fathers and mothers, the opportunities [illegible] social relationship, and the influence [illegible] kindness in the home, all of which are [illegible] of the greatest significance. He believes that if these forces were broken down, [illegible] might go on for a time under its own momentum, but it would be headed for ultimate [illegible]

[illegible] building, he said, "Redemption must [illegible] sacrifice, and sacrifice is the essence of religion. It will be of untold benefit if there is a broader comprehension of this [illegible] by the public, and a continued [illegible] of this crusade by the clergy."—Christian Herald.

[illegible].—It has been sometime since we [illegible] a report. We have been very busy. Our work seems to be moving on fine considering the conditions.

Number of our people are sick with the [illegible] pneumonia. Brother J. F. Alexander has been [illegible] for about a month. We have missed him very much in the services.

The [illegible] last we observed annual Conf. [illegible] We raised about one fourth of the annual conference budget.

[illegible] to say we reached our quota [illegible] for the Methodist Protestant Church paper.

The Sunday school has been doing good [illegible] Considering the bad weather, the attendance has been splendid. Since conference [illegible] the graded literature; both [illegible] and teachers are delighted with it. [illegible] school is planning to give an [illegible] program.

[illegible] to thank Brother Auten and some [illegible] brethren for the nice kitchen [illegible] they made us a present of.

N. Brittain.

THE DENOMINATIONAL OUTLOOK.

Alabama. The pastor of the Montgomery church reports more than a thousand dollars raised by organizatons of the church during the first quarter of the conference year. . Plans are under way for the erection of a church buiding at Alexander City, where the services have outgrown the bungalow now in use.

Eastern. A revival in the First church, Millville, N. J., resuted in 22 professions. Five additions to date and others expected. The parsonage has been refurnished and improved at a cost of $1,000. . The Preachers' Aid offering from the White Plains Church amounted t o $241.00---double the quota. New pews have been purchased for the church.

Georgia. A church has been organized at Carrolton with 24 charter members.

Indiana. A splendid revival has been held in the Anderson church. There were 35 professions with 25 additions to date.

Maryland. Sixteen members were received at the February communion service in the First church, Newark.—The Snow Hill church has had a fine revival with 52 professions and a large number of additions.—Sixteen members have been added to the membership of the Lowe Memorial church, Baltimore, as a result of a campaign of personal evangelism. —Chaplain Wood of the Army is giving a series of illustrated lectures on the Holy Land in the Wallace Memorial church.

Michigan. Rev. J. L. Buckley, pastor of the First church, Detroit, is conducting what he calls a "Gospel of John Revival." Large results are reported.

Ohio. The Hyde Park church, Cincinnati has decied upon an extensive building program that will considerably enlarge the present plant.—The first unit of the Mt. Lookout church, Cincinnati, was opened on the last Sunday in February.

Pittsburgh. Thirty-five new members have been added to the membership of the First church, Pittsburgh, as a result of the revival held in that church.—Rev. J. C. Broomfield is a director of the Winona Assembly and is scheduled for a series of addresses there this summer.—Seven young men were received into the Sheridan church on a recent Sunday —The debt on the Second church, Pittsburgh has been reduced by $8,000 in the last sixteen months.

West Virginia. A good revival has been held in the First church, Fairmont, with 20 additions, At the close of the meeting the members present presented the pastor, Rev. J. J. Philips, who had done the preaching himself, with a purse of $64.—The pastor at Parsons has been fitted out by his fo'ks with suit, overcoat, shoes, and a fountain pen.

(Note: I am glad to see the brethren are making use of the "Protestant" for news from the N. C. Conference charges. The "North Carolina Notes" are not intended to forestall anything they may wish to say under their own names. All I wish to do is to make what the Conference is doing better known; and if our pastors can emphasize it a bit, all the better. Go to it, regardless of what I have said in the "Notes" or may say. C. W. B.)

NOTES OF TRAVEL.

Our stop in Algiers was one of the most interesting though one of the shortest. Would not have made it longer if we could, for after seeing the poverty-stricken or the Arab part and then to relieve the distress of mind to go into the Algerian Paris left a much better impression than if only the first had been seen. The Arabic part of the city is the oldest of course and it remains as it was built centuries ago. I shall not discuss dates from what I saw without any books of refer in any of my letters, for I am writing purely from what I saw without any books of reference, and if there are questions that arise as to the time you may look that up for yourself.

Things have been happening so rapidly this week that I may not be able to interest the reader as I wouldd like to.

This city is very old and was at one time under Arab control until the French took it and since then it has been under their control.

Our guide took us through the winding narrow streets which were shorn of all the beautiful by the quaint people and their way of dress and manners. It is another case where Christianity's influence is needed to clean both the inside and the out. Mohammedanism controls here of course, though we were told of some splendid work being done by the Christians, notably a school for blind Arabs run by faith and a school for boys where some fine products are being turned out. Some of the most pathetic scenes, children pale as death, women with their faces veiled, men idle and filthy and the sights and the scents make you both sick at heart and stomach. Wives only seven years of age we were told

We visited the Governor's Palace which before the French took possession was the king's palace. He only had 88 wives and when 72 he married the last one and she was only fourteen. He lived to be 107.

We were taken into his favorite room which was beautifully decorated by his many wives. Evidently he had much wealth at his command, for the marble, brass and cedar carvings showed that there was much at his command.

One of the amusing things we saw in one of these narrow streets was a black man looking very much like our southern negro and he seemed to be the only happy-looking person we saw, as he had an instrument that looked like a large violin but he thumped the strinbs like a banjo and his tune had about two and a half notes in it. He danced and smiled and played and sang and the guide said the words of the song were, "You American, you have plenty money to give me —to give my wife." After hearing that and seeing him smile and lick out his tongue, most of us chipped in and enjoyed it because he smiled.

The most persistent beggars here, so much so that I had to knock one off as he swung on to my coat.

We went into a number of buildings but will not undertake to describe them. We saw Catholics at prayer, counting their beads but of all the prayers those in the Mosque seemed to hold on the longest. It was interesting to watch their earnestness seemin and still to think of the deception that is ing practised in it all.

There seems to be nothing about the hammedan religion to brighten life. No w der they looked sad.

After getting rid of our guide, for tha what it is in most instances, we took street car and went into the French sect I sat down by a Parisian, a very refined tleman, who was in Algeria for a month's cation, and when he found I was from Ar ica he wanted to talk, but so far as our derstanding each other—well, I do not k what he thought, but I expest the same I But will not tell you that now.

We went into the post-office and the everything was systemized was interest I made only one mistake there, put stampson a post card when it should h been one.

The native laughed and so did I whe was dropped in the box. The buildings this part were modern in every respect.

Quite a city here; population I was about 250,000 and about 100,000 Frenc

As we went down to the wharf pedd of all kinds besieged us. Field glasses the main thing, however.

I felt my foot going out from under twice and when I looked down I found tha boot black from the sea wall had already gun work. I did not need that but he nee the omney. But I had to kick his box to get loose.

Naples our next place. Our stoppings coming so close together now, I may not able t o keep up. N. G. Bethe

On Board S. S. Republic Feb. 6.

"The End of a Perfect Day."

This to my mind has been a wonderful bath. Have just witnessed the going d of the sun behind the waters of the Medi ranean while on the other side of the are the snow-rapped peaks of the Island Crete. It was not in our itinerary to c this way, but our good ship is making s wonderful time, Mr. Boring, our cruise di tor, passed the word on to Captain Ran to change his course so that the people board could see this island made famous all Christians through the journeys of S Paul. This is a Greek possession and f what we could see it was like many of t eastern islands, inhabited along the sh line while the highest peak, which is now ered with snow, is 8,130 feet, lacking ne 2,000 feet being os high as Mount A which we passed yesterday. There was time to do anything but look yesterday as were in sight of land most of the day on ther side. We passed through the Strait Messina and by Reggio—ancient Rhegi We also rounded the "toe of the boot" began to look on Italy from the eastern s We are making good time now and expec be in Alexxandria in Egypt by tomorrow ternoon six o'clock. We leave the there for Cairo and spend three days loo over the wonderful sights to be seen in land and then by train to Port Said w

embark for Haifa in Palestine.
But lest I should get t oo much of what I pect mixed with what I have already ex-rienced, let me turn back to the experien- of Friday and tell you about Naples.
We anchored in the Bay of Naples about o'clock Friday morning and of course we re all up looking for Vesuvius. There was t much going on in the crater or at least s monster of nature was not very active ile we were there. Occasionally a glare d a little smoke most of the time. Not ar as active as Mt. Aetna or Stromboli ei-r one which we passed yesterday.
After breakfast we began landing, some in e city. Some for Amalfi and Sorrento. But ce reading of Pompeii in my boyhood days t has always been my objective in my ams and in reality this time I found most my fellow travelers with the same wish.
I was put in a car the make or the name which was "Seat." I do not know whe-r that meant the speed or the maker, but e speed at which we were taken for an ur over a stone road left me with the feel-g that every joint in my back had been sened and that if t he top of my head had en detachable my brains would have jarred t the top. Then every piece of the car's —and it was a nice-looking closed car— med to have a time of its own which it yed incessantly. But there were so many ngs t o see—for Naples reaches to Pompeii. forgot my aches and pains soon.
From all the babble and noise of the streets o this once magnificent city, which now re-nds you of a neglected cemetery, it was ite a change. You cannot help but feel the emnity of it as you see the signs of life ubtless for centuries, and yet all in a little ile was snuffed out by the monster who en roars threats to the ever increasing pulace, for houses are being built contin-lly at the base and even on the mountain le. But fertility and climate are great at-ctions and here they have them.
I shall not attempt any detailed descrip-n of what I saw, for these things have en given over and over again. But to see ir omphitheater, public and private baths. keries, fountains, temples, wine shops, mo-ics, statuary, paintings, a great deal of ich has been restored by the excavators. u can only think of the "path of glory ds but to the grave." And oh, what a ave this is! Bodies of men and animals ow that they died writhing in agony. The alth of the world must have poured in re. In many things you are impressed with e thought that they must have reached a gh state of intelligence for that period of e world's history, for it was only 79 years ter Christ that the city was destroyed. Af a while spent in this intensely interesting ace our drive was resumed and after lun-eon on t he ship we again went to see Na-es.
"See Naples and die" is a saying there cause of its beauty. Many things worth ile to be seen, fountains, gardens, statuary abundance. One of the prettiest views was ve the city where you could look down and with one sweep of the eye see the city and also the bay.
The night life was interesting as a party of us went ashore after dinner, as it is called on the ship, without being tied up to a guide This is a rather hazardous thing to do in a city of a million strangers. We saw many things t o interest. Vice abounds, but when we told them we were Christians and did not partake they went on for other victims. No trouble to get rid of the bottle venders when you told them that.
To-day we had two sermons, one in the men's smoking room and one in the Social Hall. And as this is Christian Endeavor week all over the world, our meeting to-night will be led by the founder, Dr. Francis E. Clark. He will tell us how it started, &c. Bro. Ballard will preside. He prepared the program. I hope at some time to write my impressions of Drs. Clark and Sheldon.
Doubtless before I write another letter I will have delivered the life-size painting of General Allenby, the Liberator of Jerusalem, to the Governor of Jerusalem, and will have made my first speech to one of the king's rulers.
In one of m y letters I will tell you how I was entrusted with t his honor, which all on board seem to think is an honor to my church and state and country. Mr. Boring says an occasion will be made of it if we can find the time. I have communicated with the Gover-nor and the American consul at Jerusalem. They will communicate with me as soon as we reach Haifa (Joppa).

N. G. Bethea.

On Board S. S. Republic, Feb. 7.

CHILDREN'S HOME.

Bethel, Alamance	$4.55
Mrs. J. C. Coble, Benaja	2.00
Canaan, Denton charge	1.51
Union Grove	1.00
Pleasant Hill, Cleveland	2.35
Harris Chapel, Vance	1.94
Mt. Pleasant, N. Davidson	10.40
Second M. P. Church, Charlotte	2.00
C. E. McCulloch, Wilmington	10.00
Sunday Schools.	
Shiloh, N. Davidson	5.31
Mitchell's Grove, Guilford	1.49
Fairfield, Guilford	2.00
Asheboro	13,53
Moriah, Tabernacle	1.28
Bellemont, Mt. Hermon	2.75
Creswell	2.29
Brown Summit, Haw River	2.00
Midwoy, Haw River	2.23
New Hope, Why Not	5.00
Other Gifts.	

A nice quilt by the Ladies' Aid Society of Yadkin College.

A box of books for the boys, by the Woman's Home Missionary Society of Bess Chapel church.

Twenty-three items to report this week, "but what are they among so many?"

I hope to have twice that to report next week. Will the good people who read this help to make it so? Thank you.

E. G. Lowdermilk, Supt.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

Pine Ridge Month.

March is the month for our Home Missionary Societies to raise the budget for Pine Ridge School.

That is already in your plans, we are sure, but we just wish to tell you about Dr. Woodford's letter and will give you extracts from it, that you may see the needs are great. It was decided at the Executive Board meeting recently held to have a Pine Ridge program and open our "Blessing Boxes" at the March meeting. May those boxes be filled to over flowing when we have counted our blessings!

Dr. Woodford says: "Our school work has gone on very satisfactorily. We are so thankful we got the roof on our new high school building before the unfavorable weather reached us, so that we were able to go on and get the building ready for use. On the first day of February we met our high school classes for the first time in the new building. Sometimes it seems to us that it's too good to be true. A year ago we were hoping and praying for such a building and now it is a reality.

"The building is divided into two equal parts by folding doors. The school side, consisting of four recitation rooms and library study hall, is near enough finished for us to be using it. The chapel side is still unfinished. Four carpenters are working at it and they expect to get the job all completed by April 1st.

"The building, including furnaces, plumbing, wiring, and electric firtures, has cost us just about sixteen thousand dollars. The cost was greatly reduced by the purchase of a planing mill and wood working machinery so that we have used local timber for all lumber needed in the building except doors and windows. We also bought a motor truck to do our hauling. There is yet due on the mill and the truck about three thousand dollars. Of course, these will be of long continued service to us, in the further development of our equipment and program.

"No provision has yet been made for furnishing the building. I would say we need three thousand dollars for school rooms and chapel. Our Pine Ridge Sunday school, through reguar offerings, is raising money to buy a piano for the new auditorium.

"We expect Rev. E. A. Sexsmith, D. D., to be with us Sunday, April 25th, to preach the baccalaureate sermon, and also a dedication sermon—the first services in the finished building. We have five girls ready to graduate from our high school at that time."

Dr. Woodford has planned wisely. We are hoping that N. C. Branch will far over reach the amount apportioned to Pine Ridge.

Thank Offering Service.

The Women's Foreign Missionary Society of Community Church held their annual Thank Offering service on last Sunday evening. Mrs. W. J. Morton, president of the society, conducted the devotions. The program which was presented to a large audience consisted of an anthem by the choir, "I Will

Feed My Sheep;" piano solo by Miss Pollock; reading by Mrs. J. W. Boyles; vocal solo, "The Ninety and Nine," by Miss Myrtle Perry; reading by Miss Pearl Perry; a story by Dwight Fouts; and a seven reel motion picture, entitled "Sun Up."

The ladies who took the thank offering at the door received $33.18, the entire amount to go for Foreign Missions.

SHINING.

Frances Ridley Havergal.

Are you SHINING for Jesus, dear one?
You have given your heart to Him;
But is the light strong within it,
Or is it but pale and dim?
Can EVERYBODY see it—
That Jesus is all to you?
That your love to Him is burning
With radiance warm and true?
Is the seal upon your forehead,
So that it MUST be known
That you are "all for Jesus"—
That your heart is all His own?
Are you shining for Jesus, dear one,
So that the holy light
May enter the hearts of others,
And make them glad and bright?
Have you spoken a word for Jesus,
And told to some around,
Who do not care about Him,
What a Saviour YOU have found?
Have you lifted the lamp for others,
That guided your own glad feet?
Have you echoed the loving message,
That seemed to you so sweet?

PUTTING YOURSELF INTO PEOPLE.

During his last two years in Harvard College, Richard Fuller's sister Margaret rented a house in Cambridge, Massachusetts, where he enjoyed his famous sister's invaluable society. Writing in his diary he says: "The thought, in leaving her company, was much less 'How remarkable she is!' than 'How remarkable I am..' I had no idea my mind had such power, my tongue such eloquence, and my heart such ardor!"

These words of a brother concerning a sister throw abundant light on the character of the sister. The remarkable thing about her was that she did not try to magnify herself before others, but sought to bring out the best in them, meanwhile keeping herself in the background.

How rare that trait is! Often we find the opposite characteristic in people. Whenever they get a chance to enlarge themselves in your eyes, they make the most of it. They try to appear richer than thou, more highly respected in the community than thou, holier than thou. You fade into insignificance, and they become prominent. They become first: you second. The reaction which is induced in you is more than the feeling which arises from an inferiority complex. You are actually given reasons to feel that you are of less importance than they.

Such an attitude is but the outcropping of the spirit of selfishness. In how many unpleasant forms it shows itself! Let a man center his thought and attention wholly on himself, and he will go about like a bull in a china shop, shattering the sensibilities of all whom he meets.

Margaret Fuller's career is an example of the life that centers in other people. Such a life is productive, rather than destructive. As Alice Freeman Palmer said, "It is people that count; you want to put yourself into people; they touch other people; these others still, and so you go on working forever."

If you want to make your life worth while, think less of self and more of others. Spend less time in planning for your own pleasure, and take time to make life more meaningful to those about you. "Put yourself into people."

Jesus spent most of his time not in preaching great sermons but in putting Himself into the minds and hearts of a small group of ordinary folk, some of whom He called away from their nets. He did so because he was concerned for their larger spiritual development. "I will make you fishers of men," He said. This promise He fulfilled by patient, persistent, and prayerful teaching. He succeeded so well in building Himself into their lives that when He departed into glory, they continued while life lasted to teach others what He had commanded.

Thus the Kingdom comes. It comes neither by might nor by power, but by the Spirit of God which ordinarily is made available to human need through the medium of a personality. Sometimes the reading of Scripture alone without the aid of an interpreter is sufficient to give new life. An instance of this is the story of the Japanese student in an American university who discovered the Bible for the first time while reading in the library. He read the New Testament through, and as he did so, he found his Saviour.

More usual is the method which a man in a Sunday School uses, and which is the practice of thousands of Christian workers. He teaches boys, and as the groups come to him he pours into their lives a life that has been consecrated to Christ's service, and they pass on to the department above better and stronger boys.—Forward.

THE STRENGTH OF BEING RIGHT.

"The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon." The tree is the strongest member of the plant kingdom. In our Bible, therefore, it is a familiar symbol of strength. Here the Psalmist describes the man who is right in his heart toward God and man as a palm tree, flourishing with fruit and shade, and as cedar, ready for building, and strong against the mountainside. Now trees do not grow so strong if the soil is poor, if unfavorable winds tear them by the roots, and frost nips the growing branches. Just as certain factors may weaken and impair the tree, so certain situations and events may weaken the life of man.

There is this difference, however. A tree has no control, but men have control. They have conscience, reason, available guidance When they choose to plant themselves in a desert of materialism, and permit the frosts of sin to nip the branches, they are forfeiting of their own free will the strength which might have been like that of the palm-tree and the cedar!

And that strength is not alone available for one's well won happiness. It is a righteous strength, which is available for others in times of need. The noblest work for good done by him whose heart is right and therefore ready! Wicked strength will not redeem this world. No, it will be redeemed by Christ-like men, who are strong with inward rightness!—Rev. Vincent G. Burns.

Caroleen Church.—On Thursday night March 4, 1926, the mid-week prayer meeting met at Caroleen church. Not so large a crowd as it was so windy and cold, but good results.

Friday night, March 5, a number of good Christian people met at Brother J. B. Sisk's and held prayer meeting, which was conducted by Brother G. W. Wilson. Brother Sisk has been very sick but is improving fast. We hope to have him back at church with us soon. He has been so faithful and such a good worker, he is missed by all.

On Saturday night, March 6, C. E. met at the parsonage and gave a supper which was enjoyed by all.. After supper the pastor was presented with a $25.00 suit. Then the crowd went the church for the usual meeting, as it was consecration night. The President made a very interesting talk, and after his talk he felt led to give an altar call. Three came forward for prayer and one professed faith in Christ.

Sunday school Sunday morning at the usual hour. Very good attendance and collection. Preaching at the 11 o'clock hour.

With best wishes to the Herald and its readers. Connie Helms, Jennie Radford.

RECEIPTS FOR COLLEGE.

Amount previously reported, $162,415.79
Less Mrs. J. J. Crawford,—transferred to Endowment Fund for Miss Ava Crawford $20. Less Miss Vista Dixon, Transferred to Grace Church Building Fund, $20. Total $40.
Amount—$162,375,79.

D. Grant Coble, for, $10; Mrs. Emma Siler, $40; T. C. Fox, $25; Miss Flossie Siler $15; Miss Minnie Cooper, $1; O. H. Pickett $2; Fred Compton, .25; Herman Compton .25; Mrs. Alberta Compton, .50; Kate Compton .47; Ethel Compton, .47; J. F. Compton, 1; P. L. Smith, $1; B. P. Smith, $1; Kate Poole .50; Romaine Poole, $5; J. D. Greene, $6; Mrs. D. L. Carroll, $10. Total, $162,496.23.

Endowment Insurance Fund.

Previously reported, $3,891.86.

D. T. Smith, $50; Miss Bettie Cox, $25; Miss Daisy Cox, $25; Miss Ava Crawford $20.

Total, $4,011.86.

The original credits to Mrs. J. J. Crawford and Miss Vista Dixon were made to the building fund, owing to a misunderstanding as to how the money was to be applied; hence the above corrections. J. Norman Wills, Treas.

YOUNG PEOPLE'S PAGE.

Published in the interest of our Sunday schools, Christian Endeavor Societies, ant other organizations among our young people. All articles, items of interest, etc., for publication on this page should be addressed to Rev. Lawrence Little, 310 Bellemeade St., Greensboro, N. C.

GREAT SERIES OF YOUNG PEOPLE'S MEETINGS.

We are very happy to announce that we have been able to secure Dr. E. A. Sexsmith, of Baltimore, the General Secretary of our Denominational Board of Young People's Work, and Dr. A. G. Dixon, President of our Annual Conference, for the week of March 21 to 28, and have arranged for a series of young people's mass meetings and rallies in the strongest centers of the state.

It is our hope that all churches within a reasonable distance of the cities in which the meetings are to be held will cooperate in sending large delegations to the meetings.

It is a rare treat to have these men who are the rfecognized leaders of our entire denomination in the young people's field to bring us their messages on the work of our church for our youth. Dr. Sexsmith is not only heading up the work for our denomination but is holding a number of important places with the Federal Council, Christian Endeavor Society, etc., that make him of strategic importance in all phases of young people's work. His message will be helpful and inspiring to all. Everybody knows and loves Dr. Dixon, who for five years held the place Dr. Sexsmith now holds. He is vitally interested in the development of the work of our Sunday schoo's and Christian Endeavor societies.

The rallies will be held in the following churches on the dates mentioned. Enfield and Henderson are planning afternoon meetings at 3:00 o'clock with all leaders for the purpose of planning work for youth in Sunday school and Christian Endeavor. All the other places will hold only one meeting at 7:30 P. M.

The schedule is as follows:
Sunday, March 21, Enfield.
Monday, March 22, Henderson.
Tuesday, March 23, Burlington.
Wednesday, March 24, Grace, Greensboro.
Thursday, March 25, Asheboro.
Friday, March 26, Winston Salem.
Sunday, March 28, at 11:00 A. M., Charlotte.
Sunday, March 28, at 7:30 P. M., High Point, First Church.

Please Note.

We are mailing to all pastors and Sunday school superintendents this week illustrated posters announcing these meetings. PLEASE post these in your churches and in conspicuous places in town, so that all may know about the meetings. AND PLEASE TRY TO HAVE LARGE REPRESENTATION FROM YOUR CHURCHES IN THE RALLIES! It will well repay you for your effort.

More Registrations!

The members of the Board of Young People's Work are proving their faith by their works and have sent in a large number of registrations this past week. Last time, we mentioned the fact that Miss Mary Young and Mr. James G. Sullivan had sent in a number. This week we have it is from Miss Lena Martin, Mrs. H. F. Surratt, and Rev. Fred W. Paschall. We have also received two FROM SOUTH CAROLINA! The Misses Poole, from Liberty Hill Church on Anderson Charge, are always interested in the Young People's Conference to the extent of registering early in the year, whether they can attend the conference or not.

WE HAVE MADE OUR TOTAL AN EVEN HUNDRED THIS WEEK! LET'S DOUBLE THAT NUMBER NEXT WEEK. I DARE YOU!

The list, continued from last week, is as follows:

Liberty Hill Church, Anderson:
75. Miss Romaine Poole, Greer, S. C.
76. Miss Kate Poole, Greer, S. C.
First Church, Charlotte:
77. Mrs. A. H. Lynch.
78. R. S. Garmon.
79. Mrs. R. S. Garmon.
80. Roy Garmon.
81. Lewis Garmon.
82. Miss Macie Garmon.
83. Rev. H. F. Surratt.
84. Mrs. H. F. Surratt.
West End, Greensboro:
85. J. R. Holden.
86. Mrs. J. R. Holden.
87. Mrs. Florence Watts.
88. Miss Nell Eldridge.
89. Miss Cora Cox.
90. Miss Florence Albright.
Whitakers Charge:
91. J. M. Cutchin.
92. Mrs. J. M. Cutchin.
93. J. M. Cutchin, Jr.
94. Miss Mollie Whitess.
95. Mrs. Mamie Braswell.
96. Miss Mamie Johnston.
97. Miss Lucy Nunnery.
98. Jesse Johnson.
99. REV. FRED W. PASCHALL.
100. Mrs. Lucy Whitehead, Rosemeath Ch.

WHY NOT SEND IN YOUR REGISTRATION FEE AND HELP US REACH 200 BY NEXT WEEK? The fees go toward paying the expenses of our Young People's Conference, to be held at High Point College, July 19-26. Register whether you can attend or not—and then attend!

Fees should be sent to Rev. Lawrence Little, 310 Bellemeade St., Greensboro, N. C. Thank you!

CHRISTIAN ENDEAVOR.

Topic for March 21st: "What Does Jesus Mean by Cross Bearing?" Matt. 16:21-28; John 10:11-16.

Plan for the Meeting.

Place in the front of your room a large cross. If you can secure it, have one made with illumination by electric light so that all other lights may be turned off when your meeting begins. If that is not possible, make one with boards and cover it with paper or white cloth. If this is not desirable, draw one on the blue board and place before the [illegible]

[illegible] one of [illegible] in their [illegible] who desires [illegible] to challenge "Take up your cross and follow me." Ask some person to make a two-minute talk on Cross Bearing. Try to name some of the Christian heroes in the past who have borne the cross.

Ask yourselves this question: Are modern Americans bearing the cross as Jesus meant for us to do?

Does the fact that recently our Union Board of Foreign Missionary Administration had to plan to retrench in their work on the foreign field because our churches were not raising the General Conference Budget suggest to us the lack of real cross-bearing when we recognize that we are today the richest nation in the world? What ought we to do about raising our church's apportionment for the General Conference Budget? WHY NOT PLAN TO RAISE 50 AS A SOCIETY TO HELP YOUR CHURCH DO ITS PART? That would be a beginning toward bearing our cross as Christian Endeavorers.

The Missionary Record.

We earnestly hope that more of our young people will become interested in the great work our missionaries are doing at home and abroad. One of the finest magazines we know anything about for Methodist Protestants in enabling them to keep up with our work is "The Missionary Record." It comes monthly and is brimful of the most delightful reports from our work in India, China and Japan. It will bring tears to your eyes, if you have any feeling at all to read in the March issue the thanks and expressions of appreciation from our missionaries "over there" for the small gifts sent them at Christmas.

SUBSCRIBE TODAY. The price is only 75 cents a year and every issue is worth that. Hand your subscription to your pastor, or send it to Mrs. R. M. Andrews, High Point College, High Point, N. C. She will be glad to forward it to the publishers.

Every pastor, Sunday school teacher, and Christian Endeavor officer ought to read the "Missionary Record." Are you doing it? If not, why not?

IN HONOR OF THE DEAD.

Kimrey.

Mrs. Hannah Adline Thompson Kimrey, born March 11th, 1846, died March 2, 1926. On 1865 she was united in marriage to Sampson Kimrey. To this union were born two children, Mrs. R. Alex Coble, and Miss Lizzie Kimrey. She is survived by her two daughters, three grandchildren, and four great-grandchildren. Many years ago she accepted Christ as her Saviour and joined Rock Creek M. P. Church and remained a member of this to her death. She was a good woman—good to her family, good to her neighbors and true to her church.

The funeral service was conducted by the writer in Mt. Zion Baptist Church and her body laid to rest in the near by cemetery.

J. A. Burgess.

AN ORPHAN BOY.

A poor orphan boy who was sick started to walk to a distant place to attend school, and after dragging his weary body along all day, he stopped late in the day, and asked to be allowed to spend the night at an elegant residence he chanced to come to when a well dressed stern man met him at the door and demanded of him what he wanted.

He said, "Please sir, I want to stay all night."

"You are running away from home," said the man.

"I have no home," said the little boy.

"Where are your father and mother?" inquired the man.

"Dead," was the boy's reply.

"Where are you going?" he was next asked.

He replied, "I am going away to attend school."

The little fellow trudged on, and after a while he came to another house, and asked to be allowed to stay, and the owner of the house told him he could not, and with sadness he was turning away into the growing darkness when the wife of the man looked out from the window up stairs, and saw the little sick boy and asked her husband who it was that wanted to spend the night. He said, "It's a little tramp," and her kind heart went out toward the poor child, and she begged her husband to call him in. She gave him a good supper and warm bed and what was perhaps better than either, kind words, and the next morning prepared an ample and delicate luncheon, and gave it to him, and bade him good-bye, invoking God's blessings on him. She saw him no more.

He attended school till he graduated, and afterwards became an eminent lawyer. The man at whose house he stayed died, and the man who turned him away from his house was made administrator for his estate. He fraudulently took took the property that belonged to the widow and turned her out of her home. She went to the city to seek legal advice, and some one directed her to a young lawyer, who, with great ability exposed the dishonesty of the man, secured possession of the property for the distressed widow, and in grateful acknowledgment, she asked him what she owed him for his great services. He said that she owed him nothing and when she insisted that she owed him everything, he asked her if she remembered a little orphan boy coming to her house years ago, on his way to school, and when he was about to fail to be admitted, she spoke from upstairs and begged that he be allowed to stay. She remembered it well.

"Well, I am that little boy. It gives me great pleasure to serve you now, that you need a friend." That little boy was Alexander H. Stevens.

"Be mindful to entertain strangers, for some have thereby entertained angels unawares."—Selected.

Professor: "I will use my hat to represent the planet Mars. Are there any questions before I go on?"

Student: "Yes; is Mars inhabited?"

THE MISSING APPLE.

If there was one thing that Andrews liked, it was apples! Perhaps that was what made him so strong and rosy-cheeked and happy. So when he received an invitation to an apple party, although he had never heard of such a thing before, he was sure that he would have a very, very good time.

The party was to be at Beth's house, and Beth's uncle had an orchard of the finest kind of apples. Andrew could hardly wait for the day of the party. On the afternoon before he took a long walk to pass the time.

While he was out walking he saw a girl with a big basket. The basket was so big that it seemed as if she should be carried in it instead of carrying it by herself. Andrew ran forward.

"Let me help you carry your basket," he said.

"All right! It is full of apples and very heavy. We are going to have lots of company, and these are for apple turnovers. I must hurry, but the basket is so big I cannot walk very fast."

Andrew hurried as fast as he could, and they would have made very good time indeed, but a big collie dog came bounding down the street and bumped into them. That upset the girl, and the girl upset Andrew and, of course, they upset the basket of apples. Before you could wink, they were all on the ground, the dog and the girl and the apples and Andrew.

The collie barked as if he had done something very cute. The girl laughed, and Andrew laughed, as he picked up the basket and put the apples in it. Then Andrew picked up the biggest and reddest apple he had ever seen.

"Why—why!" he exclaimed. "Here is my name right on this apple! Look and see!"

The apple girl seemed surprised. "I never heard of an apple with a name on it," she said. "It must be a magic apple, put there because you have been so good to me. You keep it and eat it."

On the way home Andrew was going to eat the apple, but he thought of the party. It would be fun to take the apple with his name on it to the apple party. So he put it away.

The next day, when he went to the party, Beth came to the door. Andrew saw right away that something had happened. She led him into a room where there were a lot of girls and boys. There was a long table, too, with plates on it. At every place there seemed to be a big red apple.

"Oh, Andrew," cried Beth, "there isn't your apple for you! Uncle put paper letters on them before they commenced to turn, so that each of us would have a special apple. But the other day he picked some apples to sell, and he made a mistake and picked some of the apples off this tree. Yours must have been among them. Oh, I feel so bad, for the party was really for you! I know you like apples so well. There is apple salad and apple sandwiches and apple pie and apple cake and apple surprises, and there isn't an apple for you!"

Then Andrew took the apple out of his pocket. "Yes, there is," he said. "I have it right here. A girl gave it to me yesterday."

When Beth saw this, she clapped her hands and was happy. Andrew put the apple at his place at the long, gay table, and the party started.

And you may believe, although he would not tell about it, that Andrew was glad he had helped that girl with her big, big basket of apples.—Selected.

ONLY A BOY.

More than a half century ago a faithful minister, coming early to the kirk, met one of his deacons, whose face wore a very resolute but distressed expression.

"I came early to meet you," he said. "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is only a boy."

"I feel it all," the minister said. "I feel it, but God knows I have tried to do my duty, and I can trust Him for the results."

"Yes, yes," said the deacon; "but by their fruits shall ye know them,' and one new member, and he, too, only a boy, seems to me rather a slight evidence of true faith and zeal. I don't want to be hard, but I have this matter on my conscience, and I have done but my duty in speaking plainly."

"True," said the old man; "but 'charity suffereth long, and is kind; . . beareth all things, . . hopeth all things.' Aye, there you have it; 'hopeth all things.'" I have great hopes of that one boy, Robert. Some seed that we sow bears fruit late, but the fruit is generally the most precious of all."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work were done forever, and that he were at rest among the graves under the blooming trees in the old kirk yard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the bygone generation, and had welcomed the children of a new generation; and here he had been told at last that his work was no longer owned and blessed.

No one remained. No one? "Only a boy."

The boy was Robert Moffatt. He watched the trembling old man. His soul was filled with loving sympathy. He went to him and laid his hand on his black gown.

"Well, Robert?" said the minister.

"Do you think if I were willing to work hard for an education, I could ever become a preacher?"

"A preacher."

"Perhaps a missionary?"

There was a long pause. Tears filled the eyes of the old minister. At length he said "This heals the ache of my heart, Robert. I see the divine hand now. May God bless you, my boy! Yes, I think you will become a preacher."

A few years ago there returned to London from Africa an aged missionary. His name was spoken in reverence. When he went into an assembly the people rose; when he spoke in public there was a deep silence. Princes stood uncovered before him; nobles invited him to their homes. He added a province to the church of Christ on earth, had brought under the gospel influence the most savage of men. Let us take care how we underestimate a boy.—Christian Messenger.

MOVED BY A SONG.

In one of the hospitals of Edinburgh lay a wounded Scottish soldier. The surgeons had done all they could for him. He had been told he must die. He had a contempt for death, and prided himself on his fearlessness in facing it.

A rough and wicked life, with none but evil associates, he has blunted his sensibilities and made profanity and scorn his second nature. To hear him speak, one would have thought he had no piously natured childhood to remember, and that he had never looked upon religion but to despise it.

A noble and gentle-hearted man came in to see the dying soldier. He addressed him with kind inquiries, talked to him tenderly of the life beyond death and offered spiritual counsel. But the sick man paid no attention or respect. He bluntly told him that he did not want any religious conversation.

"You will let me pray with you, will you not?" said the man at length.

"No; I know how to die without the help of religion." And he turned his face to the wall.

Further conversation could do no good, and the man did not attempt it. After a moment's silence he began to sing the old hymn, so familiar and so dear to every congregation in Scotland.

"O mother dear Jerusalem,
When shall I come to thee?"

He had a pleasant voice, and the words and melody were sweet and touching as he sang them. Pretty soon the soldier turned his face again, but its hardened expression was all gone.

"Who taught you that?" he said, when the hymn was done.

"My mother."

"So did mine. I learned it of her when I was a child, and I used to sing it with her." And there were tears in the man's eyes.

The ice was thawed away. It was easy to talk with him now. The words of Jesus entered in where the hymn had opened the door. Weeping and with a hungry heart, he listened to the Christian's thoughts of death, and in his last moments turned to his mother's God and the sinner's Friend.—The Welcome.

BE HONEST.

Sit down and think about it, boys. Do you reallly want to be honest men—men who can be trusted anywhere and with any sum of money?

Then you begin being honest now. Never allow yourself to take or retain a single penny that is not your own, taking nothing without leave or without giving it in return. Pick no berries that are not on your own side of the fence. Go in no orchard where you do not belong. Plunder no fruits from gardens nor cheat your playmates in any trade.

God loves honest boys and He loves honest men. He says the man or boy who is faithful in little will be faithful in much, and we know that none but the faithful ones will have a place in His Kingdom. You stifle the voice of conscience when you allow yourselves to take what does not belong to you, You sear and burn it with a hot iron so that it cannot feel and keep on doing wrong; keep on being dishonest and you will not care at all, and will become, it may be, a robber and lose all the bright things God has promised to the good. Be honest, boys!—Tantem.

THE RAILROAD MAN.

My hat is off to the railroad man
Of every grade and kind,
From the one who sits as President
To those who walk the line.
To the crew that takes the train along,
To the gang that keeps the rail,
And all the bunch that do their part
So schedules shall not fail.
The railroad man whate'er he does
Is part of a system great—
That has for its end the good of all,
Be it passenger or freight.
No matter what the weather is,
Clear, cloudy, sleet or snow—
The railroad man must clear the tracks
And make the traffic go.
God bless the railroad man today,
Wherever he may be fond;
Keep him safe both night and day
As he goes his work around;
Lord, cheer the hearts of these men whose toil
Helps so much to build our land,
And when they reach the end of their run,
Lord, welcome the railroad man!

—Rev. Robert A. Elwood.

—The superintendent of a Western railway had issued strict orders instructing station masters along the line to report all accidents or near-accidents immediately. The very next day he received the following telegram:

"Superintendent's office—Man fell from platform in front of speeding engine. Will will wire details later."

Five minutes ticked by. Then:

"Superintendent's office—Everything O. K. Nobody hurt. Engine was going backwards.

—An old lady kept a parrot which was always swearing. She could put up with this until Saturday, but on Sunday she kept a cover over the cage, removing it on Monday morning. One Monday afternoon she saw her minister coming towards her house, so she again placed the cover over the cage. As the reverend gentleman was about to step into the parlor, the parrot remarked, "This has been a damn short week."

—The special meeting of the Assembly of the League of Nations, called by the League Council to act on Germany's application for membership in the League, opened at Geneva, Switzerland, on Monday of this week, March 8. The regular meeting of the League Council held every three months, also began there on that date.

—An Englishman—Sir Henry Lunn—has just given his entire fortune of many millions (except an income of only $2,500 a year) to establish a foundation to promote unity among the churches of the world and peace among nations. His gift includes a very profitable touring agency in England and many fine hotels in Switzerland. More than forty years ago he was a Methodist missionary in India. He gave up that work to enter business, but he has always carried on religious work as a layman. He is now making a lecture tour of the United States and Canada for the World Alliance for International Friendship Through the Churches. He believes that the churches of the world must work closely together before world peace will be possible.

—An eight-year boundary dispute between the States of Michigan and Wisconsin was settled last week by a decision of the Supreme Court of the United States. The dispute was decided in favor of Wisconsin, which means that there will be no change in the present boundary. The disputed land has been held by Wisconsin but was claimed by Michigan. It is a narrow strip along the Menominee River.

WILL SEEK STRANGE ANIMALS.

An expedition is sailing from New York this month for the jungles of Africa. The leader is Dr. William W. Mann, superintendent of the National Zoological Park in Washington, D. C. The members of the party will try to capture live specimens of very rare animals, many of which have never been seen in the United States. Other specimens, less rare, will also be sought. The animals range in size from the rhinoceros, the giraffe and the fierce African lion, to the pigmy mouse and the hyrax. The mouse is smaller than a bumble bee, while the hyrax, although smaller than a rabbit, is a relative of the elephant. Special crates have been made in which to ship the animals to the United States.

GERMAN ASTRONOMER HERE.

Dr. Walter Baade, noted German astronomer, has arrived in the United States for a year's study of the heavens through the big telescopes in this country. He will make a special study of measurements in the Milky Way. He says: "We are only a tiny speck in the center of this great constellation with a diameter of 25,000 or 30,000 light years. With the enormous telescopes in the United States we can see through our own Milky Way into thousands of other Milky Ways just as large as our own. The nearest star in our nebula is only three light years away, while the nearest separate constellation, known as Andromeda, is more than one million light years away."

—It is disastrous to any man whose outlook is narrower than the world.

FROM PASTORS AND PEOPLE.

Fair Grove, Wilkes Ct.—It has been quite a while since there has been a report from this church, but we are still trying to keep the home fires burning.

Our pastor, Rev. D. I. Garner, gave us a splendid sermon yesterday afternoon, March night, The Happiness of a Christian. One of night, The Happiness of a Christian. One of the members remarked, "that she was sorry for the ones not present as they missed so much."

We have both a Home and Foreign Missionary Society. Mrs. J. A. Auman is President of the Home and Mrs. D. J. Johnson of the Clyde Auman Foreign Society. We have several members of the Foreign Society from other churches that are interested on account of this circuit having a Missionary in Japan. Will be glad to have others to join. Several of our older members have not been able to be at church much this winter, Mr. and Mrs. J. H. Spencer, Mr. and Mrs. Kelly Auman and Mrs. Sarah Cornelison.

Mr. Kelly Latham has been blind for several years and will be 71 years old next Sunday, the 14th. Friends are going to pound him and have a prayer service there that day. He is the oldest member of this church.

On January 2nd in McGuire Hospital, Richmond, Va., one of our members was called to answer the summons we all have to. Mrs. Anietta King had been a faithful member for several years. She leaves four sons and three daughters. Her husband died several years ago. Funeral was at New Hope, conducted by her former pastor, Rev. J. W. Hulin, assisted by Rev. D. I. Garner.

Mrs. C. E. Stuart, Rep.

Mitchell Grove, Guilford Ct.—I am very glad to say that our church work is progressing nicely. We have a good attendance in the Sunday school. Prayer meeting every Wednesday evening.

The young men's Gospel team hold services every Sunday evening at the church, and also hold prayer meeting in the homes of any in the community where it is desired. On last Monday evening they met at the home of Mr. Farrington, and he and his wife were converted. On Friday evening the team met at Mr. Hipshaws.

Since our last report we have had one new member taken into the church, Mr. Robert Hubbard.

Our pastor filled his appointment the fourth Sunday evening and as usual preached an excellent sermon. We're always glad to hear Brother Law as he seems to bring the message most needed.

We have quite a number on the sick list. Sorry to report our superintendent Mr. Daniel Kersey has been confined to bed with rumpus; also Miss Ollie Cosbath, Mr. Herman Billips have been sick with "Flu" and a number of others.

We were very glad to have Messrs Jack Burris and George Jacobs of High Point visit our church last Sunday morning.

Nina Jones, Reporter.

Welch Memorial Church.—Just a brief report from pastor. There is lots of sickness and we have been kept busy for the past few weeks visiting the sick and burying the dead, and for the past week have been on the sick list myself; was unable to fill my appointments last Sunday, though all appointments were filled. Brother Lowdermilk from the Children's Home filled the morning engagement to the satisfaction of all who heard him, and the evening service was in the hands of the local gospel team; there was not a large attendance at either service on account of so much sickness. The Sunday school attendance was away below normal. We are hoping the conditions will soon be better, and those who are sick will soon be well again. It was our pleasure to have with us Brother Lowdermilk on the last Sunday in February at the 11 o'clock service; he brought to us an inspiring message. We are always glad to have Brother Lowdermilk visit us. The President favored us with a visit on the 21st of February and gave us another one of his inspiring messages at the 11 o'clock service. We are also glad to have him visit us. We noticed an error in his report of our Sunday school, his report read, 168 present; it should have read 268, as that was the number present on that date. Our attendance nearly runs from 250 to 300. The midweek services are usually well attended, and the congregations for preaching service are good. We are also receiving new members all along; we had two to unite with us the last time I preached, which was the last Sunday in February at the evening service. During the month of January and February I conducted seven funerals; the first was that of Brother Andrew Cain, the father of Sister Lora Beecher Cain bird; he was not a member of our church though he was a friend to us and often visited our services. After a lingering illness passed away on the 5th day of January last; he was 63 years old. He was a good man and was loved by all who knew him; he is survived by one son and five daughters, fifteen grandchildren, one brother, three sisters, and his widow whom he married last April. His first wife preceded him several years ago. The next sad funeral was that of Mr. Thomas R. Harworth, the father of our Sister Mrs. C. R. Ward. The deceased was born September 3, 1853; departed this life January 18, 1926. His wife preceded him many years ago; he made his home with Mrs. Ward. She carefully looked after all of his needs, and during his last illness all was done for him that loving hands could do. Brother and Sister Ward did all that could be done. The other daughter, Mrs. George Kersey, was also attentive to the needs of her father. On Saturday, February the 21st, we had two funerals, one at 9:30 A. M.; that was Mrs. Rosa A. Chatham, mother of one of our members, Mr. Jasper Chatham. We conducted just a brief service at the home; the funeral procession took place at the Camp Spring Church. The same day at 2:30 in the afternoon we conducted the funeral service for Mrs. Cornelia Medlin, the mother of one of the leading young men of our church, Brother Luther Medlin. The daughters, Mrs. G. G. Gray and Misses Carrie and Della Medlin, are also faithful members of our church, while Mr. Roy Medlin and his good wife are members of English St. M. P. Church. Besides the three daughters and two sons, she is survived by her husband, Mr. S. J. Medlin, and one brother. Mrs. Medlin was not a member of our church, but she was the mother of a Methodist Protestant family; she being a member of the Reformed church, and lived a Christian life. The other funerals mentioned were not of those who are related to our church. It has not all been funerals. We have had some weddings, one especially of interest, that was Mr. James Easter, one of the sons of our beloved Brother F. W. Easter. Jim, as we call him, came to the parsonage on Thursday, February the 18th, at 10:30 o'clock, accompanied by his intended bride, Miss Louella Morris, and requested of the pastor that they be made man and wife. The service was performed, after which the happy couple departed for an extended bridal tour. We wish for them much happiness.

Mebane.—Church work at this place is moving along nicely. We are hoping to accomplish many things this year. At present there is a campaign on to secure new members for our Sunday school. So far the results are very gratifying, our aim is to have as many attending Sunday school as there are members of the church. Mid-week prayer meetings are very interesting and the attendance good. The Ladies' Aid met with Mrs. R. T. Dunn in February; seventeen members present, Col., $10.35. It was decided at this meeting to give $10.00 on piano for Girls' Dormitory at High Point College. At the close of the meeting Mrs. Dunn served delicious refreshments.

Reporter.

Lineberry, Davidson Charge.—Rev. C. E. Pidge filled his appointment at Lineberry the first Sunday and as usual preached a good sermon. He handled his text well. He gets better every time we hear him.

Our Sunday school is right good but not what it should be. We have not had a large attendance this winter, the weather being bad, but I think as Spring opens up our school will be better. We are planning an Easter program.

The people are going to have the parsonage painted this Spring and I feel like that we ladies should chip in a little and help paint the inside. I am asking how many of the ladies on the charge will help a little. If we all do a little it will help a lot and it surely does need it. Let's do our part, for we want to keep our preacher and we want a nice place for him to stay. The members are cutting some timber and topping some trees on the church ground. When they get through and everything cleaned up it is going to add a great deal to the looks.

Mrs. W. A. Frank.

Philadelphia, Greensville Ct.—We are expecting a big day at Philadelphia next Wednesday, March 17. Dr. Dixon and wife and Rev. R. C. Stubbins will be with us, and of course Mr. Powell too. We're so glad to have them with us again. They always bring us

a good message. We are trusting and believing that we will have a successful day.

Everybody come! Reporter.

English St., High Point.—We haven't had a report for some time, but we are getting on just fine with the work. Our pastor, Bro. Pike was on the sick list Sunday; he didn't get out to preach for us; we hope for him a speedy recovery. He has been so faithful since he has been with us. We are very proud of our pastor; he is doing a great work among the people. Brother R. M. Andrews filled the pulpit Sunday in our pastor's absence. He brought to us a splendid message.

Our Sunday school is doing just fine; very good attendance. We were very glad to have Brother Dixon with us the third Sunday even ing. He brought us a splendid message as he always does. The literature for our Easter programme has been ordered and we want to get busy on that right away. We are glad to report that Brother Hall, our reporter and also Baraca teacher, who has been seriously ill for some time we hope is somewhat improving; we hope he will be with us again in the near future. Assistant.

Calvary News Notes.—The last several weeks have been busy times for the Calvary folks. Several of our people have spent considerable time rehearsing for the play that was given some weeks ago at the South Buffalo School and then again last Friday night at Grace Hut. One of the main characters Bro. C. A. Parish, was rushed to the hospital last Wednesday night for an operation so the preacher had to take his place in the play. And, by the way, he got more compliments for his part in the play than he has gotten for a long time for his preaching. Is that complimentary or not?

On Sunday, February 21, we observed Annual Conference Day. We had hoped to raise our Annual Conference budget that day, but because of so many of our people being sick and some away we got only $55. But really that was fine for our small group here. We will have no difficulty in raising both budgets before the year is out.

Sunday evening, February 28, the Foreign Missionary Society held its thank-offering service. Miss Florence Hughes, a returned missionary from Korea, gave an address and some of our women gave a missionary pageant. The offering was about thirty dollars This too was a good offering for our people

The special services that the pastor has been holding recently for young people, one sermon to young men, one to young women, and then one to young people in general, on the subject, "The Spirit of Youth," have been well received. Last Sunday evening the Junior Choir occupied the choir platform and Miss Dorothy Hines pleasingly sang a solo.

Because of so much sickness the attendance at Sunday school and church has not been what it otherwise would have been. Notwithstanding that, the enrollment of the Sunday school continues to grow.

A real interesting meeting of the Workers' Council was held at the church last Monday evening of this week. One of the important things discussed was the matter of enlarging the cut to take care of our growing Sunday school and also to give more room for social activities. As it is sometimes two classes have to sit on the same floor, and there is a small room where the classes are held. The Workers' Council was very enthusiastic for enlarging the lot, and voted to request the board of trustees and other members of the church to give their consent.

There have been so many sick people that we cannot take the space to call them by name. The pastor gets very little time done besides visiting the sick and making the necessary preparation for the regular services. We are glad to report that none of our members are seriously ill at the present time. The pastor's family are all about well again.

The pastor is very much encouraged by the interest that the people here make to the different appeals that come to us from time to time. Not only do our people leave of their money, but many of them give considerable time to the business and work of the church. We find numbers of our people attending as much as three church meetings sometimes four a week. Brother Sullivan, one of our "steadbys" and who has charge of the heating of the church, says he spends as much time at the church as he is thinking of putting a cot in the furnace room so that he will be on hand to help him. We are reported [illegible] we look for that you will hear from us again.

L. W. Gerringer, Pas.

West Lexington Church, South Davidson Circuit.—The work of this church and Sunday school has been moving along fairly well since the last report was made from this church. Our Sunday school attendance has been gradually increasing. Last Sunday we had a record attendance, two hundred attending in the history of the church, according to some of the older members. With an enrollment of 185 there were 199 present. The offering was larger than usual, $16.38, which was for the Children's Home.

I should have called last Sunday at Red [illegible] but with [illegible] the Sunday school classes occupied the new Sunday school rooms for the first time. There was a feeling of joy among the members of the Sunday school because of the realization of the ambition of the Sunday school people to have separate rooms in which to study the lessons. We now have four nice rooms completed and seated which accommodate four of the classes, numbering from 1 to 4, inclusive. The men's class had the record attendance last Sunday, registering 31 present. Mr. Fred Hedrick, the class teacher, was absent on account of sickness in his home, and the writer tried to take his place as the teacher.

Brother Cruit Hilliard, our pastor, preached at the regular evening service which was held at 7:30. This writer was not present but was informed that there was a usual size congregation present. It was our privilege to hear a very eloquent and inspiring address by Governor T. H. McLeod, of South Carolina at the Lexington Theatre Sunday night. This

[illegible] Sunday school yesterday morning [illegible] the average attendance of [illegible] for the month of February was 176. [illegible] has been made recently [illegible] the Sunday school. The Primary Department rooms have been improved by a coat of paint. In fact [illegible] have recently been painted. A [illegible] and a Father [illegible] are being formed.

[illegible] were present for the [illegible] service yesterday morning and [illegible] were received. Miss Mabel [illegible] and Miss Bon [illegible] from the M. P. Church here. [illegible] appointed to secure carpet [illegible] the auditorium are to have an [illegible] this week. The second Q. [illegible] Conference is the week of this week. There will be a musical programme rendered [illegible] evening instead of the usual [illegible] service.

The Father and Son banquet is to be held [illegible] the basement of the church Tuesday evening, March 16, at 7:30 P. M. Rev. Lawrence [illegible] and Rev. L. W. Gerringer are expected [illegible] with us. J. E. Pritchard.

Zion Chapel Auxiliary Meets.

The regular monthly meeting of the W. H. [illegible] was held Saturday afternoon, February [illegible] at the parsonage with Rev. and Mrs. [illegible] A. Bingham.

The meeting was opened by devotional reading by the President, led in prayer by Mr. Bingham. Roll called and minutes of last [illegible] read and approved; nine members [illegible] present.

The topic for discussion was "Heroes For [illegible]," several members took part. The [illegible] were interesting and enjoyed by [illegible] present.

[illegible] were given about [illegible] The [illegible] were then served and [illegible] spent a pleasant hour and [illegible] at this time.

[illegible] to hold the church.

Mrs. B. L. Heavner, Cor. Sec'y.

Union Chapel, Granville Charge.—Our pastor preached a wonderful sermon Sunday on "The Ideal Savior." His subject the second Sunday afternoon was "The Ideal Minister." We had quite a large congregation at each service; and while I always enjoy Mr. Kennett's sermons I think these two were the best yet.

Our Sunday school is doing nicely although our attendance is never as good in winter as in summer. Lewis Davis was elected superintendent for t his year and we think he will make a good one. We are very fortunate in having Prof. and Mrs. Billings with us again this winter. Mr. Billings is principal of the new consolidated school; and he has been kind enough to teach our Bible class for the last two years, and he is certainly a fine teacher.

Our missionary society has been doing good work.We have divided up into four circles, and it makes all of us take more interest in the work. We are going to use Mrs. Stone's contest at the next meeting; it is such an interesting one. I hope our society will go "over the top" this time.

Irma Gray Floyd and Carl Coghill were married in December. The marriage was announced a few days ago, and was quite a surprise to many of their friends. We hope they will remain with us.

We are now making preparation for our Easter service which will be held the first Sunday in April. Reporter.

Pleasant Grove.—Pleasant Grove Sunday school has organized a workers' conference We expect great good from it. It is held the last Wednesday night in each month.. All officers and teachers are expected to attend. All members of the Sunday school are invited. Our aim is to map out at each meeting the work for the coming month.

Since we built our Sunday school rooms our Sunday school is growing in attendance.

The attendance for the winter has been fine; on some Sundays the attendance was almost 100 per cent. We expect to put on a drive in April to increase our membership and also increase interest in the work.

We are now working on the program for our Easter service. We are looking for a splendid service by our young people. Reporter.

Clark's Chapel, Weaverville Charge.—Our Sunday school is progressing wonderfully, and is increasing greatly in attendance.

The Christian Endeavor Society is holding up nicely. The meetings are as interesting and spiritual as they were when we organized.

Our pastor, Rev. J. D. Cranford, was with us yesterday. He preached a wonderful sermon. Every one listened with intense interest as their minds were drawn from the thoughts of the world to a land where troubles vanish The text was so well illustrated and explained that even the childreen had a clear conception of Christ.

Our pastor has prepared a series of evangelistic services for the month of March The services will be held at the regular service hour at each church. Weaverville members will attend Clark's Chapel, and Clark's chapel members will attend Weaverville services.

We are seeking to obtain co-operation from these services; not only seeking but expecting a blessing, for we have a splendid pastor who is faithful and conscientious in all his undertakings.

We ask the prayers of all Christian people that we and all the churches may have a progressive and successful year.

Mrs. Walter Cheek, Rep.

Palestine, Flat Rock.—As this reporter has not reported in a long time, I will try and say a few words. Our pastor is still preaching good sermons every time.

The writer hears it often remarked, "Brother Trogdon certainly preached a good sermon Sunday." You see, I hear of his sermons if I have not had an opportunity to go to church since Christmas.

There seems to be flu every where. Our entire family, except Daddy, have had the flu. All are up and seem to be getting back to usual health. The Mumps seem to be on docket next.

Aunt Sarah Landreth doesn't seem to gain any strength. For almost one year she has been down upon the bed of affliction, only being able to go about a little. Pray for her, and Uncle John, that God may strengthen them in their old age.

Best wishes to Herald. Grace R. Tucker.

Julian Church Tabernacle Ct.—It has been a long time since "The Herald" has had a report from our church. We are not dead but do not have much to report.

When conference deemed best last year to change pastors, we felt a keen regret in losing Mr. Burgess. We felt then that it would be hard to become accustomed to any one else. But when Mr. Suits came we lost sight of our regrets and have already learned to look forward to our preaching services with pleasure, for we will be sure to hear a good sermon. We are always glad to have him with his family come into our homes.

Right here I want to say that we will always be glad to have Mr. Burgess, or any other former pastor, come back to see us.

The members of our church who are away from home this winter are: Miss Ezda Deviney, who is teaching in Florida State College, Mr. J. Norman Deviney, who is in High School at Tallahasse, Florida, also miss Mearle Garrett. Miss Garrett is a student at Guilford college. We miss these people in our services.

Just now we are suffering from an epidemic of sickness, which has interfered with our church and Sunday school attendance.

Our hearts go out in sympathy to Mr. and Mrs. Tom Pugh, in the loss of their fine baby who died recently.

Mrs. Vance Garrett is a surgical patient at Dr. Long's Hospital. Her daughter is home from Guilford College to be near her mother.

Mr. Vance Garrett is improved since an operation at the Reeves Hospital in Greensboro.

Mrs. Ed. Ward, who has been sick for some time, shows some improvement.

Mr. and Mrs. Orlo Offman have been sick

Our little village is much concerned just now over the serious illness of Mrs. G. L. Whitaker.

Friends of Miss Anna Hardin will be glad to know that she is getting out following an attack of flu.

We hope that the sick ones of our church and community will soon be well.

Reporter.

Shiloh Sunday School, Conley Spring Charge.—Sunday school at 10 o'clock. Rev. J. E. Austin, Superintendent, present. Number present, 43, amount collection, $1.68. Number chapters read for the past week, 314.

Rev. J. R. Girtner preached for us at 11 o'clock an interesting sermon. Also Rev. J. E. Austin preached for us Sunday night. A good crowd was present.

Mrs. E. M. Sundin, Reporter.

Asheville.—Miss Vonnie Roberts of our church here was recently bereaved of her grand mother, Mrs. Bobbie Pickens, of Jupiter.

This past Sunday Miss Beulah Eller, only daughter of Mrs. Y. Z. Eller, and sister to Junius Eller of our church, was buried at Riverside. Funeral services were conducted by Pastor Bates and Rev. J. S. Williams.

Our hearts go out to all these stricken ones. Mrs. Shares, of Oteen, and graduate of the Peabody conservatory of music, sang for the first time as employed soloist at our church at both services last Sunday. Her singing delighted those who heard her.

Two Sundays ago our church was favored with a good sermon by Rev. T. F. Goode of Fairmount, West Va. He is brother to Mr. M. F. Taylor of Asheville. He is a member of the West Virginia conference of the M. P. Church. He said that at the last session of the West Virginia Conference nineteen young men applied for admission into the conference.

In the morning of two Sundays ago Pastor Bates preached in the new Christian church here.

Our church societies are very active—the ladies aid and the two missionary societies.

There are new visitors at almost every church service.

Our church here feels deeply the loss of Dr. C. L. Whitaker. Every one appreciates the long and faithful services he rendered in our conference. We also sympathize with his bereaved family. Reporter.

Halifax.—Please take notice and act accordingly.

There will be a get together service for the members of Halifax Charge, at Bethesda Church, on Friday, March 19, at 10:30 A. M. Come prepared to stay for after noon service. Bring well filled baskets, Dr. and Mrs. Dixon and Rev. Mr. Stubbins will all be there. And probably some other speakers.

There will be no services at Eden Charge on the 3rd Sunday afternoon.

The congregation will be asked to go to Stubbins Church in Enfield at 3 P. M. for the Young People's Rally. C. L. Spencer.

IN HONOR OF THE DEAD.

Mickey.

Martha E. Mickey, daughter of Benjamin Barber, was born June 15,, 1886 and died February 13, 1926. She was married to S. F. Mickey Dec. 23, 1910. To this union were born five children; two preceded her to the grave. She professed faith in Christ and joined the M. P. Church at Mt. Zion at the age of 12 years and lived a consistent Christinn life until death. She gave much testimony during her last days of her prospect of future happiness. She seemed to be confident that she would be saved. She was a woman of a lovable disposition making many friends wherever she went. She was one who delighted in doing her part in all the workings of her church, and anything to promote Christ's Kingdom. She was a member of our home and foreign missionary societies.

She will be greatly missed in her church and community, but most of all in her home

Funera services were conducted by the writer after which the remains were interred in the Mt. Zion cemetery.

The bereaved have our heartfelt sympathy

A. L. Hunter.

Chandler.

Effie Jewel (Whitaker) Chandler was born Aug. 12, 1905, and died Feb. 15, 1926. She was married to Ray Chandler April 11, 1924. To this union was born one son, Ray, Jr., now five months old. The deceased professed faith in Christ and joined the church in childhood, and lived a consistent member the remainder of her life. She was a good and obedient daughter, a loving wife and devoted mother. She leaves father, mother, one brother, four sisters, husband and little son, besides a host of relatives and friends to mourn their loss. She was much loved by all who knew her which was indicated by the many tears shed by her schoolmates, neighbors and friends while viewing the remains in the beautiful white casket which soon concealed her from their view.

The community of Pilot church where she was a member, with all of her relatives and friends were greatly shocked to hear of her sudden passing. She had been in normal health until a few days before her death. when she complained of some trouble with her heart; and at the time of her death, she said she had a pain at her heart, handing her baby to some one present, and sank on the floor dead.

Funeral services held by the writer, Feb 17th. Our sympathy goes out for all the bereaved, and especially the grief-stricken husband and parents, Mr. and Mrs. J. F. Whitaker.

A. L. Hunter.

Wright.

Mrs. P. A. Wright was born Sep. 28, 1849 and quietly passed away Feb. 26, 1926.

She professed faith in Christ and joined the Methoidst Protestant Church early in life and lived faithful until death. She has been a member of the church about 62 years

She married P. A. Wright 49 years ago and to this union were born seven children, four of whom preceded her to the grave. Three are still living.

She has been kept at home for several years on account of her sick and helpless husband who can live only a few more days.

May the sick husband, the children, other loved ones and her sister be greatly comforted in this trying hour by the presence of a sympathizing and loving Heavenly Father May they trust in him who gives a peace that passeth all understanding.

The burial service was conducted by our pastor, and her body laid to rest in Friendship cemetery.

Spivey.

Pessie Spivey, born March 23, 1910, departed this life Feb. 15, 1926. She was the youngest daughter of Mr. and Mrs. Effie spivey.

She leaves a father, mother, one sister and four brothers, one brother being in Florida was unable to be present for the funeral.

She professed faith in Christ about three years ago and read her Bible and studied it carefully. Bessie was a good cheerful girl full of life and always ready to do something to make happy those around her. She was a loving sister and an affectionate friend to all. Bessie will be missed in the home and among her friends. She always wore a smile that scattered sunshine wherever she went. She will always be remembered as a girl of quiet disposition and kind words to all.

Some of her favorite songs were sung at the funeral. "I'll go where you want me to go," "The Old Rugged Cross," "Sometime We'll Understand." The floral bearers were Misses Virginia and Annie Jones, Mary Denson, and Annie Squires. Pall bearers were Messrs. Hall McAdams, Dan Miller, Fletcher Franklin, Gilbert Smith, Victor Nichols, and Pratt Scott. The funeral services were conducted at Efland M. P. Church on Friday at 11 o'clock by Rev. B. M. Williams, paying a beautiful tribute of respect to the deceased. The remains were laid to rest in the church cemetery.

Our hearts go out in deep sympathy for the family and loved ones, and up to Whitby God in prayer that He may comfort and keep them.

Annie Squires.

Swain, Pickens and Pickens.

Our hearts were made sad by the passing of Mrs. Harriet Swain, a beloved sister, mother and friend. Her body was laid to rest in the family plot at Democrat. Funeral services were conducted in the home of her son, J. E. Swain, in Asheville, by the writer and J. S. Williams. Mrs. Swain was the wife of one of the pioneer M. P. preachers of western North Carolina.

The writer visited her only one time after he had been away from home some time before her death. She was deeply interested in the work of her church, ready and anxious to talk about the debt that she has paid.

We shall miss her, but the life that she has left behind will live on and on in our hearts.

May God bless and comfort the hearts of [illegible] and [illegible] dear [illegible] visited [illegible] taken from [illegible] loved brother J. C. Pickens, the father of Mrs. C. W. Bates.

The writer had known him only a short time, yet to know him was to love him. He had been suffering for about 18 months, but bore it all with patience. The writer visited him on several occasions and on all occasions found him ready and glad to talk about the journey that he knew he was soon to make.

He leaves a wife and two children to mourn their loss. May God comfort them in their sadness. While we know Christ has said that [illegible] sleeping, we also know that we shall meet him again. While Mr. Pickens is not with us in his body, we feel that he is with us in the spirit and life as he lives while among us.

His body was laid to rest in the Weaver cemetery Feb. 20th, a host of relatives and friends being there to witness the occasion.

Funeral services were conducted by the writer assisted by Rev. Mr. Lundy, Rev. Mr. Brown of Weaverville, and Rev. J. S. Williams, of Asheville.

Another church and community at Mt. Zion was visited by death, our sister and friend Cheesie Pickens was taken from [illegible]. Born Dec. 24, 1882, died Feb. 25, 1926. She was born near Barnardsville on Big Ivy. She professed faith in Christ at the age of 13 and joined the Mt. Zion M. P. Church. She was also a charter member of the first pioneer church built west of the Blue Ridge mountains. She was always ready to lend a helping hand to those in need.

She was married at the age of 17 to Robert F. Pickens of Jupiter, living on the same farm ever since. Five children were born to this union. During the Civil War her husband served three years in this war and she and the children kept the things going on the farm. She visited him once while stationed at Cumberland Gap, Penn. She and two other women made the trip on horseback, were two weeks going, two weeks there and two weeks returning.

She lost one son in the Spanish-American war she was always looking for him to come home. She got up one night and went to his room, thought she heard him come in as he used to do, but found it was only imaginary. She also lived to see her grandsons in the World's War, but no death was in this. She had crosses and trials of all kinds, but her faith was so firm that she bore it all and never murmured.

The writer saw her only one time before he got sick, but he will never forget that smile she carried on her face. While she was in her new at church only one time the writer will always remember how she beloved him by the satisfied expression on her face.

After the death of her husband when she [illegible] she spent six months in California with her two daughters. Born to this union were 12 children; raised 12 of them. She lived to see eight of the children buried. She

is survived by five children, 42 grandchildren 72 great-grandchildren, 14 great-great grandchildren, 173 descendants, survived by four generations.

The funeral service was conducted Saturday afternoon in the Mt. Zion M. P. church by the writer in the presence of a large number of friends and loved ones.

It would seem as if February has been a hard month for us, losing so many of our good old saints, but we believe our loss is Heaven's gain, for all things work together for good to them that love the Lord.

J. D. Cranford, Pastor.

Whitehead.

Mrs. Alice Ethridge Whitehead, wife of Mrs. Jefferson Davis Whitehead, age 65 years, died November 6th, 1925.

She became a member of Eden Methodist Protestant Church near Enfield, North Carolina, in early life and in later years joined the Enfield Methodist Protestant Church.

Mrs. Whitehead was a woman of the real true mother type. And it was a real joy to the pastor to sit down in company with this good woman and to feel the sweet influence of her spirit as she talked of things present and things to come.

The world has yet to learn all of the real power and worth of such lives as hers.

A husband, one son and two daughters mourn their loss, but may follow in the way that this wife and mother has made brighter.

Her body was placed in Chowan [illegible] at Enfield. In the absence of her pastor the funeral was conducted by Rev. Geo. Johnson of the Baptist Church and Rev. Chas. Rodgers of the M. E. Church. R. C. Stubbins.

Bowman.

Mrs. Emma Suits Bowman, 55 years of age, died Tuesday morning, February 16, at 1:30 o'clock in the Winston Memorial Hospital, Winston-Salem, N. C.

Mrs. Bowman had been in ill health for the past two years and in a very serious condition for the past six months. She was carried to the hospital about three weeks ago and death was not unexpected to her host of friends. She was the daughter of the late Henry Suits of this county and was known every where. She was a great worker of the Methodist Protestant Church, of which she had been a devoted member for more than 45 years. Her greatest joy was in serving her Master and advancing his precious work. She never failed to do her part in anything that she thought that would help anyone in any way. She was a great friend among the sick and needy. She was loved by everyone who knew her and is survived by a host of friends and relatives who realize what a great friend [illegible]

Mrs. Bowman was married to William Bowman about 37 years ago. To this couple eight children were born, seven of which still survive. The oldest son, Fred Bowman preceded her to the grave about five years. There are four girls, Mrs. Lucy Reeves, Mrs. Annie Gurley, Mrs. Ada Auman, and Miss Elizabeth Bowman; and three sons, Sam, Charlie and John Bowman. Two brothers, Rev. Edward Suits, of High Point and John A. Suits, of High Point Section, and one half brother H. Vuncanon of this city.

Funeral services were held Wednesday afternoon from Midway M. P. Church. The services were conducted by Rev. Mr. Loy, pastor of the church, assisted by Rev. W. F. Ashburn of Greensboro. The honorary Pall bearers were R. G. Haitt, Rev. J. H. Bowman, W. A. Lamb, C. F. Pinnix, Mack Wilson, R. F. Armfield, Whit Barbee, Lee Davis and Mr. Nichols. The active pall bearers were Glenn Frazier, Rufus Frazier, Earl Langely, Henry Suits, Max Vuncannon and Edward Eudey. The flower-bearers were Miss Hazel Langley, Viola Suits, Louise Pinnix, Louise Suits, Mrs. Kirby Lamb, Ezora Suits, Mrs. Rufus Frazier, and Beaulah Suits. Interment was made in Green Hill cemetery, this city. The floral offerings were very large and of unusual variety. The funeral was attended by [illegible] large crowd. The church was filled with sorrowing friends.

Mrs. J. T. Benbow.

Geneva Williams was born February 11, 1869. She went to her reward on March 1, 1926. She professed faith in Christ and united with Flat Rock Methodist Protestant Church before she was ten years old. Some years after moving to Oak Ridge she transfered her membership to the Oak Ridge Methodist Protestant Church where she held her membership until her death.

July 28, 1888, she mas married to J. T. Benbow. Eight children were born to this marriage, one son and seven daughters. The son, J. Lang, and four daughters, Mrs. Victor Heatwell, Mrs. Clinard Goodman, and Misses Willow Way and Sounea are now living. She is survived by her husband also.

Sister Benbow was a loyal church member, a consecrated Christian, an industrious and faithful wife, and a devoted mother. She was greatly interested in the church and in all that was good and right and that made for the betterment of the community in which she lived.

The husband and children have our sympathy and prayers in this time of great sorrow. What a fine thing it is that, though you sorrow yet you sorrow not as some who have no hope. There is a vast difference. The burden of your sorrow is lightened by your hope of meeting her again. the bitterness of your grief is sweetened by the memory of her love. And the darkness of your bereavement is dispelled by the assurance that all is well with her whom you loved. You are glad because of her faith and unfaltering trust, and your faith coupled with hers comforts and sustains you in the time of sorrow. Another tie binds you to the spirit world, another hand beckons you heavenward. Some sweet day you shall see your loved one again.

The funeral service was conducted Wednesday, March 3, at 2 o'clock, in the Oak Ridge Methodist Protestant Church by the writer assisted by Dr. A. G. Dixon, President of the North Carolina Annual Conference.

L. W. Gerringer.

Wedding Gifts

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A BIT OF HISTORY CORRECTED.

If my hearing served me correctly, it was stated at the funeral of Dr. C. L. Whitaker, that he served Mocksville Ct. in 1888. I also see in the Herald of February 25, issue, that he "joined the N. C. Conference in 1887, being assigned to Mocksville circuit." It is a mistake as to Dr. Whitaker's serving Mocksville Ct. in 1888, for the writer of this item served Mocksville Ct. in 1888. Brother Whitaker served Mocksville Ct. in 1889. In 1888 he served North Grannville—now Vance. This writer roomed and boarded at Capt. W. J. Ellis' at Elbaville, in 1888, and distinctly remembers Bro. Whitaker visiting Bro. Ellis' some days during the summer, coming up from Vance, where he was located that year.

By reference to the Conference minutes of 1887, pages 7 & 8, in President's report, we find these statements: "The Orange and Albemarle circuits were, at last conference, (1886) left to be supplied. Within a very few days after Conference Bro. C. A. Cecil of the Guilford Circuit was induced to take charge of Orange Circuit. Bro. C. L. Whitaker, a licentiate from the Roanoke Circuit entered upon the Albemarle work in May." So Bro. Whitaker began his duties as a pastor in May, 1887. At the close of this year, 1887, received his first appointment from the Stationary Committee, at Flat Rock, and was assigned to North Grannville, and this writer to Mocksville, these assignments for the year 1888. So Bro. Whitaker served Albemarle, part of 1887. N. Grannville, 1888; Mocksville, 1889; Tar River, 1890.

This writer was located at La Grange in 1890, and Bro. Whitaker at Whitakers, Tar River Ct., now part of Roanoke Ct.

I distinctly remember having Bro. Whitaker engaged to help in a meeting at La Grange, that summer, 1890, and receiving a telegram, just a day or so before the meeting was to begin, that he was sick and could not come. Had an attack of typhoid fever, if I correctly remember.

J. F. Dosier.

Methodist Protestant Herald.

ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN.

Pres Eldridge Dec'26

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J. F. McCulloch, Editor and Publisher.

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CHRISTIANITY, SALVATION, TRUE RELIGION.

Christianity, then, is not a foreign importation into the world. It is not a system of recondite speculations which men have elaborated. It was not argued into existence.

It is not here because theologians are defending it, nor would it leave the world if all these should argue against it.

It is here because God is in his world and because the life of God is the light of men. It is here because God has revealed himself to man and disclosed man to himself in Christ, and has taught us in him what sonship to God is and how we may attain it.

Now the experience of salvation is the realization of these truths. It is the recognition of an ever present God and the ennobling and sanctifying of what we call our natural life and common relations by seeing and fulfilling them all as sacred and divine

True religion dies not consist so much in doing special and extraordinary things as in doing all things with a sense of their dignity and value—a connecting of all duties with God and with our own sonship to him.

In such a view of religion, salvation cannot be a mere isolated, individual experience. It involves the fulfillment of the relations in which God has set us. Religion is the life of love, and love is a relational affair. It means sympathy, fraternity, service. The increased dominance of such a mode of life is the coming of the kingdom of God. The individual fulfils the ideal of the Christian life only in a partial manner if he does not in some way help to promote this reign of love among men.---Professor George B. Stevens in The Christian Doctrine of Salvation.

A ONE-ARMED HERO.

We refer to a man that was buried at Tabernacle church last Saturday, Robert Franklin Teague. His neighbors perhaps did not look upon him as a hero, but he did what few men would do in his place. In infancy an attack of disetase left him with only one good hand; the other hung almost useless by his side. His only patrimony was a small tract of unproductive land. He married and settled upon the poor farm and attacked the problem of wresting a living for himself and famiy from it. He had children born in his home, nine of them all of whom grew to maturity and all of them are living today except one. Dr. Johnson in speaking at his funeral referred to his sons and daughters all of whom he said are trying to live right, as an evidence of the kind of influence the parents exerted in the home.

How was this man able to accomplish so much, handicapped as he was?

Many a man would not have had the courage to dare as he did.

The editor of the Herald grew up in the same home with this man. We were half brothers. One of our earliest recollections of him is that of hearing him praying one night by an open window in his bedroom. He had faith in God. About a year ago we visited him as he lay sick. He was reviewing his life and he said: "The Lord has blessed me." His religious faith was the foundation of his courage and optimism.

His companion, of much the same spirit, still lingers on the shores of time. Both were octogenarians Brother Teague died at the home of his daughter, Mrs. Crouse in Greensboro. Three ministers officiated in the funeral service, the pastor of the Holiness church. Greensboro, Rev. L. W. Gerringer, and Rev. T. M. Johnson.

SHALL THE CAPITAL OF THE NATION HAVE A SABBATH LAW?

By Rev. R. H. Martin, D. D., Director of Sabbath Observance, Presbyterian Church U. S. A.

On Jan. 8, Hon. Wm. C. Longford of Georgia introduced into congress a bill to secure for Washington City and the District of Columbia what they do not have---a Sabbath law.

On March 4-6 inclusive hearings on this bill were held before the Sub-Judiciary Committee of the Committee on the District of Columbia. Six sessions were held and thirteen hours occupied by those advocating and opposing the Bill before the Committee. At every session hundreds crowded into the large Caucus Room in the House Office Building where the hearings were held in order to accommodate those who wished to attend. The interest was intense. At this writing word has been received that additional hearings will be held beginning March 16.

Opponents of the Bill were the Seventh Day Adventists, the Religious Liberty Association, the Anti Blue Law League of America, some labor organizations, representatives of theatrical and movie interests and others. The opposition was led by the Seventh Day Adventists who attended the hearing in great numbers and who have been untiring in their efforts throughout the country to flood Congress with petitions against the bill.

Among those advocating the passage of the bill were the following: the Lord's Day Alliance of the U. S., officially representing 11 of the leading Protestant denominations of America, representatives of the Presbyterian, M. E., Protestant Episcopal and other churches, W. C. T. U., Boy Scouts of America, Federation of Churches of Washington City, Barbers' Union and Bible Classes of Washington City.

The bill would prohibit, on the Lord's Day in the District of Columbia, commercialized amusements and sports, and secular labor and business, works of necessity and charity (liberally interpreted) excepted. Its provisions are not so strict as those of the Sabbath laws of one-half the States and are not more strict than those of a good number of the remaining states. Forty-four of the States have Sabbath laws. Washington City, the Capital of the Nation, has none. The shocking desecration of the Lord's Day in the nation's capital is the nation's concern as well as Washington's. It is is both a national calamity and a natonal sin.

It is believed there is a fair prospect of securing from the Committee a favorable report on this bill. But there is urgent need that the Committee and Congress hear from those throughout the country who favor its passage. Remember Washington City does not have self-government; Congress governs it and is responsible, not to Washington, but to the country for what it will do with this proposed legislation.

The enemies of the bill are flooding Congress with petitions against it. Let every true lover of the Sabbath and our country express to Congress his earnest desire for its passage.

Send petitions, letters or telegrams to your Congressmen and to Hon. Frederick N. Zihlman, Chairman of the Committee on the District of Columbia, Washington, D. C., urging passage of the Sunday Rest Bill for District of Columbia, H. R., No. 7179.

—Rev. J. H. Moton, assisted by Rev. W F. Ashburn, conducted the funeral of our oldest minister, Rev. G. E. Hunt, on Thursday of last week. The burial was at Reed's, N. C A sketch of Bro. Hunt's life will be prepared later. He was a strong man in his prime, and did good service in several parts of the State.

SLANDERING THE BIBLE.

This has become quite common with a certain class of noisy, chattering skeptics. Affirming that the Bible teaches that the "earth is flat," and the "sun do move," and a whole lot of other foolish, silly things, that are as foreign to the Bible as anything possibly can be. And a large part of this, if not the most of it, is done by men and women who profess to be Christians—ridiculing and making merry over what they assert to be the ignorance and superstition of the Bible. They never cite chapter and verse in support of their ridiculous assertions. They are like the common gossiper who asserts that Mr. So and So is unreliable—making the impression that there is something very dark known to said gossipers, which he does not reveal. He's never specific, but leaves the impression that there is something "too bod to tell." So these slanderers and maligners of the Bible never give any specific proof of the truthfulness of their baseless assertions. But the whole thing is calculated to discredit the Bible in the estimation of the young and uninformed. Satan himself could not exceed all this in baseness, falseness, and malignity.

A certain LL. D. in a late book makes the wholly unwarranted assertion that the Bible teaches spontaneous generation. Tom Paine never went so far in baseless assertion and stander on the Book. And yet this man professes to be a Christian and preach—the, I know not what. Every one who is at all well acquainted with the Bible, and possesses a fair amount of common sense, knows that the Bible, by any fair method of interpretation, does not teach the ridiculous, unscientific notion of "spontaneous generation." But a man unfriendly to a Divinely inspired Bible, whose god is the ridculous and unproved hypothesis of evolution, seems to be capable of things of which we would never dream! To say that such a man is ignorant does not sound well, and to say that he means to deceive, sounds no better; so perhaps the more charitable attitude would be to suppose that he has become so completely obsessed with the evolution delusion that he is a paranoiac, incapable of clear mental vision. Like Don Quixote, the hero of Cervantes' Spanish romance, who had read the tales of "Knight-errantry" until he thought he was a "knight," and Sancho Panza, a fine charger, and sallied forth in quest of an opportunity to display his heroism, attacked the "windmills," thinking them to be giants.

The fact that the Bible does not contain, or teach the absurdities of which its enemies accuse it, is a very strong evidence of its Divine origin. But as these maligners of the Bible do not believe in its Divine, miraculous inspiration, but regard it as a merely human book, having come by the "will of man," and not by the inspiration of God, they naturally read into the book the ignorance and superstitions of the ages in which it was written. The very fact that the Bible does not partake of the ignorance of the times in which it was written, shows its Divine origin. Uninspired men could not have written as Moses, Job, the Prophets, and the apostles did.

All this ridicule and merry-making over the Bible's teaching a flat earth, the "sun do move," a geocentric system of astronomy spontaneous generation etc., is far wide of the mark, and discloses a gross ignorance of the Bible, on the part of those merry-makers, or a bad heart, or both.

God inspired his own Book. He knows all about geology, astronomy, biology; and while the Bible is not, primarily, a treatise on the physical sciences, whenever it touches, or involves these, it is correct. Many expressions in the Bible can never be explained in harmony with the geocentric system of astronomy, and a flat earth. But these same expressions readily and beautifully harmonize with the heliocentric system of astronomy—which seems to have been unknown in Bible times in the Gentile world—and with a round, revolving earth. This is wonderful, but is ar evidence of the Divine inspiration of the Book Not a human book, being so very greatly in advance of the age in which it was written.

Dr. David Nelson in his "Cause and Cure of Infidelity," says that he was brought up in a Christian home, accustomed to Bible reading and family prayers. That he "embraced a hope" when he was young, but at the age of 19 years, he, as a young physician, "went off" in the war of 1812, and fell among infidel companions and became an infidel himself. He does not say just how long he remained an infidel. But he read infidel books and discovered that they did not tell the truth about the Bible. Had he been brought up without a knowledge of the Bible his case would, in all probility have been hopeless. But he was sufficiently acquainted with the Bible to see their misrepresentations, and this was what saved him. Said he read Paine, and saw that he "lied on Moses and the Prophets," but thought it a "mere slip" of the author. He took up Voltaire, and saw that he did the same that Paine did. So he found the same in Hume, Gibbon, Volney, and all the big infidels of the day. So he began to doubt infidelity. He found that they all slandered the Bible. So he began to read on the Evidences of Christianity, especially "Scotts Bible with Notes." So he was saved, and made a powerful preacher of the gospel. His knowledge of the Bible and an honest heart saved him from the snare of the devil—infidelity. Had he not known enough of the Bible to detect their misrepresentations, he would have been hopelessly entangled, perhaps. But we call attention mainly, to all of this, to show that no infidel, so far as I have been able to discover, ever deals fairly with the Bible—from two reasons: ignorance of it, and an unfriendly spirit toward it—sometimes very bitterness toward it. The greatest opposition to the Bible is a wicked heart. Now, here were five leading infidels, and according to Dr. Nelson, each one grossly misrepresented the Bible. The "Carnal mind is against God." "Is enmity"—not at enmity—"against God." So if the "carnal mind is against God," it must be against God's Book. This is the Cause of infidelity. Dr. Nelson says in his "Cause and Cure," that the Cause is, "Men loved darkness rather than light, because their deeds were evil." John 3:19.

As it was 100 years ago, so it is today: The enemies of the Bible slander it, because of ignorance of it, and a bad heart. They try to prove themselves right, by trying to prove the Bible wrong. They do not love the Bible, because the Bible condemns them. They construct a "refuge of lies" in which to try to hide. But God says, "The hail shall sweep away the refuges of lies." Of all the articles we have read, attacking the Bible, not one has been fair. They all deal in ridicule, merry-making, misrepresentation, false interpretation, persersion, and down-right falsehood. It all emanates from a wicked, unregenerate heart. But when it comes to D. D.s and L. L. D.s engaging in such unholy performances, we can but exclaim, "How are the mighty fallen!" And what will the judgment be?

We took occasion, some time ago, to inquire, from reliable sources, about a certain writer who has been very prominent and noisy in slandering the Bible. Inquired if he were a preacher, teacher, or of what vocation. And to our surprise, learned that he was just a young fellow—been off to school, and was of no practical worth to the home in which he lived. Let his old hard-working daddy do all the work, even to the chores, and he lay around and wrote slanderous articles for the papers about the Bible, for the delectation of other fools, like himself. So if you will trace all this rot about the Bible to its source, you will find a rotten source, either mentally, or morally, or both. An intelligent, well-informed, good man cannot slander the Bible.

J. F. Dosier.

THE LAST DAYS OF FRANCIS ASBURY.

By H. H. Smith.

Just one hundred and ten years ago,—March 31, 1816, from a humble cabin in Spotsylvania, Virginia, Francis Asbury passed to his reward. The last year of his life was as full of toil as any of the forty-five he had spent in planting Methodism in the new world. But about six months before his death, he had a premonition of the end. After preaching to the Tennessee Conference and ordaining the deacons, he recorded in his journal: "Octo. 21. 1815. My eyes fail. I will resign the stations to Bishop McKendree. I will take away my feet. It is my fifty-fifth year of ministry, and forty-fifth of labor in America. My mind enjoys great peace and divine consolation. My health is better, which may be in part because of my being less deeply interested in the business of the conference. But whether health, life, or death, good is the will of the Lord. I will trust Him; yea, I will praise Him. He is the strength of my heart and my portion forever. Glory! glory! glory!"

Journeying from Tennessee to South Carolina, he wrote, December 2, 1815: "My consolations are great. I live in God from moment to moment."

The last entry of his journal is dated December 7, 1815—probably the last line he ever wrote—"We met a storm and stopped at William Baker's, Granby."

Bennett's "Memorials of Methodism in

Virginia," gives an account of an interesting interview Bishop Asbury had with Bishop Moore of the Protestant Episcopal Church, while in Richmond, about one week before his death. "Bishop Moore," he said, "in passing through your diocese you will find but few Episcopal Churches, and these in a sad state of decay, with but few communicants; but in most every neighborohood you will find an unpretending little clap-board meeting house. In these, an humble, pious people assemble to worship God in spirit and in truth. Go into these houses and preach to the people that gather in them. Recognize them as the children of God, and as true Christians, and you will greatly promote the cause of Christ." Dr. Bennett adds: "This scene was of thrilling interest. Bishop Moore was deeply impressed by the manner and tone of Asbury."

A few days after this interview with Bishop Moore, he delivered his last public testimony. "His friends, fearing he might die in the effort to preach, endeavored to dissuade him from the task, but he resisted them, saying that he must once more deliver the gospel message in Richmond. He was taken to the door of the old Church at the corner of Nineteenth and Franklin streets, in a carriage and thence borne in a chair to the pulpit and seated on a table. Nearly an hour he spoke with much fervor and affection from the words: 'For He will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth.' (Rom. 9:28.) The sermon was delivered with much difficulty; at brief intervals he paused to recover breath. It was like the last words of a dying father to his children. The hearers were deeply, powerfully affected. 'How could it be otherwise?' asks one in describing the scene. 'To behold a venerable old man, under the dignified character of an ecclesiastical patriarch, whose silver looks indicated that time had already numbered his years, and whose pallid countenance and trembling limbs presaged that his earthly race was nearly finished; to see in the midst of these melancholy signs of decaying nature a soul beaming with immortality, and a heart kindled with divine fire from the altar of God—to see such a man and to hear him address them in the name of the Lord of Hosts, on the grand concerns of time and eternity! What heart so insensible as to withstand the impression that such a scene was calculated to make?' "

The following day after this sermon he rested, but on Tuesday he started his journey northward, hoping to reach Baltimore, by easy stages, and attend the General Conference. But the weary wheels of life were about to stand still. In a few days he reached the home of his old friend, George Arnold, in Spotsylvania County. His traveling companion, John Wesley Bond, was with him to minister to his comfort. He was conscious to the end. "Observing the agony of Bond's distress, he raised his hand and looked joyfully at him. Bond then asked him if he felt the Lord Jesus to be precious. He seemed to exert all his remaining strength and raised both hands as a token of triumph, and in a few minutes after, as he sat in his chair, with his head supported by Brother Bond's hand, and without a struggle, he breathed his last, on Sunday, the 31st of March, 1816."

ROBERT E. LEE, THE CHRISTIAN.

By Rev. H. H. SMITH.

The Duke of Wellington is reported to have said, "A man of fine Christian sensibilities is totally unfit for the position of a soldier." But no doubts that Robert E. Lee, the great soldier, was also a great Christian.

Dr. J. William Jones, who knew him well in peace and in war, said: "If I have ever come in contact with a sincere and devout Christian—one who, seeing himself to be a sinner, trusted alone in the merits of Christ—who humbly tried to walk the path of duty 'looking unto Jesus, the author and finisher of our faith,' and whose piety was constantly exemplified in his daily life, that man was the world's great soldier, and model man, Robert Edward Lee."

In discussing the question as to whether Lee was approachable and had near and intimate friends, Dr. Gamaliel Bradford closes his discussion of the subject by saying, "Lee had one intimate Friend—God." That short sentence is worth a whole chapter in giving us an insight into Lee's religious life. Dr. Bradford's comment is so illuminating that we quote a paragraph:

"So I think we may conclude that the cardinal fact of Lee's life was God.....Everywhere and always he had God in his heart, not so much the God of power, or the God of justice, or even the God of beauty, but the God of love, tempering the austerity of virtue, sweetening the bitterness of failure, above all, breathing loving kindness into the intolerable hell of war. There have been fierce saints who were fighters. There have been gentle saints who were martyrs. It is rare to find a soldier making war—stern war—with the pity, the tenderness, the sympathy of a true follower of Christ."

"A Practical, Every-day Religion."

R. E. Lee, Jr., bears this testimony to his father's religious life: "His was a practical, every-day religion, which supported him all through his life, enabled him to bear with equanimity every reverse of fortune, and to accept her gifts without undue elation." A better description of the spiritual life of Lee, perhaps, has never been given than that

Writing of his army to President Davis, just after Gettysburg, he said: "Though reduced in numbers by hardships and battles through which it has passed since leaving the Rappahannock, its condition is good, and its confidence unimpaired. I hope your excellency will understand that I am not in the least discouraged, or that my faith in the protection of an all-merciful Providence, or in the fortitude of this army, is at all shaken."

Referring to these words, Thomas Nelson Page says: "When was that constant soul ever shaken! God had established it beyond the power of adversity to touch, much less to shake it."

Here is another example of how his religion sustained him in the hour of trial: His son, Fitzhugh Lee, had been captured while wounded, and carried off a prisoner. Writing to his wife, he said: "But we must bear this additional affliction with fortitude and resignation, and not repine at the will of God. It will eventuate in some good that we know not of now. We must all bear our labors and hardships manfully."

He expressed preference for those sermons that were "simple, earnest, and 'contained the very marrow of the Gospel.' "

He Promoted Revivals.

It was due in large measure to Lee's influence as a Christian commander that great revivals often occured in the army. Dr. Jones speaks of a great revival among the troops in which over 15,000 men in Lee's army professed conversion, and says: "It is believed that no army in the world's history ever had in it so much of genuine, devout piety, so much of active work for Christ, as the Army of Northern Virginia, under the command of our noble Christian leader."

So concerned was Lee for the spiritual welfare of his soldiers that one of his biographers says: "One almost feels as if he cared more for winning souls than battles, and for supplying his army with Bibles than with bullets and powder."

One of the chaplains of the army, while calling at the General's tent, said: "I think it right that I should say to you, General, that the chaplains of this army have a deep interest in your welfare, and that some of the most fervent prayers we offer are in your behalf." The old hero's face flushed, tears started in his eyes, and he replied, with choked utterance and deep emotion: "Please thank them for that, sir—I warmly appreciate it. And I can only say that I am nothing but a poor sinner, trusting in Christ alone for salvation, and need all the prayers they can offer for me."

A Man of Prayer.

"While the Army of Northern Virginia confronted General Meade at Mine Run, near the end of November, 1863, and a battle was momentarily expected, General Lee, with a number of generals and staff officers, was riding down his line of battle, when, just in rear of Gen. A. P. Hill's position, the cavalcade suddenly came upon a party of soldiers engaged in one of those prayer-meetings which they so often held on the eve of a battle. An attack from the enemy seemed imminent—the artillery was belching forth its harsh thunder and the mind and heart of the great chieftain were full of the expected combat. Yet, as saw those ragged veterans bowed in prayer, he instantly dismounted, uncovered his head and devoutly joined in the simple worship. The rest of the party at once followed his example, and those humble privates found themselves leading the devotions of their loved and honored chieftain."

Dr. Jones says: "General Lee was emphatically a man of prayer. He was accustomed to pray in his family and to have his seasons of secret prayer which he allowed nothing else—however pressing—to interrupt. He was also a constant reader and diligent student of the Bible, and had his regular seasons of this

delightful exercise. Even amid his most active campaigns he found time to read every day some portion of God's Word."

He referred to the Bible as "a book in comparison with which all others in my eyes are of minor importance, and which in all my perplexities and distresses has never failed to give me light and strength." In a letter acknowledging the receipt of a beautiful Bible for use in the college chapel, he said:—"It is a book which supplies the place of all others, and one that cannot be replaced by any other."

Living in harmony with the will of God, he was ever conscious of His nearness, and saw all nature vibrant with His presence. "I enjoyed the mountains as I rode along. The views are magnificent and the valleys so beautiful, the scenery so peaceful. What a glorious world Almighty God has given us! How thankless and ungrateful we are, and how we labor to mar His gifts"

His Magnanimity.

His was a magnanimous soul. "I have said we never criticised him," says Major Stiles. "I ought, perhaps, to make one qualification of this statement. It has been suggested by others and I have myself once or twice felt that Lee was too lenient, too full of sweet charity and allowance." That is a fault rarely found among men.

"On the retreat from Pennsylvania he rebuked his aide, Colonel Venable, for telling bad news too loudly. Venable was high-spirited and did not like it, nor did a kindly invitation to drink buttermilk entirely soothe him. Shortly afterwards, the aide, worn out with running and watching, lay down to sleep in the mud and rain. When he awoke, he found that the General had spread his own oil-skin over him."

Referring to the battle of Gettysburg, Dr Jones says: "While he knew, and the calm verdict of the historian must be, that the defeat had been due to failure to carry out his orders, yet, with a self-abnegation which rises to the sublime, he calmly said, 'This is all my fault. I have lost this battle, and you must help me out of it the best way you can.'"

When he urged the promotion of a certain officer, it was pointed out that the officer had been very free in criticising the General. "The question is," Lee answered, "not what he thinks or is pleased to say about me, but what I think about him."

His Attitude Toward His Enemies.

One of his biographers relates that, seeing him one day talking at his gate with a stranger, to whom, as he ended, he gave some money, he inquired who the stranger was. 'That is one of our old soldiers in necessitous circumstances," he replied. "To whose command did he belong?" The General quietly added: "He fought on the other side, but we must not remember that against him now."

Referring to the enemy, a general said in Lee's presence: "I wish they were all dead." Lee said: "How can you say so, General? Now I wish they were all at home attending to their own business, leaving us to do the same."

He often referred to the enemy as "those people." One of his frequent orders was, "Drive back those people.'"

"I have fought against the people of the North," he said, because I believed they were seeking to wrest from the South dearest rights but I have never cherished bitter or vindictive feelings, and have never seen the day when I did not pray for them."

At Gettysburg a wounded Union soldier saw Lee riding by, and rising up on his hands, he looked Lee in the face and shouted as loud as he could, "Hurrah for the Union." Lee drove to the man, dismounted, and the soldier thought he meant to kill him. But he said Lee looked at him with such a sad expression on his face that all fear left him Grasping the soldier's hand, he said, with great tenderness, "My son, I hope you will soon be well." The soldier said afterward: "If I live a thousand years I shall never forget the expression on General Lee's face. There he was defeated . . . and yet he stopped to say words like those to a wounded soldier of the opposition who had taunted him as he passed by."

Blackstone, Va.

HIGH POINT COLLEGE ITEMS.

Two hundred and eight students have registered during the present year. Of these 100 are members of the Methodist Protestant Church, and there are 31 Methodist Episcopals, 25 Baptists, as well as Friends, Lutherans, Episcopalians, Presbyterians, Reformed, Holiness, Hebrew, and Catholic.

Mrs. J. D. Hardy is acting as college librarian, having taken the positon made vacant by the death of Dr. Whitaker.

Dr. J. W. Hawley, pastor of the First Methodist Protestant Church of Pittsburgh, Pa, has been secured to preach the commencement sermon June 6, at 11 A. M. Dr. Hawley ranks high as a preacher in the Methodist Protestant Church.

We are pleased to state that the new catalogue will be out very soon and we are anxious to place it in the hands of all high school graduates who are interested in High Point College. You can aid us in this matter to a very great extent by sending us a list of such persons as you think will be prospective students.

Coming Events.

March 27 is the date set for the annual banquet for the Artemesian Literary Society. This will be t he second banquet this society has given. Those of us who were fortunate enough to be present last year are eager for the return of the occasion. This is an active organization of the student body, and they are planning for a great occasion on the aforesaid date.

On March 29 students who are taking Geology wll start on their spring trip, which will be a combination field trip and a visit to Washington City. This trip has been planned very carefully by Professor Hardy, and the students are looking forward to i t with great expectations.

On March 30, which falls on Tuesday, at 8 P. M., De Jen, the well known magician who gives a splendid expose of spiritualism, will appear at Ray Street Auditorium, High Point We are using this auditorium through th courtesy of the city schools, because of th fact that we do not have sufficient stage roo at the college for such a performance as thi will be. This is the last number of our Ly ceum course and it has been most satisfac tory. We are glad to state that already w have arranged for the course for next yea and we believe it will be even superior t the one given this year.

Dr. Whitaker Gone.

While there will be published in the churc papers suitable resolutions from members o the faculty expressing our sorrow at the go ing of Dr. C. L. Whitaker, we cannot refrai from saying that his presence here was ap preciated here by both students and facult members. He was highly esteemed for hi life and for the service het rendered th church. Those who took English Bible unde him regarded him as a splendid instructo and a ready he had shown his ability to adap himself in a most splendid manner to a nev vocation---that of college librarian. The worl in this department was going well under hi supervision. We shall greatly miss him.

R. M. Andrews

RECEIPTS FOR COLLEGE.

Amount previously reported, $162,496. 23.

D. R. Hopkins, Jr., $5; N. V. Johnson, $12 Mrs. H. E. Vassar, $15; Charlie A. Long, $10 Mrs. J. E. Foust, $5; Mrs. H. E. Vassar, $13 Mrs. B. C. Lambeth, $5; Miss Zelian Hunte $60; Shiloh S. S., North Davidson Charge $1.98; Robert W. Wood, $10; Friendship S S., North Davidson Charge, $6.13; Miss Mar Young, $25. Concord Church, $50; J. Maynar Kennedy, $10; Miss Gladys Routh, $5.

Total, $162,729.34.

Endowment Insurance Fund.

Amount previously reported, $4,011.86.

Mrs. Mary Hopkins, $45; Mrs. R. G. Horna day, $10; A. B. Bulla, $5; Mr. and Mrs. J. M Crawford, $10.

Total, $4,081.86.

—Rev. W. F. Kennett and wife driving int Greensboro from Henderson, when near ou city, about 5:30 P. M. Monday, collided wit the car of a traveling man who was in hast and passed a truck without looking ahea sufficiently. Mrs. Kennett's face was rathe badly cut, though she is not believed to b seriously hurt.. She is in the Clinic hospita at Greensboro, and is able to see her friends Mr. Kennett and the traveling man both es caped injury.

A CAT—ALOGUE.

A grammar school boy, handed in the fo lowing composition on "Cats": "Cats that' meant for little boys to maul and tease is called Maultease cats. Some cats is rekeniz ed by how quiet their purs is and these is named Pursian cats. The cats what has very bad tempers is called Angorie cats. And cats with deep feelins is called Feline cats. I don' like cats."—Our Dumb Animals.

NOTES OF TRAVEL.

There can be no more interesting trip through any country than that of Egypt While we love Palestine for what it has meant and still means from the standpoint of sacred history, when it comes to that of interest in history and seeing things without much change from what they were thousands of years ago Egypt to my mind is great.

There were attractions from the time we anchored at Alexandria till we boarded our vessel again at Port Said, for we went by [illegible] meeting us at the latter. Alexandria is a city of about half a million and is a great port as one sees from the ships in the harbor and the trains on the yards.

We were landed here in small boats, for like most ports in the East the facilities for docking are very poor. Notwithstanding this there were many freighters in this harbor.

We went immediately to the train for Cairo. There were many things to attract attention. We saw the King's palace which is used in the summer, for here it is cooler than Cairo where the winter palace is.

We had seen nothing but mountains in the back grounds and around the cities or countries visited and now as our train glided out into this level country the change was really restful.

It was not long until we began to see fields of rice, vegetables, citrus fruits, bananas, and activity that showed how the thousands in these cities were fed.

Saw villages where donkey, camel, chicken and cow lived under the same roof with the family, or the rest of the family rather.

Occasionally a fine residence could be seen which showed that there must be some who were living in luxury.

Trains of camels and donkeys could be seen along the highways, for under British rule they learned the importance of good roads Sometimes cars, mostly Fords, could be seen which made one feel like there were many things in common the world over.

It is easy to see why famine never troubled these people. Their fertile lands with irrigation from the Nile gives them a great advantage.

Land is very valuable here. We were told that land between Cairo and the Pyramids could not be bought for less than one thousand per acre for farming purposes. It was interesting to see the same old plow as pictured in Bible times and the same method of raising the water out of the canals for irrigating purposes.

In every village and town through which we passed could be seen the spires and minarets of the Mohammdan Mosques, and to mind that accounts for their backwardness in many things.

All of our party were eager to see the historic Nile and it is no small wonder that these people count that river sacred, for it is their entire dependence for the supplying of natural life. If there was any reasonableness in idolatry, this would seem more reasonable than some other ways of worship. I wish I could give you a picture of this great country.

On our right before reaching Cairo the Pyramids came into view though quite a distance away. Our group landed in Cairo, we were quartered at the Continental Hotel, next best in the city. A nice place and yet the cooking was different. Plenty of everything to drink but water. It was strange to them that we called for so much water. I never tried the goats' milk only in tea, but that was the only kind of butter we had.

Here as at most or all the other places we had the Cauliflower. Some call it an educated cabbage, but to my mind, as a boiled vegetable it has never received its diploma.

Our trip to the Pyramids was the greatest of our experiences here. Of course the riding of the camel was one of mine. I never rode all around, for I was satisfied when I reached the top of the hill at the base of the Sphinx I refused to ride back as some got "sea sick."

The Pyrmids are great wonders and will continue to be as they have been in the thousands of years gone by. I never went to the top for I never take any risks just to say "I did it."

The shopping here was an interesting feature as there are so many stores and bazars where, if you know how to trade with them you can get things very reasonable.

Bro. Ballard and I made friends with a very interesting Spaniard who could talk good English who called himself "Poor Jack." (Jack Comats) and he gave us some good bargains in souvenirs.

The museum I shall not attempt to describe only to say I saw many mummies of the Pharoahs and as many quaint and interesting things from King Tut's Tomb, though that gentleman has not arrived in Cairo yet. They are expecting however to place his mummy here and have a special section for him. He must have been an unusual character with a great deal of wealth at his disposal.

The most interesting thing to me in this city was the C. E. Rally where several hundred Egyptians listened to Drs. Clark and Sheldon speak through an interpreter. They have one hundred and fifteen societies in that land now. Moslem reigns now but the light is breaking through. The Mohamedan quarter here like all other places is dark and filthy with a great deal of filth and physical blindness. The thing that bored me worse than anything else was to have to put on their "bolshoes" over mine to keep from polluting their holy temples in order to get in. They looked so dirty I was afraid of getting the germs on my shoes.

There is much to be written of this land that is interesting but I must not tax space and patience now.

We left Cairo on train and through the land of Goshen the Great Desert running along the Suez Canal quite awhile to Port Said where we were glad to get aboard the Republic again though only for one night to sail for Haifa where we would land on dry land for a tour of Palestine of which I will tell you in my next letter. N. G. Bethea.

On Board S. S. Republic, Feb. 18.

OUR TASK AND OUR PRIVILEGE.

Paid All Claims In Full.

1. State St. Lexington.

Paid A. C. B. In Full.

1. Whitakers,
2. Fountain Place.

Paid College Assessment In Full.

1. Whitakers.
2. Grace.
3. Mebane.
4. Glen Raven.

Paid On College Assessment.

1.	West End	$21.00
2.	Enfield	15.00
3.	Friendship	10.00
b.	Littleton	9.00
5.	West Forsyth	5.75
6.	Albemarle	5.00
7.	Spencer	3.75
8.	Saxapahaw	2.00
9.	Forsyth	1.90

Paid On A. C. B.

1.	Burlington	$210.00
2.	Grace	160.00
3.	Henderson	150.00
4.	High Point, 1st	120.00
5.	Glen Raven	87.50
6.	Siler City	85.42
7.	Mebane	80.00
8.	Haw River	75.00
9.	Charlotte	71.14
10.	Lebanon	70.00
11.	Flat Rock	69.52
12.	Asheboro	63.33
13.	Orange	60.00
14.	Richland	56.00
15.	Granville	51.17
16.	Mocksville	50.25
17.	Calvary	50.00
18.	English St., H. P.	50.00
19.	West End	48.00
20.	Thomasville, 1st	44.00
21.	Littleton	42.50
22.	North Davidson	40.00
23.	Pleasant Grove	40.00
24.	Halifax	38.60
25.	Forsyth	38.04
26.	West Forsyth	37.55
27.	Albemarle	35.00
28.	Randolph	35.00
29.	Friendship	34.86
30.	Mt. Hermon	32.27
31.	Tabernacle	30.65
32.	Weaverville	30.00
33.	Bess Chapel	29.72
34.	Saxapahaw	29.01
35.	Roberta	26.00
36.	Rockingham	25.00
37.	Davidson	24.00
38.	Randleman	23.00
30.	Pinnacle	22.80
40.	Welch	22.00
41.	Kernersville	21.72
42.	Vance	20.00
43.	Spring Church	18.08
44.	South Davidson	14.00
45.	Why Not	12.25
46.	Midland	10.80
47.	Spencer	10.00
48.	Union Grove	7.50
49.	Cleveland	7.00

(Continued on page 9.)

ONE HUNDRED PER CENT CHURCHES.

There are Methodist Protestant churches, and we rejoice to know that the number is increasing, who regularly pay what they owe. They do this not because they are wealthier than some who do not pay, but because they treat their church business as they treat their own business. They have a system and they make it work.

Their method is simply this: At the beginning of the year a statement is made out of the cost to run the church for the ensuing year. In this statement they include the pastor's salary and all local expenses. They also include their obligations to the Annual Conference and to the General Conference. because these bodies can do nothing except as they are supported by the local churches This statement is presented simultaneously to every member of the church, men, women and children; because every one of them in joining the church promised, "to give as God gives you ability to the support of the Gospel ministry in this church, and do its works of Christian benevolence, remembering that you are but a steward of whatever wealth you may possess." Each member is asked to subscribe his part to meet the obligation set out in the statement, and to pay that subscription in weekly or monthly installments and envelopes are given to each to make this payment convenient.

This covers the whole secret of the method and the only method that has ever succeeded. It means an every-member canvass, proportionate paying, and regular installment paying. Any church that will pursue this method fairly and faithfully will surceed.

This letter is written in the hope that you will be persuaded to do what you can in your own church to have this plan or some plan adopted. Surely you love your church enough to wish that it might do its fair part towards the support of the Kingdom of God. But wishes alone will not accomplish the object. You are one of the officials chosen to take the lead by your brethren. You can put this plan into effect if you give your hearty endorsement to it and cooperate with the pastor in getting it started. If we appeal to you in vain, who can be expected to respond? Who will carry on the church business if the elected officials will not? For the love you bear to the Head of the Church, and for the honor of the office you bear, will you not listen, and conscientiously ponder these concluding questions:

IS IT LOYAL TO REPUDIATE AN OBLIGATION CREATED BY YOUR OWN GENERAL CONFERENCE? IS IT FAIR TO REQUIRE OUR OWN GENERAL BOARDS TO DO BUSINESS WITHOUT MONEY? IS AN AVERAGE PAYMENT OF FIVE CENTS A WEEK YOUR FULL MEASURE OF DEVOTION?

(Signed in behalf of the Budget Council of the Methodist Protestant Church).

Thomas H. Lewis. Chairman, and President of the General Conference.

"Agnes is looking as young as ever."

"Yes, but she says it costs her more every year."—Boston Transcript.

THINGS THAT NEVER DIE.

The pure, the bright, the beautiful,
That stirred our hearts in youth,
The impulses to wordless prayer,
The streams of love and truth,
The longing after something lost,
The spirit's yearning cry,
The striving after better hopes—
These things can never die.

The timid hand stretched forth to aid
A brother in his need;
A kindly word in grief's dark hour
That proves a friend indeed;
The plea for mercy softly breathed,
When justice threatens high,
The sorrow of a contrite heart—
These things shall never die.

Let nothing pass, for every hand.
Must find some work to do,
Lose not a chance to waken love—
Be firm and just and true;
So shall a light that cannot fade
Beam on thee from on high,
And angel voices say to thee—
"These things shall never die."

—Charles Dickens.

THE MECHANIC MORE EFFICIENT .. THAN THE POLITICIAN.

Dr. James Harvey Robinson is one of our most thorough historical and sociological students. In his monumental volume, "The Mind in the Making," he says many things worthy the most careful contemplation. Here are three paragraphs:

"No one who is even most superficially acquainted with the achievements of students of nature during the past few centuries can fail to see that their thought has been astoundingly effective in constantly adding to our knowledge of the universe, from the hugest nebula to the tiniest atom; moreover, this knowledge has been so applied as to well'nigh revolutionize human affairs, and both the knowledge and its application appear to be no more than hopeful beginnings, with indefinite revelations ahead, if only the same kind of thought be continued in the same patient and scrupulous manner.

'But the knowledge of man, of the springs of his conduct, of his relation to his fellowmen singly or in groups, and the felicitous regulation of human intercourse in the intercourse of harmony and fairness, have made no such advance.Aristotle's treatises on astronomy and physics, and his notions of 'generation and decay' and of chemical processes. have long gone by the board, but his politics and ethics are still revered. Does this mean that his penetration in the sciences of man exceeded so greatly his grasp of natural science, or does it mean that the progress of man in the scientific knowledge and regulation of human affairs has remained almost stationary for over two thousand years? I think that we may safely conclude that the latter is the case. It has required three centuries of scientific thought and of subtle inventions for its promotion to enable a modern chemist or physicist to center his attention on electrons and their relation to the mysterious nucleus of the atom, or to permit an embryologist to study the early stirrings of the fertilized egg. As yet relatively little of the same kind of thought has been brought to bear on human affairs.

"When we compare the discussions in the United States Senate in regard to the League of Nations with the consideration of a broken down car in a roadside garage the contrast is shocking. The rural mechanic thinks scientifically; his only aim is to avail himself of his knowledge of the nature and workings of the car, with a view to making it run once more The Senator, on the other hand, appears too often to have little idea of the nature and workings of nations, and he relies on rhetoric and appeals to vague fears, hopes or mere partisan animosity. The scientist have been busy for a century in revolutionizing the practical relations of nations. The ocean is no longer a barrier, as it was in Washington's day, but to all intents and purposes a smooth avenue closely connecting, rather than safely separating, the eastern and western continents. The Senator will nevertheless unbushingly appeal to policies of century back, suitable, may hap, in their day but now become a warning rather than guide. The garage man, on the contrary takes his mechanism as he finds it, and does not allow any mystic respect for the earlier forms of the gas engine to interfere with the needed adjustments."

TWO KINDS OF SKEPTICS.

By Rev. Luther K Long.

The Standard dictionary gives the following as a double definition of "skeptic" "One who, for lack of convincing evidence refuses concurrence in generally accepted conclusions or theories in science, philosophy, ethics; in a bad sense, a pessimistic doubter of human nature."

There are men who are skeptics in the bad sense, no doubt. They are cynical scorners of the people who find satisfaction in beliefs based on what seems to be good evidence. They are not seekers after truth and righteousness —rather, they are unbelievers in the reality or possibility of truth and goodness.

But I feel quite confident that the vast majority of skeptics are skeptics in the good sense. They love the truth, and their refusal to concur in the generally accepted beliefs of their neighbors is because they do not have evidence that to them is sufficiently convincing.

Mr. Glenn Voliva, leader o f the Dowieite colony at Zion City near Chicago, is a skeptic with regard to the theory that the earth travels around the sun, as held generally by his neighbors. Some people are skeptical as to the wisdom of having passed the Eighteenth amendment and the Volstead act. Some investors are skeptical when offered an opportunity to get rich quick in Florida real estate, others are skeptical when they encounter the theory of evolution. These people are not alike, and their skepticism is not always the same thing. It would be exceedingly foolish for a person to use the word only in a bad sense, and to take delight in hurling it viciously at those whom he considered his enemies.

and the enemies of God, because they happened to differ from him in matters of opinion.

Glenn Frank, the new president of the University of Wisconsin, has recently given expression to some very good thoughts in favor of the skeptic. Of course Doctor Frank is speaking of the good skeptic. He says:

"The skeptic is a man who refuses to be satisfied with a fiction when he can get a fact

"The skeptic is a man who refuses to be satisfied with second-hand information when he can get first-hand information.

"The skeptic is a man who refuses to be satisfied with poor authority for his ideas when he can get good authority.

"The skeptic is a man who would rather run the risk of missing a truth now and then by caution than to fill his mind with myths by credulity.

"The skeptic is a man who is unwilling to believe a thing simply because it pleases him or profits him.

"The skeptic is a man who is willing to believe a thing that is true even if it run counter to all the cherished notions of his nursery days.

"This skeptic is no denyer of the truth; he is a digger for truth.

"And of such is the kingdom of courage. Even lazy men may accept truth; but only courageous men can question truth, proving all things, and holding fast only to that which is good."

HOW TOBACCO UNDERMINES.

By Will H. Brown.

Dr. J. H. Kellogg, of the Battle Creek Sanitarium, explains why some men can use tobacco for quite a long time with no apparent serious injury, by saying that the normal healthy body of an adult, when well cared for, has a margin of reserve force that can stand heavy extra demands upon it---"a margin of safety that nature provides;" but that when nicotine is taken into the system it begins to destroy and undermine this reserve force, often weakening the tobacco addict to the point of not only having no reserve force to meet any kind of an extra demand, but of not being able to attend to the normal duties that may come to him. When the reserve force of the kidneys is gone, kidney troubles come When the reserve force of the lungs is gone, tuberculosis and other diseases set in. When the heart has lost its power, until the possessor puffs at the slightest exertion, and finally ceases to beat at all, the individual drops dead---from "heart disease," the friends say, when in fact it is frequently "tobacco heart."

Nicotine also destroys the reserve force of the mind. Many a man has lost his position because of being so forgetful that his services are no longer desirable. The heavy smoker is habitually forgetful as a rule. Arthur Brisbane, noted writer, says a learned German professor has proved that the person who inhales tobacco smoke, absorbs eight times as much nicotine as the smoker does who does not inhale. Mr. Brisbane contends that a person cannot think when the head is tilted back, either inhaling or puffing out smoke, adding: "Thinking makes the forehead turn downward."

August Vollmer, Los Angeles' new chief of police, wants officers who can think, so has issued orders forbidding policemen from smoking, either on street duty or in the offices of the police stations.

WHAT CHRISTIANITY HAS WROUGHT IN JAPAN.

By Howard B. Grose, D. D.

If the following tribute to the place and power of Christianity in Japan had been written by a minister or a missionary it would probably be considered an exaggeeration, or, at best, a one-sided statement. Its source gives it value, makes it stand out as an expression of the utmost significance.

It was written by Mr. S. Sheba, a non-Christian, as an editorial for The Japan Times and Mail, one of Tokyo's great native dailies, of which Mr. Sheba is editor-in-shief. The occasion which inspired his comment was the arrival of Dr. John R. Mott on his sixth visit to Japan. After paying Dr. Mott the highest compliments, saying that no leader deserves more than he the gratitude of Japan for substantial good done for her, as on the occasion of the great earthquake in 1923, the writer "takes the present opportunity to put on record our view, as a non-Christian observer, of what Christianity and Christians have done to this country."

Says he:

"It is common enough t o say that Japan has won her present place in the world throu' her prowess at arms, as if mankind had no criterion for judging the greatness of a people but the brute instinct to kill each other. No, that is not the only criterion, nor yet the main criterion. There is a higher standard, indeed, the highest standard, namely the quality of civilization. What is it that has given Japan her present civilization? It may be claimed that Japan has had centuries of oriental civilization, that has prepared her to rise to a higher plane of humanity and enlightenment. But no amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted Japan above t he darkness of old ideas and backward customs and put her on the path of progress and higher culture.

"Modern Japan may have been an apt pupil; but she has had her days of tutelage and her tutors have been neither Buddhists nor Confucianists, but the Christians with their Christian civilization. Thirty years ago we had exterritoriality removed, not because we had our own enlightened judiciary system. but because we went heart and soul into mastering and adopting the Christian system and ideas of justice. We are today received to all practical purposes, (except alas, in emigration question), as equals in the most advanced centers of the world's civilization. and that not because we are the descendants of people of the highest bravery, with a noble code of chivalry, but because we have succeeded in assimilating the Christian standard of ethics and morality as well as Christian good manners.

"Let rs ask then who it was that taught us in this struggle for upliftng ourselves The answer is perfectly simple. The Christians and Christian ideas of love, humanity, justice and propriety, therefore, Christianity.

"Japanese Christians professing their belief in the Bible and going to churches may not be very large; but the Japanese men and women who think as good christians do without knowing it and are propagating and acting up to Christian ideas are innumerable. In fact it may be said, that if Christianity as a religion be making but a slow progress in Japan, the Christian ideas may be said to have already conquered the country.

"Take the Christmas festival, for instance; it is fast becoming a national institution, the traditional idea of celebrating the anniversary of the birth of the Lord of Peace appealing strongly to the Japanese sentiments. In Tokyo, at all events, the Christmas season has become one of rejoicing and fraternity. Or take fiction and magazine and newspaper articles for popular reading; in Japan one can not help being astonished to see to what extent their writers are guided by Christian ideas.

"For this Christian conquest, of which we are not ashamed, we must admit that we owe it to Christian workers, foreign and Japanese, especially workers like those who are represented by our great visitor, now in our midst. We sometimes t hink that these workers would be more welcome to us and accomplish more if they did not talk so exclusively of religious topics. None the less we cannot deny that they are doing us a world of good. These are our plain but frank words of welcome to Dr. Mott."

Pounding.

Friday night, February 26, we had been to town and had just returned and gone into our house and made a light when we heard some one on our front porch. We at once went to see who was there and opened the door. It was visitors from Corinth Church. About a dozen in all, men, women and children. They sat with us and talked and we all enjoyed the hour very much. By and by the hour arrived for them to leave. We noticed that they were slow moving out. Seemed to be waiting for something.

They had come in a large school truck and had something to unload before leaving. Finally they got lined up and carried these things into our dining room. When this was done they could drive off without any trouble. They took us on surprise as we knew nothing of what was in store for us. We, well, we came so near not being at home. Do not know what the party would have done had we not been home.

It was a real nice pounding and we would like to mention items and names but there is quite a long list of names and items and besides we are not sure that we have all the names. Not all the packages had names on them and we might omit some.

The people at Corinth are a kind appreciative people. We appreciate the things and the spirit that prompted them to give them. May the good Lord abundantly bless them and help us to render more efficient service.

J. B. O'Briant.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

There comes a plea for the Young People's Work from our Sec., Mrs. T. L. Speas, who has sent you the following letter:

"The Missionary year will soon be ended, there are only about three weeks more and the treasurer's book will close.

I am wondering if all the Young People's Home Missionary Societies of N. C. have done their best this year. If you have not, please see how much you can accomplish in the next three weeks.

As your Secretary we suggested that the Young People's Society support a scholarship for the High Point College—and we are still very anxious to raise $100.00 for a scholarship.

Will some one who has some extra money to give let it go through your Young People's Missionary Society? It will also encourage the children in their work.

If there is a church which does not have the Young People organized in Mission work will you organize before the Branch meeting which meets in Thomasville April 20-27

Write Mrs. J. E. Pritchard, Asheboro, N. C., for Literature—how to organize and also notify me of all organizations.

Sincerely. Mrs. T. L. Speas.

Sec. Y. P. H. M. S. N. C. Branch.

A Great Privilege.

To those who heard Dr. Wilfred T. Grenfell of Labrador, in a recent lecture it was an opportunity of a life-time. A rare treat to listen to the man who for about 35 years has worked so marvelously in that North Country of snow and ice for the betterment of its people! Then, too, the pictures of his hospitals, the peoples, the frozen streams, tremendous icebergs, fisheries; the sports and games—(even play foot ball on the ice)—all the pictures were very interesting, as well as instructive. Many of them perfectly beautiful in their rich colorings. There was a waterfall twice the height of the Niagara Falls.

Dr. Grenfell in a very happy manner began his remarks with a brief sketch of how he came to go to Labrador. He was a surgeon in London, never went to church—was not religiously inclined—At some time he heard Rev. D. L. Moody and something caused the great surgeon to begin to think what was all this about.—Where was it leading?—What joy in life if there is nothing to the future. He made a decision to follow Christ—to have Him the leader of his life. Still what and how to proceed to really help humanity was his next problem. He consulted a preacher, in whom he had great confidence, as to what he should do to teach others to follow the Christ and still continue his profession. The minister frankly confessed he did not know what to suggest. Then like so many others who have wisely done in all ages—Dr. Grenfell went to his mother for advice. She told him to pray earnestly for guidance and to read the 143d Psalm.

He began to know that to follow Christ he must teach the Christ—he must love the other man and show it in a way that was unmistakable—not just tell a hungry person there was an "eating house" around the corner when that fellow was too poor to buy food. In a jocular way he said why set a man's leg—then send him home to kick his wife again with that mended leg?—but love the man into being a better man and send him home loving his family.

His first church work was trying to teach a class in Sunday school. He told how when he could not keep the children's attention he finally boxed their ears, for which he was almost run out of the school, but he soon learned that he must love them into the kingdom. Dr. Grenfell was a lover of the Sea, so he decided to fit out a Hospital Ship and work among the fishermen. This he did for five years; then in 1892 he went with another doctor, and two nurses to open a small hospital in Labrador; then in 1894 another was built and later on four more at intervals of about 200 miles. Dr. Grenfell has 30 or more on his staff. He said "I never ask them what is their religion but will they go and can they finance their way? He has graduates from Oxford, Princeton, Yale, Harvard and other leading universities among his workers and his nurses are graduates of such as Vassar, Bryn Mawr and Smith and others. Besides the hospitals, there are dental clinics and a number of child welfare clinics.

For 14 years a noted specialist has gone each year and gives sight to many blind folk. Among the pictures on the screen were two little blind girls who were given to Dr. Grenfell; they were treated and their sight restored. Another picture, 20 years later view, very pretty and teachers now. The aim of his great work is to help the deserving in sickness and accident.—To show them to follow the Christ by a message of love in the forms in which they themselves would most wish it. is a privilege Dr. Grenfell says. There are no roads in Labrador. In summer the sea gives them a way of communication, and in winter the country covered with snow and ice is one broad highway. Dr. Grenfell said they would have roads—he said "We will love them with a road."

Fishing and trapping are the principal means of livelihood.

Among the women there is taught domestic science and household arts. Hooked rugs are some of their arts, designed in local scenes bringing out the life in the North—such as reindeer, the bear on icebergs, wild geese silver foxes, all portraying the real life.

There is being built a larger hospital now to cost $80,000 and it is in the interest of funds for this work that it became necessary for Dr. Grenfell to lecture. Greensboro people were highly favored that he came our way. We regret everybody could not see and hear him.

Interesting Program At Mt. Lebanon Church.

Randleman.

On Sunday evening, March 7, a thank offering program was rendered at Mt. Lebanon church to a large and attentive audience.

In spite of the fact that the children had not received much training on account of the bad weather and sickness, still we feel that the service was worth while and that much good was accomplished.

Our society here is a little more than a month old but we are proud of the results and are planning for greater things in the near future. We want to make special mention of the song by the children. Each child carried a small candle. These candles were lighted by two of the larger girls who carried large candles. Just as the candles were lighted the lights were turned off and the children sang their song by candle light. It was very impressive. The orchestra from the Baptist church assisted with the musical program.

We appreciate very much the beautiful messages in song which Mrs. Walker brought to us. Miss Esther Ross, vice president of Home Missions in N. C., brought us a wonderful and impressive address on our home mission work in North Carolina. She explained the different phases of our work and told something of the greatest need of each and told us how we as a local society could aid in the great work the women of our church have undertaken. We were disappointed in not having Mrs. W. C. Hammer with us. She gave us a great message on Foreign Missions one week ago at Worthville.

We are fortunate in being located so near so many of the prominent leaders in missionary activities in our conference.

Mrs. W. H. Neese, Reporter.

W. H. M. S.

Our General Secretary of Tither's League, Mrs. Strouf, will soon expect a report from the North Carolina Branch of the Womans' Home Missionary Society. Secretaries of Tither's League, please send in as many cards as possible before March 31st.

If any Auxiliary can use more cards, write me how many you can use and they will be mailed to you at once.

Please do not delay in this most important work of the Branch.

Joy Harris Glascock,
Branch Secretary of Tither's League.

W. F. M. S.

To the Secretary of Tither's and Intercessors. During the year just about to close I have given out about 200 cards. Please get busy and have as many of them signed and return to me before March 31st. I would like a good report from the N. C. Branch of the W. F. M. S. As you know I must report to the General Secretary, and my report will be governd by what the Auxiliary Secretaries do. Joy Harris Glascock, Branch Sec.

Notice.

Sunday, March 21, beginning at 10:30 there will be a district missionary meeting at Pleasant Hill Church. All churches in the 8th district are invited to go and take dinner.

Mrs. W. C. Hammer will be with us and give an address on Home missions. A good program has been planned and we are expecting a large crowd.

Mrs. T. L. Speas, Dist. Chairman, 8th Dist.

Traffic Cop (to driver who refused to obey signals)—Didn't I tell you to stop?

Driver—Yes sir, but my wife told me not to stop until I got home.

YOUNG PEOPLE'S PAGE.

Published in the interest of our Sunday chools, Christian Endeavor Societies, ant ther organizations among our young peo le. All articles, items of interest, etc., for ublication on this page should be addressed o Rev. Lawrence Little, 310 Bellemeade St., Greensboro, N. C.

REV. E. A. SEXSMITH, D. D.,
Executive Secretary,
Methodist Protestant Board of Young People's Work.

Dr. Sexsmith is the principal speaker in the eries of Young People's Rallies and Mass Meetings to be held next week in the princi-al centers of the Conference. He is an out-tanding leader among young people's work-rs and his message will inspire and challenge ll to a greater work for the youth of the hurch.

Dr. Dixon and Lawrence Little will accom any Dr. Sexsmith and will both make short ddresses in these rallies.

The schedule for the meetings is as follows: unday, March 21, Enfield.
Monday, March 22, Henderson.
uesday, March 23, Burlington.
Wednesday, March 24, Grace Church, Greens-oro.
hursday, March 25, Asheboro.
riday, March 26, Winston-Salem.
unday, March 28, at 11:00 a. m., Charlotte.
unday at 7:30 p. m., First Church High oint.

The meetings will be held at 7:30 p. m. nd all workers with young people, teachers nd officers of Sunday schools, Christian En-eavor officers, and all young people them-lves are cordially invited. COME TO THESE EETINGS, YOU WILL NOT BE SORRY!

Although the meetings will be held primari-in the interest of our own Methodist Pro-stant work for young people, they will be of such a nature that leaders of other denomi-ations will find them helpful.

LET'S SHOW DR. SEXSMITH WHAT NORTH CAROLINA CAN DO IN THE WAY OF ATTENDANCE AT THESE RALLIES!

Topic for Sunday, March 28th: "The Gospel in the Near East." Isa. 54:11-17. (Missionary Meeting).

Plan for the Meeting.

Have one of your Endeavorers draw an outline map of the Near East, which includes the Balkin States, Persia, Arabia, Egypt, Turkey, Syria, Asia Minor, Palestine, and Mesopotamia. Call attention to the fact that the religion of this region in which our Lord began his work is mostly Mohammedan and tell something of the persecution Christian peoples have suffered at the hands of the Moslems. (You may secure abundant material for this from literature sent out by the Near East Relief, 151 Fifth Ave., New York City.) If you can secure pictures and articles of the peoples and their customs bring these to your society meeting. Ask someone to prepare an article on the Mohammedan religion and discuss this before the society. Show in what ways it is like Christianity and how it digers. Stress the need for missionary effort in the Near East. Pray for our missionaries in the Near East and in all parts of the world.

Social For "All-Fools' Day."

In the Christian Endeavor World for March 11th, Dr. William Shaw outlines a dandy plan for an "ALL FOOLS FROLIC" that will be enjoyed by your Endeavorers on or near Aprid 1st. Secure this copy of the paper and plan to have a good time. Write us and tell us about how you came out with it.

Attention, Sunday School Workers!

Nearly half of our Sunday Schools have not yet ordered supplies for the Easter Service. BE SURE TO DO THIS TODAY. It is a dandy and attractive program coming from Dr. Sheridan's office and will not only add interest to the great work of Home Missions but will put new life into your work for the coming season. Every school is asked to take a generous offering on Easter Sunday for Home Missions. This applies to your General Conference Budget, of course, so let's push it to the limit.

Plan For A Decision Service. . . . . .

Easter is a mighty fine time for an in-gathering of the children into the Kingdom and into the church. As leaders, we ought to cavilize their interest in the great sacrifice of our Lord and his conquest over death to challenge all of our school to a deeper consecration of life and to the dedication of self to the great program of our Master. Let us pray that all our churches may bring many souls to the Lord during this Easter season.

Grace Church is planning a series of services during the week preceding Easter and will especially emphasize decision for Jesus Christ. On Easter morning, we hope to have a large number of decisions and of accessions to the church. Could not many others of our churches plan for a similar series? Let us know about it.

Editor—Did you write these jokes.
Would-be Contributor—Yes, sir.
Editor—You must be older than you look.

(Begun on page 5.)

50.	Chase City	5.00
51.	Denton	4.80
52.	Pageland	4.75
53.	Guilford	4.45
54.	Melton's Grove	2.00

Paid On G. C. B.

1.	Forsyth	$92.10
2.	Charlotte	35.01
3.	High Point, 1st	35.00
4.	Asheboro	28.65
5.	Spring Church	26.87
6.	Siler City	26.70
7.	West End	25.00
8.	Graham	24.00
9.	Asheville	20.00
10.	Littleton	17.50
11.	Thomasville, 1st	16.19
12.	Orange	16.00
13.	Randleman	15.30
14.	Saxapahaw	15.29
15.	Albemarle	15.00
16.	Mebane	14.27
17.	Burlington	13.72
18.	Mocksville	12.82
19.	North Davidson	12.56
20.	Pinnacle	12.30
21.	Why Not	12.10
22.	South Davidson	11.00
23.	Anderson	10.85
24.	Tabernacle	9.35
25.	Flat Rock	8.09
26.	Calvary	8.00
27.	Gibsonville	7.72
28.	Lincolnton	7.52
29.	Glen Raven	7.50
30.	Fountain Place	7.22
31.	Pleasant Grove	7.00
32.	West Forsyth	5.45
33.	Vance	5.25
34.	Bess Chapel	5.22
35.	Melton's Grove	5.00
36.	Cleveland	4.77
37.	Pageland	4.30
38.	Friendship	4.22
39.	English Street	4.13
40.	Richland	4.00
41.	Roberta	3.75
42.	Guilford	2.58
43.	Union Grove	2.00

Toledo Blade—Anthracite miners have lost $142,000,000 in wages. Now if it were known what the operators have lost the consumers would know how much they will have to pay.

Eustis Lake Region—Many drivers demand only half of the road. But sometimes they are slow about deciding which half.

Lady—Are your eggs fresh?

Clerk—Ma'am, the hen doesn't realize I've got them yet.

Wanted—Young men and young women Bookkeepers, Stenographers and Salesman. learn in a few weeks in the Oldest Business College in North Carolina's Largest City, small fee, easy terms. Board and room for boys and girls in the dormitory reasonable.

HOWARD'S BUSINESS COLLEGE,
WINSTON-SALEM, N. C.

THE FOOTSTEP ON THE STAIR.

A Parable of Safed the Sage.

(Written by Dr. William E Barton soon after the death of his wife.)

After that we had circumnavigated the globe, which means, being interpreted, after we had sailed around the world, and had come unto the lovely spot where we spend our Summers, we gathered our children about us and were proud and glad. And the children said, Father and Mother have sailed for Forty Thousand Miles upon the Seven Seas, and have seen Strange Continents and Islands, and now are they Home again. Furthermore, they have sailed for Forty Years upon the Tempestuous Sea of Matrimony, and have kept their troubles out of the Newspapers. Go to, now, and let us give them the time of their Sweet Young Lives, and celebrate their Fortieth Anniversary. And they did even so. And we feasted and were happy.

And we lingered in that lovely spot longer than we had ever done, until the Autumn came, and the Leaves turned Red and Gold, and the forests were glorious. And we enjoyed each day.

And when the day for our departure drew nigh, being but seven days before us, I rose in the morning, and the Sun shone radiantly upon the Forest And I said unto Keturah, Remain where thou art and take thy Supererogatory Beauty Sleep and I will build a fire.

And I went down the stair, and I gathered Sticks and laid them on the Hearth, and lighted the small Wood, so that the Logs soon were blazing. And as I rose, I heard the footstep of Keturah, descending the stair, and I stepped forward and greeted her at the Foot, and Saluted her, and led her to the Fire, and said, Behold how goodly it is and how pleasantly warm.

And she stood with me, and said, The day is glorious, and the Earth is beautiful, and God hath been very good to us.

So we broke our fast, and began the day with joy. But before that day had ended, an angel passed that way, and cast a shadow as it passed; and the angel beckoned unto Keturah, and she turned and smiled at me in Farewell, and she vanished from my sight, and left me bewildered and in sore lamentation.

And that night I rested not, and Dawn broke late and unwelcome. And the Sorrowful Sun had hidden its face, and the skies wept.

Then I rose, and descended the Stair, and gathered Sticks, and builded a Fire. And as it began to blaze, I rose, and I turned as it were instinctively, as if I had heard a Footstep, even the Footsteo of Keturah, descending the Stair. And there was no sound, but only an Agony of Silence. And I sat me down in Grief and Desolation.

Now the Footsteps of Keturah while she was yet Visibly near made Musick as they trod the Common Paths of Life, and ministered richly in little deeds of kindness and unselfishness, and the echoes still are to be heard in many places.

And I have not lost them forever. For in my better thoughts I hear them before me for guidance and hope, and I know she is not far away

Now there will come a day when I also shall ascend the Stair that slopeth upward from this mortal world to that which is above. And I know that she will be listening for my coming. Yea, and she will not altogether wait for me inside the Gate; for I shall hear her footstep coming a little way down to meet me, and we shall go in together.---The Congregationalist.

CHILDREN'S HOME.

Mrs. Emma Bailiff	$5.00
Pleasant Grove Station	6.15
Welch Memorial, High Point	9.81
Mrs. Catherine Disney, Baltimore	20.00
Mrs. T. F. Humphreys, Wentworth	2.00
Friendship, N Davidson	3.00
Freewill offering, Spring Valley, Vance	3.43
Birthday offering, Friendship Station	6.11
State Street Church, Lexington	3.40
Sunday Schools.	
Hebron, Orange	4.30
Macedonia, Why Not	2.41
Calvary, Greensboro	14.60
First Church, Thomasville	6.61
Bess Chapel	4.50
Graham	3.17
West Lexington, S. Davidson	6.38
Mt. Pleasant, Mt. Pleasant	3.00
Worthville Randleman	9.50
Fair Grove; Why Not	1.36
Pen Raven, Burlington	3.75
Friendship, Mt. Hermon	2.30
Oak Grove, Cleveland	1.69
English St. Philathea Class	2.80
Mizpah, Haw River	3.10
Concord, Saxapahaw	1.65
Whitakers	5.00
Miss Mamie Johnston, Sunday eggs	1.25
Mt. Lebanon, Randleman	4.60

W. H. M. S., Friendship, Mt. Hermon, two nice quilts.

George Ross, Asheboro, a nice quanity of dewberry plants.

Mrs. Virgil Presnell; a box of books for the boys.

Rev. Fred. C. Klein, a pack of magazines for the boys.

W. C. Beavans, High Point, boxes containing hats, dresses, hose, sweaters, underwear, thread etc.

Thank yoo! Will make the report longer next week, provided yot give me the material.

E. G. Lowdermilk, Supt.

Methuselah ate what he found on his plate,
And never, as people do now,
Did he rate the amount of the caloric count—
He ate it because it was chow.
He wasn't disturbed, as at dinner he sat,
Destroying a roast or a pie,
To think it was lacking in granular fat,
Or a couple of vitamines shy.
He cheerfully chewed every species of food.
Untroubled by worries or fears
Lest his health might be hurt by some fancy dessert—
And he lived over nine hundred years!

—Gate Evening Reporter.

THE INNER LIGHT.

He that has light within his own clear breast
May sit in the center, and enjoy bright day:
But he that hides a dark soul and foul thoughts
Benighted walks under the midday sun;
Himself in his own dungeon.---John Milton.

TELEPHONE CALLED FRAUD.

The following article is said to have been taken from a paper printed Aug. 15, 1864.

A man about 46 years of age, giving his name as Joshua Coppersmith, has been arrested in New York for attempting to extort funds from ignorant and superstitious people by exhibiting a device which he says will convey the human voice any distance over metallic wires so that it will be heard by a listener at the other end. He calls the instrument a "telephone" which is obviously intended to imitate the word telegraph and win the confidence of those who know of the success of the latter instrument without understanding the principles upon which it is based. Well informed people know that it is impossible to transmit the human voice over wires as may be done with the dots and dashes and signals of the Morse code, and that, were it possible to do so, the thing would be of no practical benefit.

The authorities who apprehended this criminal are to be congratulated, and it is to be hoped that his punishment will be prompt and fitting that it may serve as an example to a horde of other conscienceless schemers who enrish themselves at the expense of their fellow-creatures.

DISAPPOINTED!

This writer has been disappointed thus far in not seeing in the Herald an answer to Brother Tobe Shepherd's last lesson on the subject of evolution. An answer was expected to appear from the bright, brilliant and breezy writer, "S. R. H." We presume that final lesson by Tobe thrilled and overwhelmed Brother "S. R. H." to the extent that he was unable to muster a "come-back."

One Who Agrees With Tobe.

Resolutions of Respect for Dr. C. L. Whitaker

Whereas our Heavenly Father in His infinite wisdom has seen fit to call our beloved friend and fellow worker, Dr. C. L. Whitaker to his everlasting reward, be it Resolved

First, That the members of the faculty of High Point College, who deeply feel the loss we have sustained by his departure, humbly submit to the Divine Will. His work in our midst will be an inspiration to us and his influence will never die.

Second, That we adopt resolutions expressing the regret and esteem in which he was held by all who were associated with him, and that we express our appreciation of his life and service among us.

Third, That we extend our sincere sympathy to his bereaved family.

Fourth, That a copy of these resolutions be sent to the Methodist Protestant Herald and to his family.

N. P. Yarborough,
J. H. Allred,
C. B. Houck.

SUNDAY SCHOOL LESSON—MARCH 21.

Jesus Dies and Rises from the Dead.

Lesson Text: John 19:23-30; 20: 19,20.

Golden Text: John 10.17.

The Central Truth: Who was delivered for our offenses, and was raised again for our justification." Rom. 4:25.

Scriptural Points.

1. Four soldiers obeyed the order of a centurion and nailed Jesus to the shameful cross. The centurion executed the sentence of Pontius Pilate, who weakly submitted to the clamor of the thoughtless multitude. The chief priests and rulers urged the people to demand that Barabbas be released and Jesus crucified. It was the most wicked tragedy of all history.

2. The clothing of the victims of the cross became the property of the soldiers who nailed them thereto. The coat, or outer garment of Jesus' wearing apparel, was seamless, and to tear it into four parts would spoil its value; therefore the soldiers agreed to cast lots for it, in fulfilment of the prophecy recorded in Ps. 22:18.

3. Nothing but intense, overpowering love led these three Marys, and probably a fourth woman, to witness the inhuman execution of Jesus and the two malefactors. Every sensibility of womanhood would recoil from such a spectacle. Only hardened men and unfeeling curiosity-seekers would feel at home in such an atmosphere. But love, tremendous love, drove these women to stand by their Lord in His last hours of agony, and mingle their tears of sympathy with His blood of atonement.

4. "Woman, behold thy son." While dying for a world, Jesus had a tender thought for His mother. She was probably a widow at this time and homeless. John was no doubt in good circumstances. But it is most likely that John's large wealth of love led Jesus to commit His mother to his care. A home where love reigns is a most delightful asylum for widows, orphans, and other victims of disaster.

5. "Behold thy mother." The mother of Jesus has become the mother, in a sweet, spiritual sense, of every believer in Christ Since Jesus is not ashamed to call us brethren we should feel highly honored to claim His mother as our mother too.

6. "I thirst." The loss of blood creates a most intense thirst, a thirst that nothing but cool, pure water can satisfy. The vinegar, mingled with gall, would stupefy and deaden the sensibilities, but could not quench the thirst. It is recorded in Matt. 27:34 that Jesus refused to drink the vinegar.

7. "It is finished." This is the sixth of the seven sayings of Jesus on the cross. The others are: "Father, forgive them; they know not what they do." "Today shalt thou be with me in paradise," "Woman, behold thy son.....Behold thy mother," "My God, my God, why hast thou forsaken me?" "I thirst," and "Father, into thy hands I commend my spirit." The death of Jesus marked the finish of the dispensation of law and sacrifice, the finish of a most triumphant ministry of enlightenment and blessing, and the finish of the most terrific ordeal of agony endured by any being—men, angels, or God.

8. On the day of His resurrection, Jesus made at least five appearances,—to Mary Magdalen alone, to the women as they went to tell the disciples of His resurrection, to Peter alone, to the two disciples on the way to Emmaus, and to the ten disciples assembled behind closed doors for fear of the Jews.

9. "Peace be unto you." The first message of the risen Christ to a lost but waiting world —It was the peace of freedom from sin, doubt, and worry. It was the peace of "fellowship with the Father and with his Son Jesus Christ." And it was the peace of triumph over the world, the flesh, and the devil.

10. "Then were the disciples glad, when they saw the Lord." It was the resurrection of blasted and buried hopes. It was the joy of a quick and happy reunion. And it was "the joy unspeakable and full of glory."

Practical Points.

1. Jesus left heaven that we might gain it, was born in a manger that we might live in mansions, died on the cross that we might reign in glory, rose from the dead that we might rise from the death of sin to the life of immortality, gave up His rainment that we might be clothed in the white robes of righteousness, and ascended upon high that we also might ascend to that "city which hath foundations, whose builder and maker is God."

2. The wealth of motherhood is the world's richest heritage apart from redemption; and redemption makes motherhood all the richer, sweeter, and more uplifting. And motherhood is God's best manifestation and illustration of His own love to our fallen race. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." Isa. 49:15.

3. Faith in Jesus Christ introduces us into the brotherhood of saints, of whom Jesus Himself is the Elder Brother. The brotherhood of the race, the brotherhood of nations, and the various brotherhoods of industry pale into comparative insignificance beside this brotherhood of saved men and women. For Jesus said, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. 12:50.

4. Jesus is thirsting still. He is thirsting for your hearts and mine, your faith and mine, your love and mine, your praise and mine, and your service and mine. He longs to come into our souls and sup with us, and we with Him. Let us not deny Him that joyful privilege.

5. The elevated life is the triumphant and happy life. The low grounds of selfishness and worldly compromise make life more or less sinful and miserable. The higher ground of the divine presence and fellowship is most attractive and satisfying. Let us strive to sit and walk, and live in heavenly places in Christ Jesus.

SUNDAY SCHOOL LESSON—MARCH 28.

Review—The Gospel of John.

Golden Text: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name." John 20:31.

Lesson 1. teaches that Jesus Christ is the living Word, that from eternity He is God, that He was the Creator of the universe, that He is the Light of the world, and the life of believers, and that He came into the world, manifest in the flesh, in order that all who trust in Him might be "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Lesson 2. teaches that John and Andrew became disciples of Jesus upon the testimony of John the Baptist, that Andrew finds his brother Simon and brings him to Jesus who gives him the name of Peter, meaning a stone, that Jesus finds Philip and wins his heart and life, and that Philip finds and leads to Jesus Nathaniel, of whom Jesus said, "Behold an Israelite indeed, in whom there is no guile."

Lesson 3. teaches that Nicodemus was a sincere seeker after truth, that, blinded by much formalism, he was unable to understand the deep truths of the kingdom, that the new birth marked the entrance into this kingdom, that this work of regeneration is wrought by the Holy Ghost, and that Jesus was lifted up upon the cross that "whosoever believeth in him should not perish, but have everlasting life."

Lesson 4. teaches that Jesus Christ imparts the water of everlasting life, that He made bare to the woman of Sychar her life of sin, that she accepted Jesus as Messiah and Savior, that by her glad testmony many others believed and were saved, and that to these was granted the confident assurance that "this is indeed the Christ, the Savior of the world."

Lesson 5. teaches that the sympathy and anxiety of Jesus extend to the lowest of man's physical needs, that with five loaves and two fishes He fed more than five thousand, that the food left over was many times more than the original supply, and that He Himself is the Bread of Life, upon whom the soul must feed by faith in order to inherit everlasting life.

Lesson 6. teaches that affliction is not always the imposed penalty of sin, that suffering and sorrow are designed to contribute to God's glory, that the blind man found sight when he washed the clay from his eyes, that the blinded Pharisees denounced Jesus as a great sinner because He performed this miracle on the Sabbath day, that the restored man stoutly defended Jesus and this work of mercy, and that Jesus sought him out and led him to accept Him as Savior and Lord.

Lesson 7. teaches that Jesus is the Door of entrance into peace and everlasting life, that all who seek to enter any other way are thieves and robbers, that Jesus is the Good Shepherd who has laid down his life for the sheep, that He leads His sheep into pastures of eternal truth and to the fountain of living waters, and that He came into the world that His sheep "might have life, and that they might have it more abundantly."

Lesson 8. teaches that "Jesus loved Martha, and her sister, and Lazarus," that His delay in coming to their call of distress was not the least detraction from this love, that it was

a greater blessing to restore a life than to heal a body, that to stimulate the fadING faith of the bereaved sisters He announced "I am the resurrection and the life," that He called Lazarus by name from the spirit world, and that Lazarus came forth a strong well man to take up the task of life where he had left it off.

Lesson 9. teaches that insincere compliments are as odious as hatred, that in setting a trap for Jesus the enemies of Jesus set a bigger trap for themselves, that the accepted currency of a country sets forth the real sovereignty of that country, that every citizen is loyalty-bound to give moral, financial and martial support to his government, and that every rational being is enjoined to render the trust and love of his heart, the prayer and praise of his lips, and the obedience and service of his life to the King of kings and Lord of lords.

Lesson 10. teaches that the love of Jesus is an everlasting love, that He washed His disciples feet because they needed washing and there was no one else that would do it, that no service for mankind is too lowly to do in Jesus' name, that lowly and loving service lifts one into holy and enraptured fellowship with Jesus, and that the example of Jesus is a mighty and glorious incentive to upright conduct and large harvests in Christian endeavor.

Lesson 11. teaches that Jesus is a mighty Comforter as well as a precious Savior, that He has gone to prepare a eternal home for His followers, that He is the way, the truth and the life that lead to this home, that He will come again to gather to Himself all believers as His holy bride, that His earthly life and ministry was a complete revelation of the Father, and that another Comforter, the Spirit of truth, would come after the ascension.

Lesson 12. teaches that Jesus died for our sins according to the scriptures, that He died the just for the unjust, that the unjust might become holy as He is holy, that He rose again the third day that repentance and remission of sins might be preached in His name, and that there is power in His resurrection sufficient to raise every human being from the death of sin unto the life of righteousness.

THE WORK AND THE WORKERS

Appointments.

March 16, Spring Church.
March 17, Greensville.
March 18, Littleton.
March 19, Halifax.
March 21, 11 A. M., Whitakers.
March 21, 7:30 P. M., Enfield.
March 22, Henderson.
March 23, Burlington.
March 24, Greensboro.
March 25, Asheboro.
March 26, Winston.
March 28, 7:30 P. M. High Point.
April 3, Quarterly Conference, S. Davidson.
April 4, 7:30 P. M. Community Church, Thomasville.

Yours in the Master's Service,

A. G. Dixon.

PASTORS AND PEOPLE.

West Lexington, South Davidson Charge.—Owing to the extreme cold weather our Sunday school attendance last Sunday was much below what it had been for several weeks. There were 98 present.

We wish to correct an error in the offering for the First Sunday in this month which was for the Children's Home. It was $6.38 instead of $16.38 as published in the Herald last week. This reporter believes the error was made in the Herald office, a case of the linotype machine dropping an extra letter in the column making it ten dollars too much. We did not wish Bro. Lowderm'lk to think our Sunday school treasurer withheld the ten dollars from the offering, and we hope he will read this correction.

Our regular evening preaching service was not well attended last Sunday considering the snow and mud on the streets. Bro. Crutchfield delivered another one of a series of sermons on the Lord's Prayer. The text was Matt. 6:12 "Forgive us our debts as we forgive our debtors." He discussed the theme "Sin, a Debt."

We will have preaching services both morning and night next Sunday, which is the Third Sunday. Our night services begin at 7:30 instead of 7:30 as formerly, this change having been made since the days have become longer.

It is with observed an item in the North Carolina Column of "The Methodist Protestant," issue of March 10, which stated that the West Lexington church had laid the foundation for new Sunday school rooms. At that time the new rooms had been finished and the Sunday school using them. Brother "C. W. B." may tell the readers of the Methodist Protestant that the new rooms have been in use since Sunday, March 7th.

C. B. Way, Reporter.

Randleman.—The writer missed all appointments last Sunday on account of ill. Have been confined to bed one week.

Mrs. Neese has the flu now also. We hope to report something better next time.

W. H. Neese.

Orange Charge.—The 2nd quarterly conference will meet at Union Grove Church Saturday before the 4th Sunday in March, 2:00 P. M.

A full attendance is desired. Candidates for delegate to the next annual conference to be named. Other important business.

Come! B. W. Williams.

Canaan, Denton Charge.—Rev. J. Elwood Carroll filled his appointment at Canaan the 2nd Sunday and as usual preached a good sermon. He gets better every time we hear him.

He had with him Bro. Garrett from the H. P. College who gave us a nice talk on the Christian Endeavor Society. Come again, Bro Garrett.

Our Sunday school is right good but not what it should be; we have not had a large attendance this winter the weather being rough. But I think as spring opens up our school will be better.

We have not missed having Sunday school this winter.

We are very glad to note that Bro. Fred Nance and family, some of our good members have moved back from Thomasville. Brother Nance was our Superintendent until he moved away and we are very glad indeed to have him back to help us carry on the Lord's work and also to help encourage our faithful superintendent, Bro. Gallimore.

There is right much sickness in our community. Mrs. N. C. Ridge has been confined to her bed for a week with the flu.

Miss Kate Nance who is teaching the Canaan school is at home with the flu. We ask the prayers of all Christian people that we may have a progressive and successful year.

Reporter.

Philathea Meeting.—On Wednesday evening, March 10th, the Mizpah Philathea Class held its regular meeting at church.

The meeting was called to order by the President, the roll called with a good attendance for the evening. After a short business session, the meeting adjourned to meet at the home of Miss Pauline Crowder on Saturday evening, April 10th, at which time the Philatheas will entertain the Baracas at a social.

Reporter.

North Davidson Charge.—Since our last report everything has been moving along about as well as we could expect.

All the churches have good live Sunday schools and good congregations at preaching.

We have had a good deal of sickness on the work; but they all seem to be getting better.

They say spring is just around the corner but it takes a long time to get here.

We have organized a Workers' Council at Shiloh. We hope it will be some help to our Sunday school. Will meet at the home of our Superintendent, H. A. Leanord, Monday night, 7:30.

We hope to work out some of the problems which come up in every church.

I must say just a word about our Christian Endeavor Society at Shiloh, we have a real working bunch of young folks, and they don't mind doing what you ask them to do.

They will go to Friendship next Sunday afternoon at 3:00 o'clock to help organize a Christian Endeavor Society there.

The folks have been good to us, giving us good things to eat. We thank Bro. Jeff Berrier Mrs. Levi Evans, Bro. J. L. Evans, Bro. Luther Leanord, Bro. Ed Waitman, Bro. and Mrs Z. S. Welborn of Mt. Pleasant, and Bethesda folks for many gifts and favors.

We appreciate these nice gifts; they come in so nice when the pantry begins to get empty.

R. S. Troxler, Pastor.

Liberty Hill, Anderson Ct.—I am glad to say that we are progressing some. Our pastor Bro. Koons, preached two very interesting sermons yesterday. At the morning service he used a chart to illustrate his points.

At the evening service his subject was "Let her drive."

Our Christian Endeavor Society is doing some good work but there is still room for

improvement. We have no Junior society but Miss Sallie McCimon, the teacher of the Junior Sunday school class, is training the Juniors in a fine way.

Our second quarterly conference will be held at Fairview Church on the 20th of this month we are planning an Easter program to be held second Sunday night as our pastor will be with us at this time. Romaine Poole

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Laurel Hill, Toluca Charge.—Mr. Morgan our pastor, filled his appointment Sunday morning at 11 o'clock. He preached us a good sermon as usual.

Our Sunday school attendance has not been very large for the past few Sundays, on account of several cases of flu in the community But as ground hog weather is past we are hoping that the weather will moderate and that the flu will die out, and that we will have a 100 percent present at Sunday school every Sunday. We are planning to give an Easter program. The children and parents seem to be taking great interest in it. We are also planning to have more and better singing, as the people are taking great interest in the singing as well as the Easter program

Rev. Vance Heavner, a young preacher from Newton, will preach to us next Sunday evening at two thirty. Don't fail to hear this wonderful sermon. Lois Willis, Reporter.

Henderson.—There has been so much sickness, our Sunday school and church attendance has fallen back, but we hope that before long everybody will be well and back in their old places again.

Rev. R. A. Hunter conducted the funeral service of Mr. Boril Brame at Harris' Chapel, Dabney, N. C., on March 10. Mr. Brame was a member of Henderson Church. We greatly sympathize with Mrs. Brame and the sons and daughters. Our hearts also go out in sympathy to Mrs. W. M. Martin's family in the loss of daughter and sister, Mrs. D S. Owen.

The Philathea class had a barbecue dinner last Wednesday, clearing $43.00 which they expect to use in furnishing their class room

The regular monthly business meeting of the church was held March 10. The treasurer reported the new furnace paid for.

The choir is giving us a special musical program each Sunday evening from 7:30 to 7:45. They expect to continue this for some time. Hope every one that can come will come and enjoy it.

On March 21, 7:30 P. M. in the church Miss Loula Loveland Shepherd will speak, in behalf of the National Reform Association.

We are going to have a Young People's Rally for this district in our church Monday March 22. Supper will be served in the basement by the Christian Endeavor Society to the speakers and leaders and officers of the church at 6 P. M. Then at 7:30 P. M. there will be a mass meeting for every body in the church Rev. A. G. Dixon, D. D., Rev. Mr. Sexsmith D. D., and Rev. Lawrence Little are all on the programme, so we are looking forward to a great time. We specially want all the young people to attend this meeting.

High Point.—The Women's [illegible] Foreign Missionary Society [illegible] meeting with Mrs. [illegible] Monday, March 1. It was [illegible] Thank offering for the Foreign [illegible] $100. The respective [illegible] ties are busily collecting [illegible] their accounts toward closing [illegible] work by March 31. Delegates to the [illegible] meeting, which convenes in Thomasville, April 20, will be elected at the next meeting; April 5th.

The Ladies' Aid Society met on Monday afternoon, March 8; with Mrs. R. P. Parker on West Broad St., associate hostesses being Mrs. Jones Burns, Mrs. O. D. Meekins and Mrs. A. M. Adams, and Miss Jessie Scott

The lovely flowers placed in the church last Sunday morning were a gift from Mr. and Mrs. Richard Reitzel in memory of Mrs. E. Reitzel and Mrs. John W. Wilburn. The latter passed away just one year ago, while Mrs. Reitzel's death occured in March [illegible]

Circle No. 1 of the Foreign Missionary society held a meeting on Tuesday evening at 7:30 o'clock with Misses Elizabeth and Pearl Ferree on Steele St.

A play, "The Minister's Wife's New Bonnet," full of humor and catchy music will be presented in the Sunday school auditorium next Friday, March 19, at 8 o'clock P. M. under the auspices of the Ladies' Aid Society. An evening of rare fun and [illegible] is assured all who attend. The proceeds will be used for the carpet fund.

The Mission Band will meet in the church Monday afternoon, and the Junior Mission Circle on Saturday afternoon. These children and young girls are under the leadership of Mrs. D. A. Neese and Mrs. R. M. Andrews are doing splendid work for missions, their time being equally divided between the Home and Foreign work.

A rich treat is promised the young people when Dr. E. A. Sexsmith, Supt. of Young People's Work, comes to speak to them on March 28th in the evening. He will be accompanied by Dr. A. G. Dixon and Rev. Lawrence Little of Greensboro. The young people of our different churches in High Point are expected to come and meet with us on that occasion.

The second quarterly conference will be held on March 24th, and the various organizations of the church will make reports at that time.

Much sympathy is extended to [illegible] W. A. Davis in the loss of his father, Mr. W. C. Davis, who died Saturday at his home on S. Main St. Mr. Davis was 66 years of age and was a well-known and highly respected citizen. The family is doubly bereaved by the death of Mrs. Davis leaving [illegible] a month ago. These parents are survived by three sons and four daughters, all of whom reside in High Point. Mr. Davis was born and reared in Randolph Co. but removed with his family to High Point in 1889, and has been a prominent and popular citizen since that time. Funeral services will be conducted Monday afternoon at the Pilgrim Holiness church on S. Hamilton St. and burial will be made in Oakwood cemetery. Mr. Davis held membership in a Methodist Protestant church

[illegible]

[illegible] Mrs. J. L. [illegible] E. H. [illegible] indisposition [illegible]

Mrs. P. [illegible] Hopkins Hospital. She left Mr. Boden[illegible]

We are [illegible] Mr. and Mrs. [illegible] children have also [illegible]

The choir is busily working on [illegible] to be given on Easter Sunday, and [illegible] is eagerly anticipating [illegible]

Thomasville, Trinity Charge.—We are [illegible] interest in our [illegible] Sunday morning members of the [illegible] programme.

The month's special topic, "Prayer and Missions," with every member taking part [illegible] sentence prayers and scripture [illegible]

Our pastor, Dr. Hobbs, was with us on [illegible] which we [illegible] were sorry Mr. [illegible] on account of illness [illegible] confined to bed for two weeks. [illegible] rapid recovery.

We had Mr. [illegible] with us to the Sunday [illegible] an appeal to the S. S. class [illegible] and [illegible] portion of [illegible] to the church work [illegible] Bible. We never give too much [illegible] to [illegible] little to [illegible] of [illegible] needs, [illegible] the good [illegible] Lee Wood.

[illegible]

By Mrs. Bob Young Gordon

The [illegible]
The [illegible]
The [illegible] in the tree—
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] love for you and me.
Higher than depths of deepest sea;
The greatest message is Love,
God's Love for you and me.
Through time, and all eternity.

Second M. P. Church, Charlotte.—We were glad to have our pastor, Rev. D. A. Braswell, with us again Sunday. He delivered two inspiring sermons and received two new members into the church at the evening service. We are having great success in our cottage prayer meetings.

The Ladies' Aid have started a name quilt for the purpose of raising funds towards meeting the payments on our church lot. They are charging 25 cts. per name, but will accept any amount above this. We will appreciate the help of any one desiring to help us in this worthy cause. All contributions should be sent to the treasurer of the Ladies' Aid; Mrs. G. W. Stegall, of 1840 N. Pegram St., Charlotte, N. C.

Dear friends, we ask you to join your prayers with ours in the upbuilding of our church. We thank you. Reporter.

Weaverville Charge.—It has been some time since we reported but we have been very busy all the while. Has been lots of sickness, as many of our people have been sick and the roads have been bad so we have been handicapped to some extent.

But all of our Sunday schools have pulled through so far and we think we will be doing fine now soon as the weather opens up.

Last Sunday was a great day with us, we had special services in the Weaverville and Clarks Chapel churches, having with us a splendid male quartet for the morning service, which sang several selections; was enjoyed by all; we hope to have them with us again soon. The morning service was in the Weaverville church. Our people turned out splendidly for this service, the church was almost full.

The after service resulting in one profession of faith and three reconsecrations, the whole congregation redicating their lives to more active service for the master.

At three o'clock we were at Mt. Zion, having with us Rev. F. O. Briggs of Lynchburg, Va., he preached us a very helpful sermon there which was enjoyed by all.

Then at 7:45 we were at Clarks Chapel for the evening service where another good size congregation met us.

We feel as the weather opens up we will gain a lot in attendance, our people are very deeply interested in the work.

Our Christian Endeavor society at Clarks Chapel has held up fine under the extreme cold weather. Now as spring begins to open up we feel as if there was a good future to our C. E.

We are happy to state that Mrs. Guy Edwards who has been sick at her mother's since last November, is very much improved and will be at home in the next few days. We will gladly welcome Sister Edwards home; the church and community have greatly missed her while she was away.

May God bless the work and the workers this year. J. D. Cranford, Pastor.

Foust---Thompson.

On Wednesday afternoon, March 10, at his home in Burlington, the writer united in marriage Miss Eula Foust and Mr. Alfred F. Thompson. Only the necessary attendants were present to witness the ceremony. They are both loyal members of the Methodist Protestant Church.

Mrs. Thompson, who is the daughter of the late Amick Foust, was reared in the southern part of Alamance county. She is a young lady possessing many sterling qualities, being popular with a large circle of friends.

Mr. Thompson is the son of Mr. J. Calvin Thompson of Burlington. He is a splendid young man, always standing for the right. They will make their home in Burlington, where Mr Thompson is engaged in business with his father. H. L. Isley.

LAWLESSNESS—ITS CAUSE AND CURE.

Disrespect for law is on the increase. Lawlessness has become a menace of large proportions. Its prevalence and defiance have become alarming. Disregard for and the outcry against the prohibition laws are but symptoms of an awful moral cancer upon the body politic. Present conditions should give pause and anxiety to all lovers of their fellowmen. A rude but effective awakening is due.

The cause dates back half a century when the decline in family government gathered momentum. Family government was the first order of government established by the Lawgiver, and the most indispensable. Concerning the father of the faithful this Lawgiver said: "For I know him, that he will command his children and household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18:19.

The invasion of democracy into the family circle has proven disastrous. The granting to children and immature young people the authority of self-government has served to turn loose a veritable Pandora box of a thousand evils. Little restraint nowadays is given the childhood of the race. The average child is allowed to choose his own associates, and to go and come at his own pleasure. Lawlessness in the home breeds lawlessness in the state and nation. The wise man said: "A child left to himself bringeth his mother to shame." And this lack of home government does more than this. It brings the nations of the earth to shame and dishonor.

The ordinary services of the Sunday school and the church have not noticeably checked this growing evil. Nor can we hope that these agencies alone can remedy this curse of society. They present advisory, not restrictive measures.

President Coolidge has declared that the government is unable to eradicate lawlessness. The trouble lies beneath the surface upon which civil government operates. It is the heart of the nation that is wofully affected. This internal cancer will yield only to an internal treatment.

God alone can save the nation by saving its citizenship. More Christianity is the need of the hour. So much of so-called Christianity is not worthy of the name. Such a large per cent of the members of the various churches are vain professors, formalists, or backsliders. A citizenship animated by the spirit of Christ will always be a law-abiding citizenship.

A wide-spread outpouring of the Holy Spirit will save the day and the nation. Another pentecostal movement of large proportions is most desirable. And it will surely come if the God-fearing men and women of this nation are willing to pay the price. "This kind goeth not out but by prayer and fasting." Are you willing to fast and pray till our nation is redeemed?—Word of Life.

THE WORLD'S INDEBTEDNESS TO THE SUPERNATURAL RELIGION.

Far-seeing men of spiritual vision have seen for the last quarter of a century that we are approaching a crisis in the moral and religious world. The issue is fast approaching and was brought out in the recent famous Dayton trial. That a split in the church is near at hand there can be no doubt. Hitherto great divisions have been restricted to some denomination. This is the reason we have different Methodist, Baptist and Presbyterian bodies. But for the first time in the history of America the split is in all denominations of evangelical religion. The great Baptist, Presbyterian and Methodist bodies have the line of cleavage drawn through them on the question of Fundamentalism and Modernism. As yet it is not so marked in the last named, but it is getting headway.

The preparation for this was the higher destructive criticism of the past quarter of a century. This weakened the faith of the people, especially the young, in the authority of the Word of God and thus prepared the way for the doctrine of evolution. The denial of the virgin birth and the scriptural account of the origin of man is really an attack against supernatural religion.

Only a widespread revival of religion can save the situation. Supernatural religion has made the church what it is. It brought religion to us, and nothing else can save the wicked world.

All that need be said in favor of supernatural religion is that it can be judged by its fruits. This is the only test of religion. "By their fruits ye shall know them," was spoken of religion by Jesus.

The world owes its existence today to spiritual religion. It was the religion of the fundamental doctrines—faith in the scriptures, the virgin birth, and experimental religion—that caused the martyrs to face the flames and, by their godly lives and triumphant deaths, to bring in the triumphs of the Cross and save the corrupt civilization of the tottering Roman Empire.

Had the world been dependent upon any of the heretical theories of the so-called Modernism of today, civilization would have perished from the earth just as did the nations that once peopled America and have disappeared, leaving few traces behind them. All who know history know that pure and undefiled religion saved the world in the days of the corrupt Roman Empire.

Those who know history know that this same religion saved England in its awful degeneracy in the days of Wesley. Modernism

ad gone to seed and rank Unitarianism (virually the same thing as Modernism of today) redominated until society was tottering. It as then that the religion of the supernatural ved England.

All who know history know that it was the en on horseback that saved the Middle West om barbarism a century ago. They preached the supernatural religion. None of the ctrines of Modernism did it.

About once in a century there has to be a lt to get rid of the camp followers that rden Christianity, and it seems as if this what we are coming to now. Let us stand the religion of our fathers that has brought all that we have which is worth having.—lected.

IN HONOR OF THE DEAD.

Mrs. C. V. Hardin.

Sibba Jane Foust, daughter of Lewis and nelia Foust, was born April 5, 1837. She s converted and united with Tabernacle ethodist Protestant Church in early life, ile yet a child. She remained a member of s church until death which occured Friday, bruary 26, 1926. She was nearly 89 years age.

At eighteen years of age she was married Christopher V. Hardin. Nine children were rn to this union, five girls and four boys. o girls and the husband and father preceded her to the spirit world some years ago.

Sister Hardin was a devoted wife and a ing mother. No sacrifice was considered too at for her to make for those she loved. ways thoughtful of those about her, she s ever on the lookout for any service that might render, which would be helpful others. Hers was indeed an unselfish na-e. In health she was busy and cheerful, in ness, patient, uncomplaining, and appre-ive. She often spoke of her prospects for future, and said that she was ready to go en she had finished her mission on earth.

he saw the beautiful in everything. The iance of her own beautiful life transform-even the commonplace things of life in-bjects of beauty. She loved the beautiful the good in everybody and in everything use her own life was good and beautiful hose who knew her need not to be told she was loyal and devoted to her Lord to her church. During the last year or e of her life the writer had opportunity observe her love for the Lord's house en her physical strength would permit she e to the services at Calvary Church even gh she could hear but little of the service. ie was happy in the Master's service to end. Even in her declining days she at-pted to make life better and brighter for rs. She spent much of her time making pbooks, into which she put poems, out-and reports of sermons, and other brief les, and then sent them to the sick, the it-ins" and other unfortunate ones.

a truth a good woman has gone from ng us. We feel our loss keenly, but we ider it a great privilege to have known loved her and to have been loved by her. t a blessing she has been to her children, her other relatives, and all who have known her.

She had expressed the desire that she might close her eyes in sleep here and open them in glory. Her wish was granted, for she went away peacefully and sweetly as though going to sleep.

In gratitude to Him for her life we bow in submission to His providence and await the time when we shall see her again.

The funeral service was conducted Mar. 1 at 10:00 o'clock in the Tabernacle Church by the writer, assisted by the pastor, Brother Suits, also by Dr. T. M. Johnson, J. F. McCulloch and Rev. Mr. Hinkle of the Friends Church. L. W. Gerringer.

SERMON TO YOUNG PEOPLE.

The Creation.

Text: "In the beginning God created the heavens and the earth:" Gen. 1:1.

We are living on a small planet surrounded by a vast universe. This universe did not come into existence of its self. It must have been planned, ordered, and made by an intelligent Being. For it bears many marks of a high type of intelligence. A creation involves a Creator. Self-creation is an absurdity. The universe has superhuman dimensions. Man could not have brought it about. Chance lacked the intelligence and ability to do it. There is only one reasonable explanation of the universe. It is given in the first verse of Holy Writ. "In the beginning God created the heavens and the earth."

In these inspired words we note the fact the method, and the purpose of creation.

Let us consider first

The Fact of Creation.

The fact is divine. God made the worlds. His hand laid the foundations of the earth. His hand stretched out the heavens as a curtain. Jesus Christ, the Jehovah of the Old Dispensation, was the actual Creator. Of Him John wrote, "All things were made by him and without him was not anything made that was made." And Paul gave also his inspired testimony: "God, who at sundry times and in divers manners spake in time past unto our fathers by the prophets, hath in these last days spaken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

There is the fact of immense variety. There are various kinds and forms of matter. Plant life has assumed a million forms. Wild and domestic animals are a great host; and birds are quite as numerous. Fishes inhabit the waters in countless numbers. Insects and smaller organisms are as plentiful as the sand upon the seashore. "O Lord, how great are thy works! and thy thoughts are very deep."

The supreme fact of creation was man. "And God said, Let us make man in our image, after our likeness!.....And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Thus man was made in the image of God's spirituality, intelligence, holiness, and eternity. Man is but a parcel of specks upon one small planet, yet man takes up ninety nine hundredths of God's sympathetic attention. And millions have joined the Psalmist in surprise and wonder: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou are mindful of him? and the son of man, that thou visitest him?"

Let us next consider

The Method of Creation.

The principal method of bringing this vast universe into existence was the method of divine speech. "And God said, Let there be light; and there was light." And this statement, "And God said," occurs eight times in the Bible story of creation. The Psalmist also gives an illuminating expression of this method of creation: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.....For he spake, and it was done; he commanded, and it stood fast."

This method brought immediate results. God didn't have to wait billions of years to make the universe a reality, as the evolutionists claim. In six days of twenty four hours each the creation was completed. They were days divided into forenoons and afternoons. "And the evening and the morning were the first day." This same stateemnt is made of each of the six days.

Formation was also a method of creation. Out of created matter all larger portions of matter were formed; and likewise all vegetables, trees, birds, fishes, animals and man. And all the heavenly bodies were formed by the hand of God.

In the last place let us consider

The Purpose of Creation.

In the first place God designed that creation should be a revelation of Himself and a setting forth of His attributes of wisdom, power, and goodness. "The heavens declare the glory of God; and the firmament sheweth his handiwork."

In Cor. 1:16 Paul states that God made the world for His glory: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."

And this world was made to be the home of man, the sphere of his probation and various activities, and the challenge to his thought and powers of development. Of the first man God had said, "Let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

And lastly this world was created to become the realm of operating a most wonderful scheme of redemption. The fall of man was foreseen; and the plan of salvation was set forth to save the sinning race. A divine-human Savior was promised, who came into the world at the fulness of time. He explained the plan during a three years' ministry. He died on the cross and made an all-sufficient atonement for the sins of mankind. His ascension ushered in the gospel age in which we now live. The offer of free and full salvation

is being presented to all the world. "Whosoever will let him take the water of life freely." It is a choice between life and death. It is the gospel of power and endless blessing. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

EVOLUTION.

I hope the readers of this paper will pardon this caption. I know very little of evolution and care little for what I do know about it. My salvation is in no more danger from it than it is from fundamentalism; neither of which is near enough the truth to hurt or scare me. I feel that the Scopes trial was a farce almost equal to the participants in it. I have about as much regard for Bryan as for Darrow. The former was a good politican and the latter a good lawyer and they would both have done well in their vocations but I think it is a shame for our church to advertise them as exponents and opponents of our religion. I cannot see what difference it can make, as to what man was, when he was not. I believe the Bible story of creation I believe the 27th verse of the first chapter of Genesis: "So God created man in his own image, in the image of God created He him male and female created he them."

I also believe the seventh verse of the second chapter of Genesis: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." I believe the twentieth verse of the same chapter: "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him." I believe that he made Eve out of one of Adam's ribs as verses 21 and 22 declare I believe the 22nd verse of the third chapter of Genesis: "And the Lord God said, Behold the man is become as one of us, to know good and evil" and the following verses.

I believe the 1st and 2nd verses of the sixth chapter of Genesis: "And it came to pass, when men began to multiply on the face of the Earth, and daughters were born with them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

I believe the promise and prophecy of Jacob when he was blessing his children and especially that of Jacob in the 49th chapter of Gensis from the 8th to the 17th verse inclusive.

I believe this prophecy and promise was fulfilled in Jesus, the Divine man, the human God—God manifest in the flesh.

I believe that the first chapter of Matthew purports to give the lineage of Jesus, the Christ; and I believe it does what it purports to do. I also believe the third chapter of Luke purports to give the generalogy of that same Jesus and I believe it does it.

(I see no reason in the Bible itself, to suppose that Luke undertakes to trace Mary's line, as I have seen in print and heard from the pulpit.)

I believe the first chapter of John with all its magnificent mysteries and thrilling promises.

I believe the thirteenth verse of the 1st chapter of the Acts when it gives the names of eleven of the apostles: "Peter, and James, and John, and Andrew, Phillip, and Thomas Bartholomew and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James." I believe verses 24, 25 and 26 of the same chapter: "And they prayed, and said, Now, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven. apostles."

I believe all the words of Jesus including Mark 7-7 to 9 inclusive: "Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition men, as washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition."

Above all I believe in Jesus and hope I may be able to show my faith by my works; or else I shall fare as a trembling devil who only believes. I feel sure that man's salvation is just as sure with a round world as with a flat one. We are just as safe with the earth going round the sun as we would be with the sun going around the earth. When evolutionists have done their best or worst men can still be saved by turning away from their sins and by coming unto Jesus. We don't have to prove there is a God. Men know that: and besides it is God's business to show that; and, John 1-9, He "lighteth every man that cometh into the world." Some fellow may not want a God—may say in his heart no God; but he is a fool. Psa. 14:1. We need not be troubled: "Fear not, little flock, it is the Father's good pleasure to give you the kingdom."

Samuel Rogers Harris.

Wedding Gifts

COMMUNITY AND STERLING SILVER, PLATED WARE, CHINA, CUT GLASS AND POTTERY.

ODELL'S, INCORPORATED, GREENSBORO, N. C.

—James Underwood, of Brooklyn, N. Y. whose mother was formerly Miss Bessie Teague, was a recent visitor in Greensboro. He attended the funeral of his great-uncle W. F. Teague.

Salesman (at show)—This is the type of car that pays for itself, sir.

Prospective Buyer—Well, as soon as it has done that you can have it delivered at my garage.

We Make a Specialty of

LOOSE LEAF BOOKS FOR MINISTERS' USE.

WILLS BOOK AND STATIONERY Co.

High Point.—It is with great sorrow t we announce the death of one of our m loved members, Mrs. W. K. Teague, wh occured this (Tuesday) morning about 9 at her home on North Main St. as the sult of a stroke of paralysis. She had b ill for several weeks, and the end was not expected. Mrs. Teague was a true Christ of the highest type, ever faithful and l to duty, and perfectly devoted to her band and children. Besides the husband, William K. Teague, himself an invalid, is survived by the following sons and dau ters: Mrs. W. P. Bodenheimer of this Mr. Carson Teague of Norfolk, Va., Me Hunter, Homer, Lester, Lewis E., all of H Point, J. Earl of A. and E. College, Texas, Miss Gertrude Teague, a student of H Point College. She is also survived by a ter, Mrs. A. L. Ellison of High Point. Fu al arrangements have not yet been announ

Mrs. George R. Brown left Saturday m ing for Bremen, Georgia, where she was ed by the illness of her mother, Mrs. Adam Her many friends earnestly hope that found her mother improved. Report

Lineberry.

Martin Alexander Lineberry was March 25, 1848. He was called from labo reward February 27, 1926. Bro. Lineberry the eldest son of the late Rev. A. W. L berry. In early life he accepted Christ joined the Shady Grove Methodist Protes Church. He remained a faithful membe this church till death. He lived a quiet c tian life. He was greatly devoted to church and was always ready to do wha could to help the cause. Those who knew loved him.

Bro. Lineberry had been in poor health some time and the end was not unexpe For several weeks his friends had held o hope for his recovery. He leaves to m their loss one son, one daughter, one s two grand sons, three brothers, and a ho friends. The funeral services were condu at Tabernacle Church by the pastor ass by Rev. W. F. Ashburn, and Rev. T. M. J son, after which the body was laid to re the church cemetery.

May the Lord bless and comfort the ones left behind. Edw. Su

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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J. F. McCulloch, Editor and Publisher.

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Press Eldership Dec. 26

—Bro. Bethea thinks he will derive much fit from his trip to Palestine. It is a great vilege to be permitted to make such a trip. l yet we imagine that many experience disointments in not being able to find more ble evidence of the presence of Jesus there. chief impress was on the minds and rts of men, and we can find here in Ameris plainly marked as anywhere in the world haps, evidence that Jesus visited our world. we cannot go to see where Jesus was, we see where He is and we can have the privie of supping with Him and He with us. s is a greater privilege than that of visit- Palestine. Still we would like to go to estine and we have been much interested Bro. Bethea's reports of his trip, not all lished yet. We thank Bro. Bethea for king us sharers in his interesting experies.

—A State Conference for Social Service is l in Greensboro today and tomorrow. The akers for tomorrow night are Bishop F. McConnell, of Pittsburgh, and Newton D. ker, Secretary of War in Wilson's admination.

—Charles Lee Snider, of Denton, amuses iself in a long article in last Sunday's ensboro Daily News with the vagaries of le readers and interpeters. He shows abili- and if he would apply it in advocacy of real teachings of Christianity as effectiveas he does against the false teachings of ie adherents of Old Testament theology would do greater good. It is not good to dey the faith of people without building up their minds a better faith. We do not know . Snider personally, but we express the e that he will some day be a preacher of true faith of the New Testament—with pen if not with his voice.

—Heading in this morning's daily paper: eidsville pastors appear unusually susceple—One Gallon Still Found." Brother Wilns, an explanation is in order.

EASTER.

It is gratifying to note the increased interest taken annually by the Methodist Protestant Church in Passion Week and the services on Easter Sunday. It is safe to say that the interest this coming season will exceed that of all others in our denominational history. More churches will observe Passion Week followed on Easter Sunday with appropriate sermons and music than ever before culminating in an effort to induce those who have not confessed Christ to do so and unite with the church.

It is also an appropriate season for making offerings for the work of the Kingdom. Some denominations very appropriately lay great stress on this. The Mehtodist Protestant church, through the General Conference, has, for a number of years, named this period of the year when the offerings are devoted to Home Missions. We have published an Easter Program of music, and recitations and in addition have prepared envelopes for a sacrificial offering. These should be distributed on Palm Sunday to both adults and children and used through the entire week. The envelopes are arranged for every day that week beginning on Monday and ending Easter Sunday when they are to be taken to the church. They should represent some self-denial or sacrifice. Let the offering mean something in this respect. Teach the children to save and give. It will prove a profitable lesson. In what more appropriate way can we show our love to our crucified but risen Savior.

We believe that there is a widespread interest in this day and offering and we are looking forward with great confidence to the results. Let all who love their Lord and church have some part in this Easter service and offering.

J. M. Sheridan.

Message from Rev. W. F. Kennett.

We saw Rev. and Mrs. W. F. Kennett in the hospital this (Wednesday) morning. Bro Kennett asked us to say to his people of Vance that Mrs. Kennett is still improving and they hope now to return to the Parsonage some day next week. In view of the circumstances Bro. Kennett thinks it better to postpone the meeting of the quarterly conference to Saturday before the first Sunday in May

—Bro. Thomas B. Waugh is improving rapidly. He was operated on for appendicitis, but did not wait until he was compelled to go for an operation, but went when he was feeling well. Hence he suffered but little and is recovering rapidly.

—Industry is the parent of fortune.

NORTH CAROLINA BRANCHES MEETS IN COMMUNNITY CHURCH, THOMASVILLE.

Woman's Board of Home Will Meet In North Carolina.

Two events, to which the women of the Methodist Protestant church are looking forward, are the meetings of the Woman's Home and Foreign Missionary Societies in North Carolina at Community Church in Thomasville April 20-23 inclusive, and the Woman's Board of Home Missions at the High Point College, May 12. It is earnestly urged that every Society send delegates and that every church send representatives to the Branch meetings in Thomasville. The ladies of Thomasville kindly invite all women who are interested in Missions to attend, and say that they will entertain all who will come. Mrs. J. W. Millikan, corresponding secretary of the Home Society, has sent out report blanks which should be filled in and returned to her. Names of those who expect to attend the meeting should be sent to either Mrs. J. W. Boyles or Mrs. A. H. Ragan, Thomasville.

Concerning the meeting of the Woman's Board of Home Missions. It will be held in High Point College, the delegates being entertained there. Mrs. A. G. Dixon of Greensboro the president, will preside. The meeting of this representative body of women will give the people of North Carolina an opportunity to learn of the great work which the Woman's Home Missionary Society is doing. Announcements will be made from time to time and it is hoped that many of the North Carolina women will attend the sessions.

Mrs. Wm. C. Hammer, Pres. W. H. M. S.

—Flat Rock and Tabernacle churches were represented in the Young People's Rally at Grace church last night in addition to Greensboro churches. Addresses were made by Dr. Sexsmith and Dr. Dixon. Dr. Sexsmith outlines a program of religious education for the local church. It involves provision for religious instruction on week days as well as in the Sunday school. Vacation Bible schools for children are among the most universally practicable. In six weeks, said Dr. Sexsmith, more Bible may be taught than in a whole year in Sunday schools.

Detroit News.—All the constitution guarantees is the pursuit of happiness. You have to catch up with it yourself.

—Bro. Little's occupation with rallies this week has prevented his filling his page in the Herald. Look for him next week.

—The new Grace Church looms up impressively. Dr. Spahr informs us that it will probably be opened the first of May.

A COMMON SENSE VIEW OF THE MATTER.

By Bishop W. A. Candler.

(The article with the above title, which follows, we wish to earnestly commend to every reader of the Herald, as being so sane, wise, and common-sense, it is difficult to see how any wise, just, impartial person can objest to it.—J. F. Dosier.)

There is no little discussion of the passage of enactments by States and cities to prohibit the teaching in schools, supported by public funds, of any theory that man is descended from lower animals.

Some unreasonable people insist that such measures are in opposition to science, and that they limit freedom of thought and restrain research.

A little reflection will be sufficient to show that this position is not well taken. Legislation of this kind does not assume to declare that any theory of evolution is true or false It does no more than follow well-established precedents that have been enacted on other subjects.

For example, the teaching of the Bible in the public schools has been prohibited by both States and cities; but certainly such regulations did not imply that the Bible was or was not a divine revelation of truth. They have been adopted because the differences in the belief of citizens, whose children attended the public schools, demanded such exclusion of the Bible.

There is far greater diversity of opinion among good citizens concerning the descent of man from any lower animals. Are theories of evolution entitled to consideration not accorded to the Holy Scriptures?

By some systems of common schools, instruction is confined to the elementary branches of an English education. Some thoughtful men have held, that this is as far as education by civil government should go. They believe that the taxing power should not be used to provide higher education for the comparatively small number of young men and women who are able to avail themselves of the educational opportunities offered in high schools, colleges and universities, and for such a belief they are able to offer good reasons.

But in wishing to confine education by taxation to the elementary branches of an English education, these men do not mean to assert that instruction on subjects included in higher branches should be prohibited because of its falsity or erroneousness. Their view rests on considerations of justice and the proper limitations of the educational functions and duties of civil government. Because they would confine mathematical studies in the common schools to arithmetic they do not mean to question the value of trigonometry or cast doubt upon the processes of calculus.

For the exclusion of the teaching of any theory of evolution in the common schools there is far more controlling reason. For one thing, it may be urged that if any theory of evolution were conclusively established, most teachers are not qualified to teach it and most pupils are not prepared to receive such instruction. But every informed man knows that the whole subject of evolution is in an undetermined state. Very many of the ablest scientists reject it.

For example, the distinguished head of the School of Physics in the University of Cincinnati has published recently an able treatise in which he opposes the evolutionary hypothesis.

And be it remembered that it is no more than a hypothesis. Is there not settled truth enough to engage the teachers in the public schools without their adventuring in the realm of hypothetical speculations?

But, as has been said, most teachers in the state-supported schools are not qualified to teach evolution, even if it were firmly and finally established as true.

Herein is a reason for excluding the exposition of the Holy Scriptures from the public schools. For one, I believe unwaveringly in the inspiration of the Bible; but had I children in the public schools, I would not be willing for the average teacher, or for some who account themselves above the average to expound that sacred book to my offspring. What sort of interpretation would an evolutionist put upon the first three chapters of Genesis? What would a Unitarian or rationalistic teacher tell classes studying the accounts of the birth of our Lord at Bethlehem as given by St. Matthew and St. Luke? What would a materialist teach with reference to the records of our Lord's resurrection found in all the Gospels.

I steadfastly believe the Bible, but for the reasons indicated, I do not wish it taught in the public schools. Neither am I willing for any teaching in the public schools which discredits the Bible.

Stripped of all pretexts and pretences, the reason many men oppose regulations which exclude the teaching of evolution in tax-supported schools is that they desire the civil government to put its stamp of approval on the evolutionary hypothesis.

Some argue that if it is excluded from the schools the civil government will be passing upon its truth or falsity, and declaring it false. If such reasoning is sound, the inclusion of the matter in the studies of the schools declares it true and established science. To say nothing more such civic approval of the hypothesis of evolution is quite premature.

Legislatures, city councils and school boards do not exceed their authority nor do more than their duty when they forbid the teaching in tax-supported schools of the theory that man is descended from lower animals

Such theory has never been established as true and probably never will be. But if it were clearly demonstrated it has no place in the common schools, where it would be expounded by teachers unprepared for such work and received by children and youth not prepared to receive it.

Moreover, if citizens are taxed to have instruction imparted in public schools, their representatives have some rights and duties with reference to saying what shall be taught in the schools which they are taxed to support.

It would hardly be contended that in the name of "freedom of thought" and "liberty of research" the Koran of the Mohammedans or the Book of Mormon should be studied in our tax-supported educational institutions.

No more should a materialistc doctrine of the origin of man be taght in them. This is the conclusion of common sense which can not be set aside by perfervid declamations about "liberty of research" and "freedom of thought."

No freedom of thought nor right of conscience is involved when the state says what sort of education may be maintained under its authority and supported by its funds. No efforts of research are prohibited or restrained when the civil government determines the subjects that are to be included in the courses of study prescribed for its schools.

Let any man hold such beliefs as he may consider well-founded, and let him prosecute his researches in whatever direction he may please, and none will be found to persecute him or make him afraid; but let him not whine if the state declines to pay him to propagate his views, especially to large and respectable bodies of taxpayers.

If he has the truth, he need not fear that it will perish, if he utters it calmly and confidently.

The effort of some advocates of theories of evolution to play the martyr act, and range themselves with Galileo and Bruno, is laughable. Nobody desires them to renounce their views or go to the stake. All that any of their opponents have proposed is that their wares be not purchased for exhibition and use in tax-supported schools. All other markets are open to them if they can find purchasers for their notions.

They will do well to consider, however, that in so far as their materialistic theory has obtained currency it has promoted fatalism, cast doubt upon human freedom, engendered philosophic pessimism, and lowered the dignity of human nature. It has tended to sadden and cheapen mankind.

In "Le Devoir Present" Paul Desjardine says, "Never I believe have men been more universally sad than in the present time," and this universal sadness he explains by saying, "Our misery lies in feeling that we are less men than we were sixty years ago."

Can any theory be true which degrades, depresses and disheartens men? Can any teaching be wholesome that leads us to believe that man is only a little higher than apes instead of inspiring us to think that he is only a little lower than the angels? Is it well to impart such instruction to the immature minds of children and youth?

Hand-writing Prize.—We will give a small prize to the boy or girl under twelve years of age that writes the best copy of John 3rd chapter and 16th verse and sends it to the M. P. Herald office before April 10th.

—Bro. T. B. Waugh, Secretary of Calvary Sunday school, was missed last Sunday. It was reported that appendicitis had driven him to Clinid hospital. We hope his term there will not be long.

E CHURCH PAPER AND CHRISTIAN LEADERSHIP."

By Bishop Francis J. McConnell.

ocial students have of late been making of what they call 'revolution by con-' These students insist that the only ng change in sociai institutions comes t through the free assent and consent of pinion of the groups concerned. Of no os is this more true than of religious de-nations. It is rather remarkable to note completely the progress of any religious p is dependent upon the good-will and eration of the elements of the group it-Outside of Roman Catholic circles it is y true that the nearest approach to free eration among any human groups is to ound in religious organizations. This is sarily so. We have long since passed from any form of compulsory attend-upon religious services. We cannot com-eople to pay for the support of churches -called community enterprise can indeed given locality bring the pressure of pub-pinion to bear upon reluctant contribu and bring them into line. A political has methods by which hesitant voters at last be got to the polls. In churches ver, we have to rely upon the voluntary -will of the members. If a listener does ike the preacher, or a worker in the or-zation does not approve of the plans of organization, all he has to do is to go where or to stay at home. No threat of ent hereafter, no social compulsions im ately at hand, are likely to have the test effect.

Persuasion Rather Than Compulsion.

This is at least part of the glory of pres-lay religious effort. We cannot have a inely religious atmosphere unless the hipers come out of free desire. After ma-ears of preaching in the few institutions he country where attendance upon reli s services is obligatory—places like pris-lunatic asylums, and some of the schools avow most earnestly that I would much er preach to a group of ten hearers pres-simply because they want to hear, than t hundred persons who are sitting befor because they are required to attend the ce. The true method of religious prog-has to be that of persuasion.

There is absolutely no way of compelling ious progress. No matter how autocrat y organized a denomination may be so fa-he control of its ministers is concerned e is no reaching the laity at the present except by the persuasion that wins thei consent. After we have made all possible vance for the laymen who attend church of habit, or out of what little expectation may have that somehow church attend will aid their secular advance, we must the perfectly obvious proposition that vast majority of church attendants come hurch out of their own willing desire. This puts upon all those who are seeking ead the church ahead, along either the practical or the more spiritual paths, y responsibility for the mastery of the of sincere persuasion. The preacher aims to secure consent and assent and cooperation The same aim must be that of him who ap peals to the church membership through the printed page. It is the task of the church press so to state religious ideas and ideals and pro grams as to win the consent of the church to the forward steps that must always be take if the truth is to keep alive.

Expert Mastery of Religious Ideas.

"May I say, first of all, that the leadership of the press in shaping religious opinion must be that of expert mastery of religious ideas and of skill in so stating those ideas as to make them effective forces in the thinking of the man who has possibly only an hour o two a week for reading a religious journal We expect of all newspapers that they will give us facts, though we are often grievously disappointed in that expectation. It is the task of the Christian paper to tell the people the facts as to what is going on in the religious world, and so to interpret these facts as to make clear their essential significance

"I have been in the ministry of the Methodist Episcopal Church for nearly thirty-two years. In that period I have seen a notable change of attitude on the part of Methodism toward many phases of scientific teaching and of scientific method. I have seen the church become measurably adjusted to the doctrine of evolution (using the term in its general sense as a method of God's plan in creation), to the scientific study of the Scriptures, to the utilization of psychological principles in spiritual training, to the use of scientific formulas in the Christian solution of social questions. We can sometimes tell how far an army has moved ahead by noting the distance the rear-guard has advanced Many things that extremely conservative teachers are openly saying today would have seemed rank heresy when I was first received into the Methodist ministry.

"Now, one of the most powerful forces in bringing about this change of attitude in our denomination has been the journal in whose interests we are met here tonight. Some of the best popular statements of the religious significance of the evolutionary position that I have ever seen have been in the columns of Zion's Herald. So with Bibilical criticism with religious psychology, with the social applications of the gospel truth. I do not mean that the policy of the paper has always been consistent. The late Dr. Charles Parkhurst could not be looked upon as uniformly consistent in his conduct of religious debates, but he was a great religious editor, nevertheless in his willingness to seek out and give free rein to the men who could put before the readers of his paper intelligible statements of the newer phases of truth. I have heard him say repeatedly that he sought for men whose statements would clear the air. Sometimes the clearing of the air involved the crashing of a series of thunder-storms, and back of the thunder-storms there was usually the flash of actual lightning.

"I do not think it would be easy to overestimate the importance of the popularization of religious truth in religious journals. The American people have a regard amounting almost to reverence for the highly trained specialist. It has been said that one test of a democracy is the degree of its willingness to abide by the authority of the expert. The American public certainly has respect for experts—but there is danger of overdoing this respect. Almost any man of fair intellectual ability can, by circumscribing his sphere of study, become proficient in that sphere This specialized ability, however, does not seem to me to be of any loftier order than that required by him who is to assemble the results of research, adjust these findings into some sort of consistency with one another and then put them into language which the ordinary reader, after at least moderate mental effort, can comprehend.

"Twenty-five years ago we used to speak almost with a sneer, of 'popularizers' of science or philosophy or theology. We can so use the word 'popularizer' as to make it anything but a term of reproach. No finer service can be rendered the phblic than so to marshal the discoveries of experts as to bring them within reach of the common thinking of the time. It required at least two hundred and fifty years for the Copernican theory to become part of the intellectual furnishings of the ordinary man—and that because there were no students who felt called upon to popularize the theory. Of course, popularization would have been difficult without cheap printing, but the scholarly ideal did not call for popularization. It is a matter for congratulation that at the present day men of high scholastic attainment are devoting themselves to phrasings of the profounder truths in which intelligibility by the ordinary mind is one of the chief aims.

"Our country just now is passing through a flurry over the so-called fundamentalist-modernist debate. Part of the difficulty is due to the fact that there has been until recently so little of this attempt to make clear to the laymen the exact situation in the field of scholarly religious study. When I was a youngster I was rebuked by an older minister for attempting to explain to my congregation some of the modern methods used in interpretation of the Scriptures. 'Simply state results,' said my friend. 'These things do not concern the layman. In a true sense they are none of his affair.' Now, my friend did not mean to disparage the intelligence of the Methodists. He meant simply that the laymen are too busy to trouble themselves about themes to which the student might well give himself in the quiet of his library. What however, has been the outcome of advice such as this—given, no doubt, to scores of young ministers? Manifestly, that large numbers of laymen have come to think that there is an irreconcilable conflict between scientific knowledge and Christian belief.

The Organ Of A Constituency.

"A second function of the religious press is that which we have in the back of our minds when we say that a paper is the organ' of such-and-such a constituency. In the secular realm today newspapers are all too often merely the mouthpieces of financial powers

In such case the newspaper may be an organ in an altogether unworthy way—giving forth just the sound that the controllers of the paper conceive to be best for their selfish material interests. There is a sense, however, in which a paper ought to strive to be the organ of a constituency. It should consider itself as commissioned to seize and publish the best that is stirring in the thought of that constituency.

"There is a vast deal of inarticulate wisdom abroad in any democracy which does not always find expression. Direct democratic utterance, such as that which can be expressed in a vote, ordinarily has to be expressed in one of two monosyllables. The people can say directly only yes or no. Another type of utterance, however, may be just as truly democratic—the utterance, namely, of a leader who senses what is moving in the soul of a group, and gives that thought an expression which reenforces in the minds of many followers the sentiment of those followers themselves, by bringing the sentiment of the inarticulate. In the old days of Horace Greely and Samuel Bowles and E. L. Godkin, many a newspaper reader would frankly say that he did not know his own thought on a given question until he had read The New York Tribune or The Springfield Republican, or The Nation. This did not imply that the reader necessarily took his convictions from the editor. It did mean that the editor inevitably expressed on theme after theme the cloudy unformulated notions of a worthy, though limited, group. What the reader meant was that he would very likely find in his favorite journal an expression of opinion which he would approve the instant he read it, but which he could not have framed for himself.

"Editorship of this kind is not to be dismissed by quoting the vulgar aphorism 'Give the people what they want, or what they think they want.' Journalism that follows this cynical advice runs straight to demagogism. Suppose, however, we make the advice read that we are to give the people what their better religious interests crave. There can hardly be any criticism of the attempt to meet such needs.

"I think that we ought to leave large place to that type of leadership in a religious democracy which thus gathers up what is loosely or casually stirring in the sentiment of a time, and gives it expression. In our school days we used to excuse a poor recitation by the plea; 'I know it, but I can't say it.' The teacher would ordinarily reply: 'If you can't say it you don't know it.' Probably in such a verbal interchange the pupil and the teacher were both right—and both wrong. It is possible to hold conceptions which we cannot express; and yet it is not possible to hold those conceptions with any final grasp until we can express them. It ought to be part of the task of the religious press to mold into cogent speech ideas and aspirations which most of us never could express ourselves, but which we recognize as our own the moment we see them. William James used to speak of the thinkers who have the power to 'pull triggers' in our consciousness. That is to say, the consciousness may be loaded with dynamic ideas which never will be discharged with effectiveness until that one man comes along who by a single turn of expression strikes off the spark that fires the powder.

"In every issue of every religious paper there ought to be distinct and definite attempt so to phrase some aspect of religious truth that the phrasings will voice more than the opinion of the writer alone. If an individual is entitled to utter his thought, not merely for the sake of communicating his ideas to some one else, but also for the sake of the self-realization, or the self-gratification, which comes from such expression, so also groups are entitled to some such self-realization. Oftentimes we remind ourselves after our utterances that what we have said may not be of much value to the man to whom we have spoken, but the 'say it' has been of immense relief to ourselves.

"I am going to qualify all this in a moment by pointing out the duty of the religious journalists to say many things which do not bring comfort to his readers, but I do wish to make it clear that the religious press is not discharging its full obligation until it gives a good degree of attention to the development of its constituency by uttering for that constituency truth which as profoundly gratifies the religious craving as food gratifies the bodily craving. Any religious utterance must aim at supplying religous food. The proof of the pudding has been, from immemorial times, in the eating thereof. The cook may be the best judge as to how to prepare food from the point of view of certain professional standards, but the cook is not the final authority on how the pudding tastes. The reader of a religious journal is the authority as to how the spiritual food tastes.

The Prophetic Quality Needed.

"I now turn to what is perhaps the most important consideration which I can bring to you this evening—the need of a degree of the prophetic quality in religious utterance. By 'prophetic' I mean the exaltation of the Christian ideals as over against the actual facts of particular times.—Zion's Herald.

JEWISH SLAUGHTERING.

Rabbi Alex Lyons of Brooklyn, relative to the use of wine for sacramental purposes now that prohibition is in effect, says he is "heartily in favor of the abolition of wine in all religious ceremonies so long as we remain subject to the law of prohibition." He continues, and here are significant words "Any religious ceremony is only a means to an end and can, by proper authority, be abolished or supplemented." Very justly The Animal's Friend says with reference to this statement:

This matter concerns us here only because it is a parallel case to the Jewish slaughter in our country. This, as everyone admits, is a disgusting and cruel method and outrages the principles of our humane law. It is permitted only because it is included in Jewish ritual. As Rabbi Lyons says, "any religious ceremony is only a means to an end," and if it outrages the feelings of the country we certainly have no right for the sake of the cruelly ill-used animals to allow it for the sake of an ancient barbaric ritual of a portion of the population.—Our Dumb Animals.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

Dear Co-worker:

The Missionary year is drawing to a close and I am writing to extend my good wishes before the branch meeting, which will be held in Community Church in Thomasville April 21st and 22nd.

Considering that this has been a hard year for the rural people of North Carolina the reports from the various auxiliaries have been most satisfactory. Several new societies have been organized and there is more real missionary enthusiasm than I have ever seen in North Carolina. The usual amount of money has gone into the Children's Home but contributions to Bethel Home, foreign children in Pittsburgh and Ohio Valley and especially that for the mountain children for the Mission School at Pine Ridge, Ky., have been short. The latter has been appallingly short. If you can do anything during this month to help out on our Pine Ridge apportionment it will be wonderfully beneficial.

Be sure to elect your officers as early as possible and give the names of the new officers to the corresponding secretary, Mrs. J. M. Milikan, of Greensboro, I woull also appreciate it if you would give me the name of your new president. If you have not had the district meeting please take this matter up with your district chairman immediately. The district meetings are especially beneficial in that your common problems may be discussed. By virtue of their office, your president, corresponding secretary and two elected constitute your delegates to the branch meeting. It is well also to elect four alternates in case any of the elected delegates should drop out. The names of your delegates should be sent to Mrs. J. W. Boyles, Thomasville, unless the name of another person appears in the Church Herald. An unusually interesting program is being arranged for the Branch meeting and I hope to see you and other memoers of your society there.

With sincere wishes for yourself and your society. Very truly yours,

Mrs. Wm. C. Hammer.
Pres. Woman's Home Missionary Society.

REDEMPTION.

"All our vital and fundamental laws are religious at root, religion being the foundation of essential duties. If you have people legislating without any religious foundation you will get the sort of thing we have had from 1914 to 1920. When irreligious men control affairs the danger of war is greatly increased, especially now that the implements of war are so cheap....The only remedy for war is conscience, and you won't have conscience until you have religion carefully taught and inculcated."—George Bernard Shaw.

—We would call attention to the advertisement of an elderly lady wanted to superintend a truck farm. This is a good opportunity.

THE WORK AND THE WORKERS.

On Thursday, March 11th, we left Greensboro in the worst snow storm of the season to meet appointments in the eastern part of the state. So heavy was the snow fall that it took us nearly five hours to drive from Greensboro to Raleigh.

We spent Thursday night in Whitakers with Mr. and Mrs. J. M. Cutchin, and started the next morning for Creswell. Saturday and Sunday were spent with Rev. R. S. Hethcox and his people on Creswell. Saturday brought us another heavy snow storm, so there was not much to do but spend the day in the parsonage with the pastor and his delightful family. The people on Creswell charge are delighted with their pastor. He is beginning his eighth year with them, and they claim that he is the best preacher in those parts. His young people dearly love him and constantly look to him for counsel and advice.

Monday, March 15th, found us slipping over the slippery roads trying to make our way to the Spring Church charge for a meeting on Tuesday. From Enfield Rev. R. C. Stubbins accompanied us and we reached Pleasant Hill in time for dinner with Mr. and Mrs H. E. Vasser. During the afternoon and evening we held a group meeting at Spring church.

Rev. A. D. Shelton, the pastor, is making a splendid impression on the people and is getting a good start. The people are well pleased with him.

The next day found us on our way to Greenville Charge for a group meeting with Rev. H. L. Powell and his people. Another snow storm had spread its blanket of white over the earth, but we met a goodly number of people and had a good meeting.

The work on Greenville is going well considering the bad weather and the bad roads.

The people of this charge are still saying that they have the best preacher in the conference.

At night Mrs. Dixon and I both had the privilege of speaking to the "Community Betterment League" in the Triplet school building.

Thursday we headed back to Littleton Charge, where we met a good congregation at Corinth Church, for another group meeting. Here we had one of the best meetings of the week. Bro. O'Briant is still popular with his people though he has been with them for a long time. He and his good wife are delightfully situated in a good home of their own near Rosemary.

Friday morning found us headed toward Bethesda Church for the group meeting on Halifax Charge. Here we found Pastor Spence and his wife and one of the boys in bed with flu, with a trained nurse in the home to care for them. Many others in the community were also sick, so the attendance was small. We had a good meeting which we trust will mean much for the charge.

In these group meetings Mrs. Dixon discussed the S. S. work, Bro. Stubbins discussed the rural church work in its various phases and I talked about the college, the Children's Home, and our church finances. The people seemed pleased with the meetings, and I trust much good will result.

Saturday, March 20th, we held the second quarterly conference in Whitakers. This is one of our charges which always pays every cent of every assessment, and they are well up to date with their finances.

On Sunday morning I had the privilege of preaching to a very attentive audience in Whitakers. It is always a pleasure to visit Whitakers because of the associations here in my early ministry.

Sunday afternoon found us in Enfield for the first of a series of rallies in the young people's work. Dr. E. A. Sexsmith and Rev. Lawrence Little are to be our traveling companions, and associates in the work for this series of meetings for all of this week. If all the meetings are as well attended as the one in Enfield it will mean much in Kingdom service.

The A. C. B. and Church Extension.

The canvass for Church Extension money, as per conference order, has been made. We have no way of knowing whether or not the money collected has all been sent in to Mr V. W. Idol.

If there is money in the hands of any pastors or Church treasurers, please see that it is sent at once to Mr. V. W. Idol, High Point. N. C. The Board of Church Extension must Board in its work by sending in all money in hand for A. C. B.

Appointments.

My appointments for this week will run as per Herald of last week. Next Sunday will be spent with Dr. E. A. Sexsmith in Charlotte for the Sunday school and preaching hours.

Then at night we will close this campaign at the First Church, High Point.

Sat., April 3d, quarterly conference, South Davidson.

Sun., April 4th, A. M. South Davidson.

Sun., April 4th, P. M. Community Church Thomasville

Sat., April 10th, quarterly conference, Fairview.

Sun., April 11th, A. M. Fairview.

Faithfully yours, A. G. Dixon.

Rev. Geo. E. Hunt.

Just as I was leaving home for a two weeks engagement throughout the conference news came to me of the passing of Rev. Geo. E. Hunt, one of our oldest ministers.

I was glad to learn that Rev. J. H. Moton and Rev. W. F. Ashburn could attend the funeral. Sorry I could not be present.

After consultation with Mrs. Hunt, an obituary committee will be officially appointed.

We sympathize with the family in this bereavement. May the dear Father bless and direct them.

In His service, A. G. Dixon.

Obituary Committee for Dr. C. L. Whitaker.

At the request of Mrs. C. L. Whitaker, I am hereby appointing the following as the Obituary Committee for Rev. C. L. Whitaker D. D.

The first named will please act as chairman of the committee, and the others will please send him their notes concerning the life and works of Dr. Whitaker.

Rev. R. M. Andrews, D. D., chairman; Rev. J. R. Hutton, Rev. J. F. Dosier, Mr. J. M. Cutchin, Jr., Mr. J. M. Milikan, Mrs. W. C. Hammer.

Thank you for this service. A. G. Dixon.

RECEIPTS FOR COLLEGE.

Amount previously reported, $162,729.34.

J. Frank Coble, $20; Miss Clauda Andrew $25; Mrs. F. S. Stockard, $10; Miss Helen Stockard, $10; Mrs. T. R. Hall (Miss Agnes Heritage), $10; Richard Hanner, $5; Eudora Younginer, $15; Mrs. C. W. Bates, $25; Mrs. Robert Greenwood, $40; George W. Bates, $45; Verda McIntire, $35; J. E. Swain, $50; Mrs. Y. D. Eller, $5; Barbara Younginer, $5; Josie McNeil, $2; G. M. Foster, $25; Mrs. L. M. Joyner, $5; J. B. Hyatt, $5; J. F. Salisbury, $10; Mildred Younginer, $5; J. F. Baity, $10; Ira W. Baity, $10; Miss Elsie Baity, $5; Mrs. Ira W. Baity, $7; Mrs. L. C. Hine, $5; E. F. Kiger, $5; Mrs. E. F. Kiger, $5; Miss Myrtie, Kiger, $5; W. G. Henning, $10.

Total, $163,143.34.

Asheboro.—The following is a report of the outstanding events of the last two weeks:

One of the most enjoyable of the special services of the year was the Song Service of Sunday evening, the 14th. Several selections were given by the choir, the "Gyspy Boy" and "A Wayworn Traveler" were well rendered solos, and "Swing Low, Sweet Chariot" was given by the male quartet. Then, the congregation joined in singing several old songs as "Old Ship of Zion," "When I can Read My Title Clear" and others which were especially enjoyed by the older people.

A Father and Son banquet was held in the church on Tuesday evening, the 16th. Rev. L. W. Gerringer and Rev. L. C. Little were the speakers on this occasion. Mr. Gerringer stressed the factthat a man'sgreatest business is the rearing of his sons. Mr. Little advocatmore comradeship between father and son.

A Young People's Rally will be held in the church Thursday evening, the 25th, with Dr. A. E. Sexsmith, Rev. L. C. Little and Dr. A. G. Dixon as speakers. We are hoping for a real rally of the young people.

A series of cottage prayer meetings will be held next week preparatory to the revival which will begin Easter Sunday. Rev. R. A. Hunter will assist the pastor in the preaching.

Reporter.

Fallston.—Mr. P. A. Wright passed away Sunday morning, March 21. It has only been three weeks and two days since his wife died.

The funeral will take place Tuesday at eleven o'clock, after which his body will be laid to rest in Friendship cemetery at Fallston.

Reporter.

—Mr. and Mrs. J. B. Ogburn were two of the "young people" representing Flat Rock in the young people's rally in Grace church but last night.

NOTES OF TRAVEL.

Leaving our ship by small boats we were soon put into cars at Haifa; from there we made the trip in a little while through Nazareth, Cana of Galilee, and took lunch in Tiberias on the Sea of Galilee. Had the good fortune to have a meal of fish caught from this famous "Fifth Gospel" as some one has termed it. One of the most inspiring sights was this beautiful body of water, for there were no churches built out over it to extract coin from the traveler.

This is one of the things that try the faith and the patience of the tourists in Palestine. In deed it is to my mind one reason Christianity has made such slow progress in this interesting country—too much contention.

After a hurried lunch we looked over this ancient city of Herod for a little while and then drove to the ruins of Bethsaida and Capernaum. Nothing there for the woe pronounced by our Savior is complete, for these are cities in ruins. The Horns of Hattin or the Mount of Beatitudes come into view as you travel here. Here also are to be seen the Plains of Ahma where the Crusaders were defeated disastrously by Saladin at the Battle of Hattin, 1187 A. D. Cana of Galilee now called Kefr Kenna is a crude looking village where Jesus showed his interest in the social side of life in his time as well as all ttme by attending the marriage, giving sanction to the home life and also performing his first miracle.

One night in Nazareth we spent in Hotel Galilee. I was glad of this privilege, for the two names, Nazareth and Galilee are sacred to every Christian.

Next morning we spent some time sight seeing, going through the usual boring experience of having pointed out to us the exact places at which certain things took place. This was done by the priests, of course.

The most interesting thing here to me wa to hear the boys of the Near East Relief Station sing "America" in their own language, and to buy from them a gavel made in the carpenter shop of Nazareth.

Near here also is the village where the prophet Jonah was born.

Luncheon or dinner was taken that day in the ancient city of Shechem, or Nablous as it is now called; it is one thousand feet below Jerusalem. This is one of the ancient cities of refuge. Here is also the home of the ancient Samaritan sect numbering about one hundred and seventy. This is the only home of this remnant who claim to have the original or only Penlateuch, claiming to be the only true followers of Moses and the Prophets. We went to their synogague, but as it was the hour of prayer we could not get in.

They were all praying at the same time and the confusion reminded me of an experience I once had in South Carolina with the unknown tongue sect, though I do not wish to compare these Samaritans with this modern cult, only the confusion of sounds.

Mount Gerizim and Mount Ebal on either side traditional sites prescribed by Moses and carried out by Joshua as the place of cursing.

Jacob's well was the next point of interest. Of course this is autheutic and here we were permitted to drink of the deep drawn water and to purchase a small bottle full with an image of Christ and the Samaritan woman blown in the sides of the bottle. The depth of this well is eighty feet, the diameter nine feet. All agree on this traditional spot which is an unusual thing in this land of conflicting religions.

It was near here that the children of Israel first camped on their arrival at Shechem.

While in this section Mount Hermon, cover ed with snow far to the north came into view.

Shiloh was also pointed out where the Ark of the Covenant once rested. We also saw Bethel, and Beeroth where Mary and Joseph first missed Jesus from the company as they journeyed from Jerusalem.

We passed in sight of the American schoo for Boys conducted by the Friends Church but lack of time kept us moving toward the Holy City.

Passing the birth place and the royal residence of King Saul, Jeremiah the prophet Abiathar the High Priest, we were by a sharp curve brought into full view of Jerusalem The first scripture that came into. my mind was the lamentation of Jesus when he said "O, Jerusalem, Jerusalem &c." a scripture that is familiar to every Bible reader.

I confess that my arrival in Jerusalem was one of anxiety for we were expected, the whole party, to be received by Sir Ronald Storrs, Governor of Jerusalem, at his mansion, Friday afternoon. Then the life-sized portrait of General Allenby which had been entrusted to me was to be delivered. But m party was sent on to Nazareth for the night and it was late Saturday when we arrived Our schedule was so close that I could not afford to leave my section and miss many things that I desired to see. So I was like the man riding to the gallows to be hanged, I knew there would be nothing going on til I got there, so tried to rest easy. But I really feared that his English dignity would be offended. After a good night's rest in Casa Nova, a Catholic Monastery, we, the most of us, went to an English Episcopal Church where we heard a very helpful sermon on the casting of the devils from the Gadarene: I wondered if that preacher did not use that because many of us, several hours before, had looked upon the supposed place where this miracle was performed.

In the afternoon all sections went to the Mount of Olives and heard Dr. Sheldon on Home Life using the wood as a theme that made home worthwhile. The cradle, the workshop, the Cross, the olive tree. I leave you to draw your own conclusions. To say that every one felt the power of the Holy Spirit in some way I believe is true. A great service out in the open. We got so much more of this than much that we heard in other places.

Much of our spare t ime was used in souvenir buying and visiting the odd shops and stores. We all enjoyed this.

Monday morning at nine o'clock found Bros. Corn and Ballard, whom I had asked to accompany me, vice Consul Aldridge with his attache, Dr. I. Jarval, Mr. Boring's spa Agent in Jerusalem, at the Governor's c to deliver the portrait. We found the Go nor a fine fellow, kind and courteous an he felt wounded in the least he never sh ed it. He spoke in the highest terms of United States and her citizens. He insiste our "taking tea" with him in his home next day which we did. We found his wi very gracious hostess. We were made to perfectly at home as there were no swa tail coats or capers that made the occa stiff. We left with a warm place in our he for them.

On account of this special mission we w given a guide and we soon caught up w the others after being shown the places interest which I shall not undertake to cribe here. Then after visiting the Tomb Lazarus at Bethany, Gethsemane, Bethlel when the time came to go to ship we w all eager to go.

Passing from Jerusalem to the sea by t we saw many signs of the world war wh some decisive battles were fought that more effect than possibly some of us thou at the time.

We embarked at Haifa in a drenching r the second time only we had been caugh a rain for the whole trip which we all th is wonderful and for which we praise dear Lord.

We are now in the Aegean Sea and h passed the Isle of Patmos and the places the Seven Churches of Asia, with Constan inople as our next objective.

Putting on "Holy shoes" in order not pollute the Mohammedan Mosques has b followed by some of us till we are disgust tho' that is the only way to see them ins

N. G. Bethea

On Board S. S. Republic. February 19.

The Ham-Ramsay Party, headed by Evan list Mordecai Fowler Ham of Anchors Kentucky, is now in the closing day o great city-wide campaign in Danville, V ginia. Twenty-six churches are participat in the Campaign, which is being held in mammoth tabernacle in the heart of the c and the immense building has been too sm to accommodate the crowds from the very ginning. The Evangelist has been divid the crowds,—delivering the same sermon women only and then to men only, in orde give all an opportunity to hear.

Mr. Ham preached practically five we before he gave an invitation and the harv period is just beginning. Local religious le ers are confidently expecting the greatest h vest of souls and the most wide-spread sp tual awakening that has ever been experien in this section.

The music for the Campaign is under direction of William J. Ramsay, Choris assisted by Earl S. Rodgers, Pianist.

The meeting is scheduled to close on Ma 28th, after which the party goes to Oklaho City, Oklahoma, where they will open a tab nacle campaign on April 11th.

—Newton D. Baker will speak Friday n on the Causes of Crime.

CLIPPED FROM OUR CONTEMPORARIES.

Union Considered by Five Conservative Bodies.

If press reports are to be believed there is a movement on foot looking toward union of five conservative religious connections in the United States and Canada. The bodies included are the Free Methodist church, with headquarters in Chacago; Wesleyan Methodist connection, with headquarters in Syracuse, N. Y.; Pilgrim Holiness movement, of Owen Sound, Ont.; Brethren of Christ, a Mennonite body of western Canada; and the Nazarent church, which is established in both countries.

Urge Clergyman Not to Smoke in Public.

Reports of a recent session of the Lutheran synod of New York say that a report by a committee on moral issues led to the adoption of this resolution: "In view of the deplorable increase of cigarette smoking among our boys and girls which is tending to seriously undermine the physical, mental and spiritual abilities of our future leaders and followers, we most solemnly and earnestly urge all ministers as examples to youth, to refrain from smoking in public." A protest by a correspondent, printed in the Lutheran, says, "If a minister's example to youth is wrong by smoking in public, surely his example will not be better, but rather worse, if he tries to do the thing in private."

Dr. Major Sees Education As Religious Hope.

In preaching in St. George's Episcopal church, New York city, Dr. H. D. A. Major, editor of the Modern Churchman, of England, held out a proper form of religious education as the hope of religion. Dr. Major said that for 18 centuries men had looked to a visible return of Christ for the establishment of the kingdom of God, but that "among educated modern-minded people this explanation has been surrendered as a primitive Jewish dream, and replaced by the idea of human progress." In proportion as civilization is built of Christian ideals, he held, will it be secure and will the kingdom come. "This," said Dr. Major, "is the work of the second reformation, which will be world-wide in its scope and range. Already we are in its earlier stages. Its weapons are not agitation and revolutionary propaganda and organization, but christian education—not the old kind of ecclesiastical and dogmatic teaching which went by that name, but the inculcation of Christian principles and the application of those principles to every side of human life, political, social, economic, personal, not by force and intimidation, but as the outcome of a growing conviction that they are the best principles in which to build a world-wide civilization."

OUR METHODIST PROTESTANT COLLEGE.

..Thrown up out of chaos are mighty forces; these combined can accomplish marvelous results. So—

Human minds agreed, and efforts centered on any one object, usually seemingly miraculously prevail and bring to pass.

Friends, if Mr. J. Norman Wills has given the accrued earnings in the main of his life up to this time and is storing up in insurance his daily accumulations, which will eventually result in one great aggregate to this college, with no selfish motive, but for the good of every child in the M. P. Church who can go and will go. And to every M. P. parent this means your child and your every child

For this we say and the glory of God and the advancement of his kingdom here on earth and in the name of Christ: If Rev. R. M. Andrews in sacrificial service resigning the ministerial work or laying it aside temporarily and laying all upon the altar, his heart, his mind, his time, his body, his soul, unreservedly, tempest tossed, heart harrowed, tried as by fire, in anguish, and poignant sorrow through our seeming indifference, importuning through months, yea, for years. If Mr McCulloch through years of boosting and sacrificial giving, and Mr. Garratt's unbending and assiduous appealing for funds. And all our ministers, God bless them every one, who at the signal for help, came flocking to the college with their pittances, their petitions and their blessed influence, throughout our ranks.

Listen, from Asheville and Henderson from Winston to Albemarle (perhaps,) they fail us not.

But down the mountains before day, and on the highways they speed.

Friends, I cannot believe it's base ingratitude on our part, nor sordidness nor blinded ignorance, nor cold indifference. We represent the kingdom of God and are made of better material. Have you thought of Mr. Dixon through his culture, superior education and meager time, exhaustively pouring out his reserve power for this college?

We men and we women, are we petitioning as a body, incessantly pleading, as the Christ till the wee small hours, yea, till the breaking of the day, yea, as George Muller, That God will focus the minds, center the hearts, and move us in masse toward this great shibboleth or stream and argosy of good to our church and that He will endow it.

They are standing here, these buildings in all their beauty, glorious in the orb of day, shimmering neath the stars, in the blue vault of heaven, and the silvery moon light.

"A thing of beauty is a joy forever."

Thus they stand.

"Stately buildings, lifting high their arches
Harmonies of Gothic grace,
Carven wood their stairways high adorning
Strength and beauty blend in every place
Master mind and artist, Soul, together,
Wrought to make thee what thou art.
Gifts of love and sacrificial effort;
Wealth, and widows' mite,—all had their part."

Our very own teachers are there, many of them, they are concientiouusly teaching.

If I were a rich man, a rich unhappy man If she who had crowned my life with bliss had flown to you happier sphere, and my life had been left desolate. After provision for my child I would seek out a place like this, and would studiously, consider what was the best purpose to give my means to.

And I would provide a student fund, or build a dormitory for boys or girls or endow this college in her honor and happiness would come to me. Not only by reflex action, (but by her ministering spirit, guiding and directing and blessing in unknown and blessed ministrations). And her angel would bless me, and redeem me from all evil.

The Lord said unto Moses "Behold I send an angel before thee to keep thee in the way and to bring thee into the place which I have prepared."

Beware of him and obey his voice, provoke him not, for he will not pardon your transgressions, for my name is in him. We believe in these things ministering spirits. Happiness would come from the hundrels of darkenel, narrow circumscribel lives, on account of poverty. Educated here then enlarged, equipped, Christianized and sent forth on years of usefulness, to bless all man kinl that they touch.

It's a noble grand ambition, to make a broader and easier road up the arduous and difficult mountain of life, which we climb for the oncoming hosts of youth. And this is what we are doing by this college.

Hence I could but be happy. "It's grandeur akin to God."

God has not sent us sorrow to punish but to develope and make us useful, "God doth not willingly afflict nor grieve the children of men."

If I were a man of means, and had lost by death, the idol of my heart, an only child, and my life overshadowed by the seemingly impenitrable gloom of this sorrow, I would face about, and see what I could do, for other precious little chillren, God's flowers in humanity's flower garden, and I would give my means to have them christianized, educated, and tended with care. That the fragrance of their lives would bless earth, and they perennially bloom through all eternity.

And if I had accumulated recklessly, I would plead forgiveness and hand it over to Him and thus consecrated and made sacred, and thus render happy through generosity here (for no really generous soul is ever miserable long). I would expect happiness in the beyond with her whom I had lost, and all these I had found, and were conserved, in deathless happiness there. For Longfellow says truly, Only those are crowned and sainted who with griefs have been acquainted.

If I were a batchelor, and had spent my life in accumlating and had to go out as I had lived, alone, to face my Judge, after embursing my relatives, and this I would do, I would diligently consider where to lay it down. And I believe if I were an M. P. it would go in this college.

I quote you this profoundly true imperishable and ever new production:

"If we work upon marble it will perish, if we work upon brass, time will efface it, if we rear temples they will crumble into dust but if we work upon immortal souls, if we imbue them with principles, with the just fear of God, and love of our fellow men we engrave on these tablets something which will brighten to all eternity."

If I were a man and my home was desolate

because no merry prattle of childhood lips nor pattering feet had ever echoed there, I'd dedicate my all to the present development and abiding happiness of the worthy child life about me. Not living and only believing that the fittest might survive.

Then reverent souls, Oh! men of our church, women of our church, (who believe in soul supremacy), grand constituency of noble heart, for I must believe that's what we are, let's enter this field anew, of spiritual enlargement with souls intensified, with divine heat illuminated by the Holy Spirit and inspired by adorable faith, this field of incalculable fruitage, Heavenly and deathless.

And though today with grief temporarily regnant, in our hearts through solicitude for her welfare.

In the coming cycles we shall be termed illustrious distinguished founders. And our church will be admired and esteemed by christians of all communions. For from our youth of broad mental caliber, shall emerge from this college men of collossal minds and culture, transcendent spiritual insight, and scholars of sublime faith.

Then come on all of us, no forfeiture here We men of wealth come and let's give as we shall rejoice at the last testing, when we have loosed from earth's moorings, we men and women of broad acres and filled store houses from our plentitude and we the average in possession, come, we plead in unanswerable argument we poor and we very poor; in our penury, all can give. And our lives shall flow in deepest current for good strongest in influence and in increasing sweetness And the Infinite God reimburse. Come nor alienate his love through despicable selfishness.

The mandate omnipotent is give, And the return is in culminating glory. The alternative is indeed subordinate good. Abba, Father you will hear our plaintive unsolaced cry and anchor forever our tempest tossed vessel, through the awakened unfolding generosity of our church. Fannie O. Kirkpatrick

SOME CHINESE PROVERBS.

The carrying out of a kind feeling is sufficient to protect all within the four seas. By not doing so one may not be able to protect his own four limbs. (Mencius.)

The coat of mail and helmet are what give rise to war.

A single general's reputation is made of ten thousand corpses.

However much in the right one may be it is no good reasoning with a soldier.

It takes little time to administer a rebuke but it takes a long time to forget it.

When you begin to quarrel about a matter how do you know that you are not in the wrong?

By fighting you never get enough; by yielding, you get more than you expected.

To yield does not mean that I am weak, but that I am restraining myself, however others may rage.—The World Tomorrow.

—The vernal equinox has come: aren't you glad?

SUNDAY SCHOOL LESSON—APRIL 4.

Jesus Appears to His Disciples.

Lesson Text: John 20:24-29; 21:15-17.

Golden Text: John 20:29.

The Central Truth: Love is the rich soil of grace out of which faith and service grow and yield much fruit.

Scriptural Points.

1. The absence of Thomas from the first meeting of the apostles indicates that the crucifixion of Jesus had extinguished the last glimmer of hope from his mind. To Him a dead Messiah was impossible, and a resurrected one even more so. To him the hope of Israel had gone into a a starless night.

2. "We have seen the Lord." The combined testimony of ten truthful men and spiritual brothers served as an idle, imaginary tale to this strong but honest doubter. He surely thought his fellow-disciples were dreaming and thought they saw Jesus, or had just seen His spirit. For ten days his doubt grew. to colossal magnitude. He insisted that he would not be satisfied with his own sight of Jesus. He would have to feel the print of the nails and thrust his hand into Jesus' side to believe that He was alive in the body.

3. Curiosity, to say the least, led Thomas to be present at the meeting of the apostles on the next first day. Probably during the week he had talked with others who saw Jesus on His resurrection day. It may be his doubts were weakening some. At any rate he came back to the fellowship of the eleven.

4. The omniscient Jesus knew what Thomas had said about Him. It is likely this omniscience fully convinced Thomas that Jesus had risen from the dead. It may the countenance of Jesus and tone of voice helped to dethrone and dissipate his doubts. It was not necessary to accept Jesus' invitation to touch His wounded hands and side. His doubts vanished and faith arose triumphantly.

5. "My Lord and my God." A complete and enthusiastic confession of Jesus as God, equal with God the Father. In ascribing to Jesus all the attributes of deity, the eclipsed faith of Thomas rose to the Pisgah heights of strength. beauty, and authority.

6. It is well to believe the evidences of the senses. It is far better to believe the record that God has made of His Son. There is a large blessing in store for those who accept the Christ upon the declaration of the gospel and upon the testimony of believers.

7. The big loving heart of Jesus craves love in return. "Lovest thou me?" is a question of earnest and unceasing longing that Jesus puts to every one for whom He died. The acceptance of His love by faith, shed abroad in the heart by the Holy Ghost, constitutes rich and full salvation. And loving Him in return becomes the motive and powerful incentive to service.

8. Three times Peter denied His Lord. Three times Jesus asks him, "Lovest thou me?" Peter was grieved the third time Jesus put the question. It is likely he recalled the three shameful denials. It is noticeable that Peter made no loud boasts of his love, as he had made of his loyalty before Jesus' arrest, He simply appealed to Jesus' knowledge of fact: "Thou knowest that I love thee."

9. It is likely that Jesus asked the same question three times just to remind Peter of the three denials. He had a great lesson to teach. Though the question was the same, the three responses of Jesus were different. "Feed my lambs," children and young converts "Feed my sheep,"—continue to feed them till they are full-grown. "Feed my sheep," that is, "Tend my sheep," exercise pastoral care over them, shield them from temptation, keep them in pastures green, and lead them to living waters.

Practical Points.

1. Doubts do not breed in a worshipful atmosphere. It is those who neglect the assembling of themselves together that come to doubt the reality, the nature, or the justice, love, and mercy of God. Like Thomas, by staying away once, you may miss a vision of the Christ.

2. An honest doubter is open to conviction. A dishonest doubter has burned the bridge behind him, and is determined to sojourn in everlasting night.

3. Jesus is still visible to the eye of faith. And spiritual vision is keen and accurate in proportion to purity of heart and holiness of life. "Blessed are the pure in heart, for they shall see God;" for they do see God in everything,—in nature, in the Scriptures, in history, and in Christian experience.

4. Nothing is hid from Him with whom we have to do. "His eyes are in every place, beholding the evil and the good." "Thou God seest me." Let us walk circumspectly in the sight and presence of the sympathizing Jesus.

5. The house of God contains the feeding trough of the flock of Christ. Happy is the minister that fills this trough with the Gospel's nourishing pabulum. And happy is the parishioner who feeds upon this bread of life to the full satisfying of the soul.

6. The last evidence of love to Jesus is not love and long professions. Nor can there be a form of godliness without the power. Obedience is a sure sign of a true affection. "He that hath my commandments, and keepeth them; he it is that loveth me." John 14:

MARRIED.

Lloyd-Holmes.

Mr. M. P. Lloyd and Miss Mae Holmes were married by the writer at the home of the bride's parents, Mr. and Mrs. J. F. Holmes March 17th.

This was a quiet home wedding, only a few of the intimate friends and relatives of the bride and groom being present.

We wish for these young people happiness through life.

Sincerely, B. M. Williams

WANTED.

An elderly lady raised in the country, familiar with raising chickens and turkeys, to superintend gardening and vegetable growing on a farm. A good home with plenty of everything on the farm. Apply at this office. P. Herald.

OUR TASK AND OUR PRIVILEGE.

Reidsville and South Winston go over the top on College Assessment this week. There are three new names on the A. C. B. list one on the G. C. B. and three on the college, leaving twenty-four not heard from yet.

Paid All Claims In Full.

1. State St. Lexington.

Paid A. C. B. In Full.

1. Whitakers,
2. Fountain Place.

Paid College Assessment In Full.

1. Whitakers.
2. Grace.
3. Mebane.
4. Glen Raven.
5. Reidsville.
6. South Winston.

Paid On College Assessment.

1.	West End	$21.00
2.	Enfield	15.00
3.	Friendship	10.00
b.	Littleton	9.00
5.	Spencer	$6.40
6.	West Forsyth	5.75
7.	Albemarle	5.00
8.	South Davidson	4.30
9.	Saxapahaw	2.00
10.	Forsyth	1.90

Paid On A. C. B.

1.	Burlington	$210.00
2.	Grace	185.00
3.	Henderson	150.00
4.	High Point, 1st	120.00
5.	Reidsville	$117.50
6.	North Davidson	110.00
7.	Orange	100.00
8.	Glen Raven	87.50
9.	Siler City	85.42
10.	Mebane	80.00
11.	Flat Rock	75.62
12.	Haw River	75.00
13.	Charlotte	71.14
14.	Lebanon	70.00
15.	Asheboro	63.33
16.	Richland	56.00
17.	Granville	51.17
18.	Mocksville	50.25
19.	Calvary	50.00
20.	English St.	50.00
21.	West End	48.00
22.	Thomasville 1st	44.00
23.	Littleton	42.50
24.	Pleasant Grove	40.00
25.	Halifax	38.60
26.	Forsyth	38.04
27.	West Forsyth	37.55
28.	Albemarle	35.00
29.	Randolph	35.00
30.	Friendship	34.86
31.	South Davidson	34.35
32.	Mt. Hermon	32.27
33.	Tabernacle	30.65
34.	Weaverville	30.00
35.	Bess Chapel	29.72
36.	Saxapahaw	29.01
37.	Randleman	26.25
38.	Vance	26.06
39.	Roberta	26.00
40.	Rockingham	25.00
41.	Davidson	24.00
42.	Pinnacle	22.80
43.	Why Not	22.25
44.	Welch	22.[illegible]
45.	Kernersville	21.[illegible]
46.	Spring Church	19.00
47.	Yarborough	14.6[illegible]
48.	Midland	10.[illegible]
49.	Spencer	10.00
50.	South Winston	10.00
51.	Union Grove	7.[illegible]
52.	Cleveland	7.06
53.	Chase City	5.63
55.	Pageland	4.75
56.	Guilford	4.[illegible]
57.	Melton's Grove	2.0[illegible]

Paid On G. C. B.

1.	Forsyth	$92.1[illegible]
2.	Grace	45.09
3.	Charlotte	35.03
4.	High Point, 1st	35.00
5.	Asheboro	28.65
6.	Spring Church	26.87
7.	Siler City	26.7[illegible]
8.	West End	25.0[illegible]
9.	Graham	24.00
10.	Asheville	20.[illegible]
11.	Littleton	17.50
12.	Thomasville, 1st	16.[illegible]
13.	Orange	16.00
14.	Randleman	15.[illegible]
15.	Saxapahaw	15.[illegible]
16.	Albemarle	15.[illegible]
17.	Mebane	14.27
18.	Burlington	13.72
19.	Mocksville	12.8[illegible]
20.	North Davidson	12.5[illegible]
21.	Pinnacle	12.[illegible]
22.	Why Not	12.1[illegible]
23.	South Davidson	11.0[illegible]
24.	Anderson	10.8[illegible]
25.	Tabernacle	9.[illegible]
26.	Flat Rock	8.00
27.	Calvary	8.0[illegible]
28.	Gibsonville	7.7[illegible]
29.	Lincolnton	7.[illegible]
30.	Glen Raven	7.50
31.	Fountain Place	7.[illegible]
32.	Pleasant Grove	7.00
33.	West Forsyth	7.[illegible]
34.	Vance	5.25
35.	Bess Chapel	5.22
36.	Melton's Grove	5.00
37.	Cleveland	4.77
38.	Pageland	4.20
39.	Friendship	4.22
40.	English Street	4.13
41.	Richland	4.0[illegible]
42.	Roberta	3.75
43.	Guilford	2.38
44.	Union Grove	2.00

Rockingham.—One thing of interest to our people here is raising the money to pay the debt off our church building.

A few Sunday schools have sent us a collection to help pay this debt, and we trust a number of other Sunday schools will do likewise and with this help we can soon pay this debt off. J. H. Trolinger, Pastor.

Tabernacle Charge.—For several weeks our work has suffered because of sickness among our members. We are glad to note that some who were sick have recovered sufficiently to be in the [illegible] some are getting better and we hope [illegible] soon.

The [illegible] the last month [illegible] in both [illegible] we will [illegible] with our finances. We started out to pay the claims as we go and have been doing very well considering the fact that many of the people were not accustomed to doing that way. We hope we will co-operate in this matter and that we will be able to report everything paid in full to date at our second quarterly conference.

Last Sunday we were granted the claim for running expenses for our College. Julian paid theirs in full, and Tabernacle made a fine start on theirs. We hope to report this item paid in full at all of the churches in the near future.

Since our last report we have received several tokens of kindness from the good people of Julian and Tabernacle, which we appreciate very much.

All officials please take notice and arrange to attend the second quarterly conference which will convene at Julian Saturday before the first Sunday in April at 2 o'clock.

We wish to thank the members of Pine Grove Church on Reidsville Charge, and their pastor, Rev. [illegible] Love, for $31.00. This is part of the deficit on pastor's salary at that church last year. Thank you very much.

Edw. Suits.

Calvary.—The Sunday school had an enjoyable time Tuesday night in the hut. The occasion was a banquet given to the winning classes by the losing classes in the automobile contest. There were two winning classes, these having tied. They were named the Three Arrow and the Packard class. The leaders of sides as [illegible] A number of boys were present. [illegible] to the toast [illegible] Miss Georgia [illegible]

[illegible] the Packard,
We [illegible]
[illegible] Three Arrow
A right merry chase,

One Sunday she led
The next we were ahead,
But the next time end [illegible]
[illegible]

[illegible]
[illegible]
[illegible] we will be wonderfully blest.

We think Mr. Kirkman and [illegible] and everyone,
For the co-operation and the things they have done.

Rev. E. L. Bell[illegible] were the [illegible] turned from their class [illegible] Miss Pearl McCulloch and Miss Fletcher, Rev. Dr. Pfohl [illegible] Prof. [illegible] favored the company with some interesting reminiscences of his trip and also with [illegible].

The meeting ended about ten o'clock all feeling that the evening had been profitably spent.

MRS. DIAMOND'S SECRET.

By Evangeline Weir.

Little Mrs. Diamond-bird, of Australia makes a wonderful nursery for her nestlings Where do you think she builds it? Not in a tree or the grass or a hole in the wall. She hides it underground, so that no one can disturb her babies while she is away.

The little miner selects a bank near a stream of water and digs a tunnel in the soft earth about two feet long. She works very hard to make it the right shape and size, for she must creep in and out many times before her work is finished and the babies are old enough to leave the nest. At the end of the tunnel she makes a little chamber as round as a ball with a little round doorway just big enough for her small body to pass through.

When the little room is shaped and patted with her breast and feet until it is smooth and firm, then Mrs. Diamond makes her cradle the cutest little cradle you ever saw. It is made of bits of fine bark from a gum tree, is round as a ball and fits the little nursery exactly The tiny mother bird strips off bark with her beak, carries it down through the tunnel and weaves her small cradle without a bit of light. Her eyes must be very strong to be able to do such beautiful work in the dark.

When the little cradle is finished, Mrs. Diamond lines it with fine grass, for she wants her babies to have a nice soft bed to sleep on. It is very cozy and warm, and in it the little Diamonds live until they are strong enough to creep through the tunnel into the big outside world; then they are so frightened that they want to creep back into their cradle and cover up their eyes.

Mrs. Diamond never allows visitors in her nursery, not even her husband, and it was so dark in there all the while that the babies could not see what kind of clothes their mother wore. They had no idea how beautiful she was until they saw her in the light, darting in and out among the leaves of a tree, clinging to a branch or swinging her small body from place to place, her splendid coat sparkling in the sunlight like a great diamond She called to them in sweet, piping notes and the frightened little things tried to answer with queer little sounds which brought her at once to the place where they were trying to hide from the sun. They were so happy that they crept under her wings and hid their eyes from the sun's glare against her beautiful golden breast.

In a short time the little Diamonds learned to fly, and found the tree-tops nicer than a dark cradle hidden in the ground. They could not understand why their mother had made such a beautiful nursery and placed it where no one could see it. And they never learned the reason why until they were old enough to raise families of their own. Then they made nurseries like their mother had made, and never told their children why, either, but let them find out the secret for themselves when they were old enough to build cradles.—The Presbyterian.

—Jeremiah Cox, prominent Quaker of Greensboro, died last Monday, aged 80 years

A STORY OF PLUCK.

Just fifty-one years ago, on a ship sailing for America was a Serbian boy, fifteen years old, with five cents in his pocket. He had left Hungary without his Mother's permission. Indeed she knew nothing of his plan until she received a letter from him which was mailed when the boat was leaving.

Neither the father or mother of the lad could read or write, but they were ambitious for him, and his Mother had said to him often: "Michael, if you wish to go out into the big world you must provide yourself with another pair of eyes—the eyes of reading and writing."

In the village of Idvor, so tiny that you will not find it on a map of Hungary, during the long winter evenings many neighbors would gather in Michael's home.

"The older men," said he, when writing the story of his life, "would sit around the warm stove, on a bench which was a part of the stove, and made of the same material, brick plastered over and white-washed. They smoked and talked....At the feet of the old men were middle-aged men, seated upon low stools each with a basket in front of him into which he peeled the yellow kernels from the ears of corn. The elder women were seated on little stools along the walls. They would be spinning wool, flax, or hemp. The young women would be sewing or knitting. I a favorite child of my mother, was allowed to sit alongside of her and listen to the words of the old men .....At intervals the young women would sing a song having some relation to the last tale."

The teacher in the poor little school which he attended never interested Michael like these old men and their war stories, but his father was determined that the boy, who naturally would have been a soldier, should never fight for Austria. So when he had outgrown the little school at Idvor, the parents denied themselves enough to send him away to a better school, fifteen miles distant. At this school he heard of Franklin, his kite and key and the discovery of electricity. The first Sunday he was at home, when the old men had collected, he told them the story. His father would have none of such stuff as that, and became angry at the boy. His mother, however, took the son's part as mothers usually do, and soothed him with her belief in what he had learned.

Like David, he came to know the stars when watching his father's oxen through the spring nights, and at the same time he learned to play his flute.

Later he was sent to Prague, a city three days away by boat, to carry on his schooling For this journey his mother provided two gay colored bags, one for his clothes and one for his food. For the journey he had a whole roasted goose and a loaf of bread. His overcoat was of yellow sheepskin, trimmed with black wool, and embroidered along the border with black and red figures. A black sheepskin cap gave the finishing touch and marked him as a real son of Idvor.

At school the lessons seems tame to the restless boy, and the death of his father aroused in him the wish to come to America He sold his watch, his sheep-skin coat, his books, his cap, in fact, every garment which he could possibly spare, and started. He had nothing left with which to pay for a mattress for his steerage bunk, or for a blanket. Many a long dark hour was spent on the upper deck hugging the smoke stack in an icy gale. One of the blasts took away his hat and a Turkish fez was all the headgear he could find on the boat.

His first night under the stars and stripes was spent on the floor at Castle Garden, and the next morning he bought a piece of prune pie with his five cents.

As soon as he reached Broadway, some boys began to jeer at his red fez, and one shoved it off. A fight followed in which he knocked his assailant down. A policeman appeared, but the boys appealed in Michael's behalf, and at that moment he got his first lesson in American fair-play.—Selected.

HIS VALENTINE.

The new postman had a funny, shrill whistle such a strange whistle that Dorothy ran to the library window when she heard it, on a November day. There stood the postman resting his heavy bag on the stone coping while he looked over a handful of letters, and just behind him was a cheerful little dog, a curly brown dog—in fact, a most business-like little dog, ears and tail well up, as he awaited orders.

"It must belong to the postman," said Dorothy to herself. "I wonder, I do wonder if he's coming every day." And the next morning when the little girl peeped out of the window, what should she see but the same small dog patiently lying before the area door waiting till his master should come out.

So it happened that Dorothy began to watch for the brown dog that trotted from house to house each day. Sometimes the rain pattered on his curls, and seemed to almost take the curl out, so flat did they lie, and later the white flakes fluttering down did their best to turn him into a small snow dog. Evidently the weather made no difference to him. He looked as if he enjoyed all kinds.

As Christmas drew near, Dorothy could almost believe that the dog knew how many interesting packages his postman was bringing to a certain happy little maid, so briskly did he trot around, and so very straight up did he hold that short tail of his. He appeared to feel his own importance at this glad season.

He raced ahead of his master New Year's Day, and barked noisily at some saucy sparrows that were perched upon a railing, then suddenly remembering that he was the Postman's dog, he settled down to his usual gait and looked straight ahead in dignified fashion.

Valentine Day was approaching. Dorothy was snipping great sheets of red paper and hurrying over to the desk to find the paste pot, or some more stamps, as she worked busily at valentines she was making for her little friends. Already a pile of snowy envelopes lay on the table, all directed and ready to pop into the letter box, each one carefully sealed with a red heart. The child drew a long sig

of relief as she put on the very last stamp, and just as she did so, she heard the postman in the street below. Dorothy didn't look out but she felt sure the dog was going the rounds as usual. Her cheeks grew suddenly pink. She began to twist one curl as she always did when she was thinking especially hard, glanced at the valentines, shook her head, then called out to big brother Richard, who was reading at the other end of the room: "Richard, what would you like best to be given, if you were a dog?"

"If I were a dog," repeated the big brother quite soberly, though his eyes twinkled. "Why, I think, yes, I'm sure—"

"Oh, whisper it!" implored Dorothy. Nobody must know. And so big brother whispered, and his small sister exclaimed with a joyful giggle: "Oh, that will be lovely, Richard I'm just so glad I asked you."

Valentine's morning Dorothy hurried down to the area door the moment she heard the postman's whistle, and she was holding in her hand something daintly wrapped in red tissue paper with a scarlet ribbon wound around it.

Now the postman was already on the steps. "Good morning, Mr. Postman," said Dorothy, politely. "Here's a valentine for your little brown dog. It's just—well, it won't hurt him," and without waiting for thanks, she scampered off upstairs, half frightened at her own daring. But, once safely in the library, she ventured to glance out of the window, and she saw the brown dog going up the street. But this time he was fairly capering; his tail waved wildly; his dignity was forgotten. Gone was the red paper, gone was the dainty ribbon, but in his mouth he carried his gift. Where in all the city could a happier dog be found? Where another that had a plump turkey leg for a valentine!—Sunday Srhool Times.

A SURPRISE FOR MOTHER.

Joan and Phil Summers were keeping house by themselves while their mother was off on a three weeks' visit. Phil wondered if he were going to get enough to eat, but Joan was full of importance and pride.

"Phillip," she said when they were alone. "I have a wonderful plan to surprise mother."

"What's that?" asked Phil.

"She's always complaining about the looks of the floors and there's plenty of green paint in the shed. Let's paint the floors while she's gone.. They will have plenty of time to dry," said Joan.

Phil liked the idea, because he had always wanted to get into the paint, but had been warned by his mother not to dare touch the cans, and one couldn't get the paint out without touching the cans. Of course, this was different. Joan was in charge, and she was fourteen. Phil rushed to the shed to get the paint. Joan called him back.

"We have to mop the floor first and move the furniture," she said.

"Well, you do that while I get the paint ready," said Phil. "Men don't mop floors."

"All right," agreed Joan, wishing to keep her brother in a good humor, "only don't begin telling what men do and don't do. You aren't a man by a long chalk!"

The first room they did was not a room, it was the hall. After it was done, they realized that they could not get upstairs or into the living room. Phil found a board and made a bridge up to the stairway by putting one end at the dining room door and the other end on the banister. It took a lot of skill to use the bridge, and once Joan fell off, but she had on an old dress so it did not matter so much.

Next they went upstairs and did their mother's room. The furniture had to be moved out into the spare room. After that they were quite tired, but managed to do the bath room too. Phil made a bridge by which one could get to the bath tub and from thence crawl about on various boards placed against the basin and window sill.

When night came, the two were all tired out and glod to get to bed. Phil left a can of paint on the stairs and another in the hall in front of the spare room, because those were the two places they intended to tackle in the morning.

"We can climb up the banister and slide down it if we need to go up or downstairs," Phil said.

Meanwhile their mother had reached her friend's house, but at the door she stopped There was a large red sign on the house with the words, "SCARLET FEVER" printed in black. Some one came out on the porch. It was Mother's old school friend, Mrs. Camden

"Just look what's happened to us!" she cried. "Jimmy has scarlet fever! We had no idea of such a thing, but the doctor came and they put the sign up just now. I'm so sorry my dear. Oh! Oh" And she began to cry.

"There! There!" comforted her friend from the sidewalk. "Don't worry. Jimmy will get over it all right. Joan had it, you know and I nursed her through it in fine shape."

"But just think of your coming here and not being able to have your visit." exclaimed the distracted Mrs. Camden.

"Don't worry about that," said Mrs. Summers. "I am very sorry of course, but I enjoved the train ride, and I only hope you wont worry and that Jimmy will have a very light case. Now, where's Agnes?"

"Oh, that's another thing," moaned Mrs Camden. "Agnes has been visiting my sister in Derry, but she's due to come home today They are expecting some other folks from out West and can't keep her any longer—"

"Well," interrupted her friend, "let me take Agnes home with me. Joan will be delighted."

So it was all arranged. Mrs. Summers drove to the station and waited for Agnes' train The little girl arrived on the five o'clock local. Things were explained to her. Agnes was sorry, of course, but she loved the Summers and couldn't help enjoying the dinner her mother's friend treated her to in a nice restaurant

The only train they could take did not reach Mrs. Summers' home town until half-past eleven, but Agnes thought it would be fun to sit up late.

"The children will be fast asleep," said Mrs. Summers gleefully. "We'll slip in very quietly and surprise them in the morning! My! Won't it give them a turn to see us there! Maybe I can get up and have breakfast ready before they are awake!"

So it was that in the night while Joan and Phil lay asleep tired out with their day's work, two shadowy forms slipped noiselessly into the house. The light from the street made enough glimmer to see one's way about, if one knew the house, and Mrs. Summers did know it very well. She noticed that her shoes made a queer noise on the floor of the hall.

"The little rascals!" she thought. "They have spilled something here."

She took her little guest by the hand and led her upstairs and about halfway up they fell over the can of paint Phil had left there.

"Oh, dear! Toys all over the house!" sighed the mother. "I hope it won't wake them up."

It didn't. Joan and Phil were too tired to be awakened by anything.

"Now, dear," whispered Mrs. Summers to Agnes, "the bath room is in here and this is the spare room. The bed's all made ready for you. I always keep it ready for a guest."

She then left her little friend and slipped into her room. How well she knew the pretty room with its sloping roof! The big maple tree near the window shut out a good deal of light from the arc light outside. Mrs. Summers groped her way to where she knew her bed was, and sank wearily down on it—

That is she sank down on where the bed had been. Bang! She went down, down! She gave a scream, and at the same moment there was a great commotion from the bathroom. Agnes had tripped over another can of paint and fallen into the bath room, displacing some of the bridges Phil had constructed.

Mrs. Summers arose and groped her way to the light switch. Then she certainly did stare! The room was bare. She looked down at her pretty suit. It was covered with green paint. She went hastily to help Agnes. The poor child was paint from head to foot.

"I have a good mind to spank those brats!" said their mother, wrathfully.

But she didn't. She and Agnes cleaned up as best they could and went to bed in the spare room, where next morning the astonished Joan found them.

"Forgive us!" she implored, when she saw her mother's eye glaring at her.

"Not till I have a good breakfast," Mrs. Summers replied.

She got the good breakfast, and then she said: "Now what?"

"I resign!" Joan said, waving her hands

"Resign!" cried her mother. "I guess not! You and Phil began this job, now you finish Agnes and I are going to New York for a week or two."

Phil and Joan looked at each other in despair.

"Oh, well," said Phil, "if we hadn't done it. Mother wouldn't think of taking a trip to New York.

"That's so!" said Joan. "We wouldn't have been taken there anyhow."

They did not know how hard it was for

their mother to go her way and have her previous house and belongings to come and enjoy them! But the work, and the most got done after many days of weariness.

"This old ought to last ten years," Phil remarked after the last flick of his head. "I never want to see [illegible]."

"[illegible] ed," said Joan.

Put a telegram from [illegible] up. It ran:

"[illegible] Look Inside. Love, Mother."—Selected.

FROM PASTORS AND PEOPLE.

Chapel Hill Davidson Ct.—Rev. [illegible] the 3rd Sunday preached [illegible] as being the best [illegible] We like [illegible] play the organ. We should [illegible] pastor. Congregational [illegible] but there are always a faithful few. [illegible] when the weather gets better there will be more.

We have [illegible] school when the weather will do; there was no [illegible] Sunday, it was raining and cold, there was snow on the ground so we will [illegible] but we have school just the same. They [illegible] Teachers are and some of the members [illegible] neighbor; want to [illegible] 3rd Sunday in May. [illegible]

Rock Creek, Talbot Charge.—We are glad to report [illegible] Our Sunday school [illegible] about 60 on roll. Have [illegible] will 100 per cent. [illegible] prayer; we [illegible] but God has been [illegible] large class meeting every [illegible] and is [illegible] Sunday. We [illegible] of Sunday. We [illegible] Holy Ghost [illegible] Keep Him [illegible] his sheep.

Brother Morgan is going to start his meeting at Lawndale very soon, and may this be a glorious year for him. Let's all help him by praying for an out pouring of the Spirit and may all the [illegible] come. You are [illegible] May God be with you till we meet.

John W. Queen, Reporter.

Friendship Station.—Our pastor filled his appointment on Sunday morning at 11:00 o'clock, with a large number present. His sermon was based on the Book of [illegible] after which the Lord's Supper was administered with a large number partaking.

Our second quarterly conference will be held on Saturday night at 7:30 before the first Sunday in April.

[illegible]

[illegible]

Dear pastor [illegible]

[illegible] and [illegible] of religion just the same as the [illegible] work. Many boys and girls would be [illegible] off if they had just a little more religion and a bit less education, always be sure [illegible] start your children's religion equally with their education. Oscar Hadley, Reporter.

Dail's Methesville Charge.—As we haven't been heard from in a long time, we'll try to report. Brother Dail has been doing fine work since conference. We are indeed glad to have him back with us. He filled his appointment yesterday with an excellent sermon to both the old and young. I am sorry [illegible] to hear it. It was certainly heroic [illegible] young people, and I hope that they will take a lesson from it.

Our Sunday school pulled through the winter months, with a very good number on roll [illegible] that [illegible] spring has opened we'll have a better one.

The Sunday school is planning to give an Easter programme on the first Sunday as it is Easter.

[illegible] wishes to Herald and its readers.

Leona Hendrix, Rep.

Matthews Chapel Greensville, Ct.—Since our last report everything has been moving along very nicely.

Our Sunday school attendance has been very good all the winter but not what we would like it to be, as the roads have been very bad, and still so, and some of the people have been handicapped by sickness.

As the long spring approaches, our attendance will increase.

Sunday was our usual preaching service day. Dr. Powell was away at Enfield, and we had lots of visitors in our Sunday school among them were Rev. Mr. Lindsey, the Christian minister from Cadburg Church. He is a student at Lynchburg college he came here to conduct services at Cashing and while there attended our Sunday school, assisting in [illegible] Bro. Powell, but he wasn't present, so Bro. Mr. Lindsey gave us a brief talk on our Sunday school lesson.

Several of our people attended the circuit Rally as Bro. Powell called it, and the quarterly conference which was held at Philadelphia Church Wednesday last, but owing to the snow which fell the night before and the bad roads there wasn't a large attendance.

We enjoyed the different talks given by Rev. Mr. Stubbins and Dr. and Mrs. Dixon. We also had Rev. Mr. Sheldon from Spring Church with us.

Best wishes to Herald and its readers.

Tabernacle Church Tabernacle Circuit.—Sunday was a good day for us at Tabernacle. Attendance at Sunday school 117; and 552 chapters read from the Bible during the past week. Offering, $12.52.

During a recital last year Brother Prichard suggested the plan of taking the number of persons present each day. We began the plan last year and have continued taking the number of persons present each week and our secretary gives it in her regular report.

Our pastor preached another one of those splendid sermons to an attentive congregation. The W. H. and F. Missionary Societies will meet next Sunday immediately after Sunday school. It is hoped that all the members will be present as it is a very important meeting.

Our second quarterly meeting will be held at Julian Church on Saturday afternoon before the first Sunday in April. Reporter.

Denton.—As we haven't had a reporter for the Denton M. P. Church for some time we have failed to let others know just what we are doing. We think it is a great help, to the other churches to report through our church paper as to what we are doing in the kingdom work.

First, we want the people that read the herald to know about the pastoral work of the M. P. Church as well as the churches as a whole of Denton Charge. At the last annual conference there were two young men assigned to this charge; at that time (as well as now) they were students at the High Point College. Well, of course we thought that we were not getting as strong and as able a pastor as we thought we should have. The young men came down and filled their first appointment; at that time we had the pleasure of meeting Rev. J. E. Carroll and Rev. T. G. Madison. Now it gives us great joy to tell that we have two young ministers that we love and they are bringing us messages that are far beyond our first expectation. We thank God for these young preachers that are so faithfully serving the Denton Charge. The Denton Church is highly pleased with Bro. Carroll and Bro. Madison.

We have a Christian Endeavor Society that we organized about one and one half years ago. We are young of course in the work but we are having good interest on the part of the young people. Our society was conducted on last Sunday evening by Miss Blanch Hoover under the direction of Rev. J. E. Carroll. The program was fine and we hope to have other programs like this at least once a month or oftener.

We are having a very interesting Sunday school under the supervision of Mr. N. V. Johnson.

Mid-week prayer meeting every Wednesday night under the direction of Mr. J. W. Frank who conducts the meeting or appoints some one to conduct the meeting. Reporter.

Littleton Ct.—March 18 was a good day for us, we met at Corinth Church for our Circuit Rally. All churches were represented but not a large gathering. About all that were there seemed to be interested. Rev. and Mrs. Dixon and Rev. R. C. Stubbins were there. Mrs. Dixon began the program by giving us a splendid talk on Sunday schools, and Bro. Stubbins followed by a very interesting talk on the country church. Then we had lunch and everyone seemed to be happy and enjoying themselves. Our people had brought a "Heap-o" dinner" and fed us all well.

After lunch we reassembled and Bro. Dixon gave us a timely talk on different phases of church work, and held our second quarterly conference. It was in every way a helpful program and we regret that more of our people were not there. Hope that Bro. Dixon with his helpers may come again. J. B. O'Brian

A Few News Items.

Bro. Joseph Poole, a long time member of
ur church, was laid to rest in the Yarborough
hapel cemetery last Sunday.

Uncle Frank Compton, a dyed to the hear
ed bone Methodist Protestant, has held the
cord for 25 years or more of not missing a
uarterly conference. Was for some reason
ndred from attending the last quarterly o
e Anderson Circuit last Sat., Mar. 20th
ur church could use more Uncle Franks. He
known as Uncle Frank for miles around
reer. He has driven an old mule to quarterly
nferences very frequently covering fro
to 35 miles over the worst kinds of roads
oyalty is a mild word for Uncle Frank's
votion to his church. I presume Love would
a more appropriate word to use. He loves
s church and we have reasons to believe he
ves his pastor. Liberty Hill Church would
eatly miss him should he ever fail in his
ve and devotion. Here's wishing Uncle
rank many more happy years and loyalty
Fairview on the Anderson circuit is making
eat plans for their annual Home Coming
d Mother's day celebration to be held the
st Sunday in May. We would like to see all
e old time pastors and friends at this meet
g. Old Fairview is right on the firing
e. We expect to conduct a revival through
e Easter Week. Fairview loves old fashion
ethodist Protestant preaching.

Sincerely yours, R. G. Koons, Pastor.

High Point.—A wedding of unusual interest
many friends occurred last Wednesday at
on when Miss Clara Conner, a highly es-
emed member of our church, was united in
rriage with Mr. Frank E. Bean of Chicago
e ceremony was performed by Dr. Geo. R
own in the presence of relatives and a few
se friends at the home of the bride's bro-
er, Mr. J. O. Connor on E. Washington St
e newly married pair left on 36 for Wash-
gton, D. C.; and thence to Chicago, Ills.
ere they expect to make their home. Hearty
ngratulations and best wishes for a happy
e are extended by a host of friends.

Mr. Virgil F. Vance, who was spending the
nter with his daughter-in-law, Mrs. C. W
nce on Montlien Ave., died last Saturday
d the body was removed to the home of
nephew, Mr. Linville, of Kernersville, Fun-
l services were conducted on Sunday af-
noon at 3 o'clock in the Methodist Protes-
nt church of Kernersville. The officiating
nisters were Dr. Geo. R. Brown, Rev. E
Lowdermilk, and Rev. G. L. Reynolds. In
ment was made in the Kernersville ceme-
y. The bereaved family has the sympathy
many friends.

Funeral services for Mrs. Wm. K. Teague
o died Tuesday morning at her home on
rth Main St., were held Friday morning
10:30 o'clock. Her youngest son, Mr. J
rl Teague, of College Station, Texas, who
connected with State A. and E. College
de the long journey here in time to attend
funeral. The services were conducted by
pastor, Dr. Brown, who was assisted by
v. Thomas Carrick and Rev. J. M. Hilliard
the Baptist church, her friends and neigh-
s for a long period of years. Mrs. Teague
had lived in High Point for 40 years and ha
witnessed the town's rapid growth and
progress. She was a woman of splendid Chri
tian character, and was greatly beloved and
esteemed for her many sterling qualities. A
suitable obituary will appear later.

Much sympathy is extended to Mr. Wm
S. Konnett in the loss by death of her mother
Mrs. H. K. Truedon of Liberty who
curred at her home last Saturday. She ha
been ill for several days, and Prof. and Mrs
Konnett were at her bedside when the end
came. May the God of all comfort sustain and
keep the sorrowing family in the hollow of
His hand during this hour of trial.

The Mission Study class held a delightful
meeting Monday afternoon at the church
Mrs. A. M. Rankin conducted devotionals
and Mrs. C. C. Robbins led the study chapter
This concluded the study book, "Prayer and
Missions," which we have been working on
for the past six months. We plan to take up
a Home Mission study book at once.

Sad news comes from the bedside of Mrs
Adamson at Brenau, Ga., who is Mrs. Geo
B. Brown's mother. Mrs. Brown writes that
she is gradually sinking, and the last hope
for recovery is entertained. The prayers of
countless friends unite in love and sym-
pathy for our pastor's beloved wife in the
time of grief and suffering.

Whitakers Charge.—We were indeed glad
to have a visit from Dr. and Mrs. Dixon Dr.
Dixon held our second quarterly conference
last Saturday afternoon and on Sunday morn-
ing he preached at the eleven o'clock hour
Mrs. Dixon made a very helpful talk in the
Sunday school and Dr. Dixon's sermon was
delivered in his usual way of preaching, very
earnest, inspiring and powerful. Their visit
among us was much appreciated and highly
beneficial.

Last Sunday afternoon and evening a rep
delegation from the work attended the Young
People's Rally and Mass meeting held in Ker
field. These two services were held in behalf
of the young people's work and the speakers
were: Dr. E. A. Seasholtz, Dr. A. G. Dixon an
Rev. Lawrence Little. Both sessions were well
attended, vital problems were discussed, prac
tical solution for some was offered and splen
did addresses were delivered. Thus far the
conference was a success. The future success
of it depends upon the application made by
those who heard these suggestions.

Our work here is progressing nicely. We
see the need of a deeper interest and while
there is room for improvement, but we are
going forward nevertheless. The pastor was
asked to publish the report made to the second
quarterly conferences in part, if not the en
tire report. This partial report will give you
some idea as to our standing.

The Sunday school in Whitakers has had
a fair attendance since the last quarterly con
ference. At Speights the attendance has been
some what of a see-saw affair. But we have
managed to keep the Sunday school out of
winter quarters. On the first Sunday in the
month we elected new officers and under their
new leadership we believe that the work of
the Sunday school will go forward very suc-

[illegible]

[illegible]

[illegible]

THE BARN.

Harry and Phoebe were playing in their back yard when they saw two of Harry's friends sneaking along near the hedge:

"Hello, you Gus and George!" called Harry.

"We see you," said Phoebe.

Gus and George stuck their heads up over the fence and each put a finger to his lips. Harry and Phoebe ran to them.

"What is it?" they inquired in one breath. "We won't tell."

Gus pointed to a handkerchief on the end of a stick and George pointed to his knapsack.

"We're going to hike to California," said Gus.

"You're running away," exclaimed Phoebe.

"No, Mother said we could go," said George.

"That's queer," Poebe remarked.

"We've been walking since dinner time and now the sun is setting low in the West and we must seek a place in which to spend the night," said George in a singsong voice.

"May we rest in your barn?" asked Gus:

"Of course, you dumbell!" cried Harry, laughing. "But why don't you come in the house and rest inside. Ma would be glad to see you."

"Hist!" said George. "Don't breathe a word about our being here. We have enemies. We are being followed. Give us your word of honor that you will not betray us."

Harry was quite impressed, and Phoebe promised not to tell. The two hikers stole warily into the barn, which was an old, disused building some little distance from the house. In the loft some hay had been put for the children to play in, and there was a ladder and a bar with which Harry exercised himself.

"I think they are only pretending about things," said Phoebe.

"What things?" demanded her brother.

"Oh, California and enemies," said Phoebe.

Harry was not so sure, and he told his sister that he might sneak out "about midnight" and sleep with the boys.

It was far from midnight when Phoebe heard her brother sneak out, then she went fast to sleep. Suddenly she woke up. Something was shining in the mirror and the reflection had wakened her. She got up, and looking out of the window saw that there was a fire outside.

"The boys are making a bonfire and having fun!" she thought. "I'll go out too."

She thought it must be almost morning because it was bright outside. It did not take long to slip into her clothes and tiptoe quietly out of the house. The fire was getting brighter and brighter. As she ran towards it she thought: "Well, they certainly made a big bonfire. I wonder where they got enough wood. They wouldn't take wood from our woodshed." Then she stopped still in her tracks. There was no bonfire at all. The barn was on fire!

There never was a more frightened girl! Her first thought, of course, was of her brother and his friends. Were they inside or outside of the burning building? She ran as fast as she could to the barn and called them. There was no answer. What was it George or Gus had said about enemies following them? Maybe it wasn't just pretending. Maybe there were enemies and they had set the barn on fire on purpose to burn up the boys!

Poor Phoebe was so scared she couldn't make a sound when she tried to scream, so she turned around and raced for home. She had promised with all sorts of ceremonies not to tell about the boys sleeping in the barn, but she could at least give the alarm and maybe the fire could be put out before it was too late.

She met her father at the door.

"Some fire!" he exclaimed. "Whew! I wonder how the thing caught?"

"Oh, Daddy!" sried Phoebe, frantically. "Put it out, won't fou? Let's get some water! Quick! Quick!"

"Can't," said her father. "That fire is too far gone. The barn is doomed."

Phoebe gave a hoarse cry and rushed into the house to her mother.

"Quick!" she gasped, grabbing her mother's hand. "We must put out the fire: please!"

"Why, the child is in hysterics!" cried the mother. "Never mind, dear. Daddy will put up some cort of playhouse for you and Harry—"

"Harry!" cried Phoebe and began to sob "I promised I wouldn't tell! Oh, Mother, save Harry!"

"What?" said her mother, becoming very white. "Tell me quick!"

"I can't!" sobbed Phoebe. "But we must put out the fire!"

Her mother ran out to her father.

"John," she said, "Phoebe has something on her mind! She's saying something about Harry. Could he be in the barn?"

Dad ran to Phoebe and shook her. "Tell me quick!" he demanded. "Quick!"

"Y-Yes," faltered Phoebe: "But I promised not to tell: He is in the barn sleeping:"

"That explains everything;" muttered Dad.

Then things began to happen.

The hose was attached and mother began spraying the flames; while Dad wrapped himself in a wet blanket and got ready to dash into the flaming building.

Phoebe could not bear to see the sight, so she ran into the house, and to her brother's room and threw herself with a loud howl across his little bed.

As she did so, the whole bed seemed to heave up, and she found herself raised up on sharp waves.

"Hey!" cried an angry sleepy voice. "Who is that?"

"Oh, Harry!" sobbed Phoebe. "Are you safe?"

"Of course," growled Harry's voice. "What's the matter with you anyhow?"

"Yeh," said another voice. "What's the matter with you?"

"A—are you all here?" asked Phoebe. "Oh dear!"

"Sure!" Harry said. "Are you having a nightmare? It was too chilly in the barn, we came in here."

"The barn's on fire and Dad is going inside to rescue you," said Phoebe.

Then she was dumped on the floor, as three wiry forms sprang up and dashed out of the room. She followed close behind and saw them stop the brave father just in the nick of time.

The boys admitted that they had left a lantern burning in the loft. In some way, it must have set fire to the place. Dad did not even scold, and the boys made a night of it, dancing in the light ofthe flames, while Phoebe sat with her mother on the back porch and thanked God that the boys hadn't been in the barn..

In the morning, two sleepy hikers went hiking home for breakfast. Their mother hadn't worried because the telephone had informed her where her young ones were. She had let them go to cure them of the idea of running away, and Harry's mother refused to give them any delicious breakfast, so they would miss their own fragrant kitchen.

"I'm sorry I broke my promise," said Phoebe humbly.

"Shucks!" exclaimed Harry. "What could you do?"

"We might have been in the barn," put in Gus.

"We might have been glad to have you tell on us," George remarked.

"Bet when they get over the scare we'll catch it for burning up the barn," said Harry, and as it turned out, he was a good prophet.—Selected.

AN EMINENT ASTRONOMER'S VIEW.

The New York Times recently sent a reporter to interview Henry Norris Russell, the great professor of astronomy at Princeton University. The reporter asked: "Professor Russell, do you believe in the immortality of the soul? Do you think that the spirit lives after the body dies?"

Dr. Russell answered, "Certainly I do."

"Well," the other man went on, "that is rather strange." He picked up a candle from the table, and pouf! he blew it out.

"Now," he chuckled, "Professor Russell, it looks to me as if after I blew that flame out, the light is gone. Isn't it?"

"Yes," agreed Professor Russell; "but it is not destroyed. You have separated the flame from the wax in which it was burning. Do you realize that the light that you puffed out is this minute a million miles from here and still travelling on? You have not blown out the light. More than that, if you had isstruments delicate enough, you could discover the light of that candle out in space through endless time. You could distinguish it from all light of the stars.....You say of a body lying there with apparently no life that it is dead. The spirit has left it. But as to where the spirit is, physical science cannot say. I think that the spirit lives on in its proper realm, distinct, progressing forever."

Belief in the Bounty of God.

The reporter pressed him, "What are your

asons, Mr. Russell, for believing in life af-
r death?''

"Not so much because of the justice of
od, but because I believe—and my experi-
ice as a scientist has taught me to believe—
the bounty of God. I have observed that
ir imaginations are always surpassed by
e reality.....Centuries ago man dreamed
ten thousand stars; but we scientists have
own millions and millions of stars, and at
ast two universes beyond this one, which
rpasses the greatest imagination of man....
s a scientist I am taught to expect that
ality will be beyond all that we have
ought, and there science and the Bible
ree.''

—Mrs. Paul S. Kennett has been called to
ourn the death of her mother, Mrs. Trogdon,
Liberty.

THE CURSE OF BULL-FIGHTING.

One of the most vivid descriptions of bull-
hting ever written is given by Ibanez in
The Blood of the Arena.'' In the light of
veral attempts to revive some interest in
ose generally outlawed barbarities it wil
t be amiss to cite some words of his upon
e animals' side:

"The horses destined for the bull-fight the
llowing day were almost dragged out of the
ables to be examined and passed upon by
e picadores. Those worn-out remnants of
etched horse-flesh advanced, with tremu-
us flanks drooping with old age and sickness
reproach to human ingratitude so forgetful
past service. Some were mere skeletons
th sharp protruding ribs that seemed about
break through their hairy hide. Others
lked proudly, stamping their strong hoofs,
ir coats shining and their eyes bright
autiful animals that it was hard to imagine
ong outcasts destined to death, magnifi
t beasts that seemed to have been recently
nharnessed from a luxurious carriage. These
re the most dreaded, for they were horses
ieted with vertigo and other maladies, and
hind these specimens of misery and infirm
rang the sad hoof-beats of steeds past
rk, mill and factory horses, farm horses
blic cab nags, all dulled by years of pulling
plough or the cart, unhappy pariahs who
re going to be exploited until the last in-
nt, forced to provide diversion to men with
ir pawing and springing when the bull's
ns gored their shrinking bodies.''—Our
mb Animals.

THE MODERNIST MINISTER'S PATHETIC QUESTION.

Modernism, rejecting God's light, leaves it
blind. The heart of Modernism is denial
God's Word. By this denial one is stripped
vision, wisdom, knowledge, and power. Dr
A. Johnston Ross, professor in Union Theo-
ical Seminary of New York, is reported as
ing rerently told a meeting of ministers at
ladelphia that he was asked the question
his students, "What can the minister real
hope to accomplish in the world as it ac-
lly is today?'' These students had been
filling pulpits about New York, and, in an informal meeting with Dr. Ross, they asked him to ask the Philadelphia ministers, alumni of their seminary, "to tell us what it's all about—what we really can make of our lives as ministers.'' The replies were as pathetic as the question. For example, "The minister's foremost task is to teach what are the real values.'' Apparently neither the students, nor their professor, nor the minister-alumni, knew that Christian ministers have the Gospel of eternal life, salvation from eternal death, to offer a lost world, through the Good News of the death and resurrection of the Son of God. The blind, pathetic question of those misled theological students could not be heard in any of the Bible institutes of our land, nor in the theological seminaries that are still believing and teaching the Word of God. Nor could we conceive of the question being asked by students in a medical school, "What can the physician really hope to accomplish in the world today?'' Medical students have settled that before they commence studying for their profession. And their faculties leave them in no doubt as to the answer. Similarly as to lawyers, architects, musicians,—every profession but that of the blinded, befogged, barren ministry of Modernism knows what it is commissioned to do. The New Testament gives a full and clear answer to their question,—but their New Testament is no longer to them the Word of God, but only a groping attempt to discover truth by men as uncertain as themselves. Would that Christ's word to the church in apostasy might be heard: "I counsel thee to anoint thine eyes with eyesalve, that thou mayest see.''—S. S. Times.

IN HONOR OF THE DEAD.

Martin Alexander Lineberry.

It was with sad hearts when we learned of our dear Uncle's death, February 28, 1926.

He had been in poor health for quite a while but he bore his suffering with patience and ever had a cheery word and a smile for every one.

When very young he united with the church and there remained a faithful member until he was called home. His neighbors, friends and relatives will greatly miss him as he lived a pure, noble Christian life, and was ever ready and willing to do his part.

The funeral service was conducted at the Tabernacle Church, Monday, March 1st at 2 o'clock by Rev. E. Suit, Dr. T. M. Johnson and Rev. W. F. Ashburn. Interment was made in the church cemetery.

Our hearts are sad and lonely because of his going but his noble Christian life he leaves behind will enable each of us to strive harder to meet him in the home beyond. Many times we do not understand just why things are so but we realize and know our Heavenly Father never makes a mistake and does all things for the best, and even tho' the little home circle will not be complete since he has gone we do not need to worry and shed tears, as we know all is well with him and that he is free from the toils and cares of this world.

May each of us be faithful and true and meet him in the home beyond and there be able to make the golden chain larger and brighter by the good we have done here on earth.

Mrs. John Sharpe, Jr.

The Bethesda community was greatly shocked when Mrs. I. Y. Clodfelter suddenly passed away. We will miss her in the church, for she was always there when she could come, and always took part when she could in the work of the church.

Our hearts go out in sympathy to Brother Clodfelter in the passing of a faithful wife and loving mother, and may he have the faithful companionship of Jesus to brighten up his lonely pathway, One who is nearer than all to us.

Funeral service was conducted by R. S. Troxler assisted by Rev. S. B. Wilson, of Winston-Salem, N. C.

The body was laid to rest in Bethesda cemetery.

The sketch that follows was prepared by one who knew her in her girlhood days, Rev. S. B. Wilson.

R. S. Troxler, Pastor.

Mrs. I. Y. Clodfelter was born in Wake County, December 10, 1861, being the daughter of Thomas and Elizabeth Bailey. At the close of the War between the States her father sold his property in Wake County and moved to Davidson County into the Bethany neighborhood. The subject of this sketch was known by the young people as Mary Bailey. She spent her girlhood days in a beautiful happy home with her brothers and sisters, attending church and school as opportunity afforded itself. Her girlhood days are remembered by those who knew her with much pleasantness. She was loved and admired by those who knew her for deep piety and gentleness. She had complete self possession.

She became the affectionate wife of Mr. I. Y. Clodfelter. This happy marriage was blest with two sons, Cyrril and Lloyd, the former of Roanoke, Va., and the latter of the home community, Bethesda.

She loved her church and did much for its development. Her love and loyalty for her home and community are not surpassed.

She was a good home builder, house keeper and faithful wife.

She loved her home and family and community. She did not speak evil of people. Her comment was in terms of praise. The aid and assistance given the needy are to be commended.

Mrs. Clodfelter's brothers are W. D. Bailey of Arbuckle California, J. T. Bailey of the Bethany neighborhood. Her sisters are Mrs. J. A. Tussey of High Point and Mrs. S. B. Wilson of Winston-Salem. Her father and mother and two brothers preceded her to the glory world. Mrs. Clodfelter was 64 years two months and 10 days old at the time of her death. February 20, 1926.

S. B. Wilson

The Life Beautiful.

Robert Christopher Pickens.

He slippit awa, and yet he left us much,
The warmth o' his smile, the dear strength of his touch,
The old, solemn beauty of a life lived dear and grand,
Of white shining purpose fashioned for tha' great land,

Of courage, patience, stong, god-like, divine
Of manner, gracious, friendly wondrous kind
Laughter deep and rich, the glad sensitive o
those years,
And all his world, knew the quick sympath
of tears,
All his world knew the stern honor of his
code,
Rugged unknown, here, but the rewarding ange
there,
His legends forged, in the epic sublimely
fair,
And I think those hymns he sang in the wate
of night,
Were hung gleaming stars upon some moun
tain height,
The sick to comfort and lend cheer on thei
dark lone way,
To dream, to treasure—fold against thei
landscape gray,
Just slippit awa, and yet he left us much.
The warmth of his heart—fine sympathetic
touch,
Just there beyond the blue for rest a quiet
stay,
And then Ah, then we too shall smile and
slip away.

Roberta Wallace Cobb.

Mrs. O. L. Thompson.

Caro Irene Thompson, wife of Ozzy L Thompson, was born February 17, 1891. Early in life Mrs. Thompson was converted to Christ and united with Orange Chapel Methodist Protestant Church. Although she and her husband had been living at Saxapahaw for a number of years, she still retained her membership at Orange Chapel. Her passing was a great shock to her friends and loved ones, for she was sick less than a week.

Mrs. Thompson was a sincere Christian woman, always willing to do what she could for the church, scarcely missing one of the mid-week services at the Saxapahaw church She is survived by a young husband and little son, two brothers, two sisters, and stepmother.

May grace be multiplied to Bro. Thompson and little son as they mourn the passing of wife and mother.

The funeral service was conducted by the writer at Clover Garden, M. E. Church, the burial place of the Thompson family, and the body was laid to rest in the church cemetery.

H. L. Isley.

TODAY AND TOMORROW.

Part of today belongs to tomorrow, as the seed belongs to the sheaf, as the foundation belongs to the building. So today owes its best to tomorrow, for to do right today may ruin tomorrow: but the reverse is also true. Tomorrow cannot rob today. Time which does not run backward. Wash the foreboding and anxious thoughts, and fill the day with faithful work, with kindness and courage and honor; and the morrow will keep itself. Do your work in a complete, and make it a good, honest today when it comes.—Maltbie D. Babcock.

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Rev. R. C. Stubbins, $3; Rev. S. W. Taylor, $10.50; Rev. W. M. Loy, $3; Rev. W. D. Reed, $3; Rev. W. H. Neese, $6; Rev. H. L. Isley, $7.5.; Rev. R. G. Koons, $4.50; Rev. W. H. Collins, $9; Rev. C. H. Hill, $6; Rev. G. A. Laughlin, $3; Rev. W. T. Totten, $4.50; Rev. G. R. Brown, $4.50; Rev. J. E. Pritchard, $7.50; Rev. H. L. Powell, $3; Rev. J. T. Sisk, $3; Rev. H. F. Fogleman, $24.75; Rev. G. F. Hallaway, $6; Rev. W. F. Kennett, $9; Rev. . D. Williams, $3; Rev. C. L. Spencer, $8.50; Rev. B. M. Williams, $7.5!; Rev. A. Ridge, $1.50; Rev. R. A. Hunter, $3; Rev. J. M. Morgan, $3; Rev. W. M. Pike, $1.50; Rev. J. B. O'Briant, $1.50; Rev. A. L. Hunter, $1.50; Rev. E. A. Bingham, $4.'0; Rev. D. A. Braswell, $4.50; Rev. Robt. Short, $1.50; Rev. G. H. Hendry, $3; Rev. J. D. Hardy, $3; Rev. J. A. Burgess, $1.50; Rev. J. W. Hulin, $7.50; Rev. M. P. Chambliss, $5.25; Rev. H. F. Surratt, $7.50; Rev. J. R. Hutton, $1.50; Rev. . L. Curry, $2.25; Rev. T. E. Pierce, $4.50; Rev. D. R. Williams, $1.50; Rev. G. L. Reynolds, $1.5.; Rev. R. L. Hethcox, $1.50; Rev. . C. Loy, Jr., $2; Rev. J. B. Trogdon, $1.50; Rev. D. I. Garner, $3; Rev. E. Suits, $1.50; Rev. C. G. Isley, $1.00; Rev. T. M. Johnson, 1.50; Rev. R. S. Troxler, $4.50; Rev. Lawence Little, $1.50; Rev. N. G. Bethea, $1.50; Rev. W. F. Ashburn, $1.50; Rev. J. D. Morris, $1.50; Rev. N. Brittain, $6; L. E. Mabry, $1.50; Miss Espa Bullard, $4.50; E. C. Harris, 1.50; J. C. Cooke, $1.50; Miss Mary V White, $4.50; Mrs. W. W. Gant, $1.50; J. N. Wills, $1.50; Miss W. Cheek, $3.

Macedonia, Fallston Charge.—There is right much sickness in the community.

The Sunday school is still going, the attendance small, but would be better but for the number of our Sunday school helpers that are ill.

There are a number of cases of flu.

Mrs. Emma Cline, the primary teacher, and Miss Eula Cline, organist, were absent Sunday on account of flu.

Mr. Hoyle and wife are both sick and Mr. Hoyle's sister that has been staying there for a few weeks is now seriously ill. There is not much hope for her recovery.

There are still other cases that I haven't heard. I trust they can soon take their places in Sunday school again.

There are still others that are not ill but absent from choice.

Mr. and Mrs. Samuel Gantt had the misfortune of losing their house and all its contents by fire the last week; the family were away from home at the time.

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HOWARD'S BUSINESS COLLEGE,

WINSTON-SALEM, N. C.

I hope the Sunday school will take on new life when spring opens up. We were unable to attend preaching services second Sunday, but the report was very good.

Remember the sick in your prayers.

Pearl Barnes, Reporter.

CHILDREN'S HOME.

Canaan Denton Charge, .79; Stallings, Mecklenburg, $1.10; First church, Charlotte, $7.90; Mrs. Geo. T. Penny, High Point, $8.90; Salem church, Saxapahaw, $1; Miss Sophia Meroney, High Point, $2; Bethesda, N Davidson, $4.

Sunday Schools:

Ray Memorial Bible class, $1.95; Hickory Ridge, Forsyth, $5.10; Liberty Hill, Anderson, $6; Shiloh, Randolph, $3.43; Lebanon, High Point, $5.27; Haw River, $3.55; First church, Burlington, $32.09; Mitchells Grove, Guilford, $1.52; Fountain Place, Burlington, $1.22; Mt Carmel, Forsyth, $2.50; Grace, Greensboro, $15.50; Grace Baraca, Greensboro, $12; Perserverance class, Mt. Vernon, Ohio, $12.50; Concord, First church, $27.35; Mebane, $9.45;

Greensboro S. S. including Grace Baraca, leads in this report with a total of $27.50. Concord S. S. follows closely with a total of $27.35. These are good totals, and enough like them would put our finances far in advance of what they now are, however we do not expect all other churches to keep up with these churches, so all have our many thanks for their cooperation in this great work.

Bennett Brothers of High Point still furnish us with fresh meat one Sunday in each month. The American Bakeries also gives us more or less bread every week.

Such continued kindness is much appreciated by the Home. E. G. Lowdermilk, Supt.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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J. F. McCulloch, Editor and Publisher

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TWO EDITORS GONE ASTRAY.

Witness this:

The Methodist Protestant in an editoral last week said: "We are a layman's church, and yet we get less service out of our laymen than any church we know." To those who think that the way to get greater service out of the laymen is to give them a more conspicuous part in church government, the foregoing statement should give pause, if not a jolt. Those who are constantly demanding more legislation for the layman might do well to give heed to the Methodist Protestant.—North Carolina Christian Advocate.

The first editor makes a disaparaging remark about the laymen of the Methodist Protestant Church that he could not possibly prove. How can he know how much personal service the laymen of his church are rendering in their respective communities? He may know how much money they put into the denominational chest, but this is by no means a sure index of the total amount of service rendered. And in order rightly to appraise the money offerings to the denomination, one needs to know how much has been left. The widow gave two mites, but it was more than all the great offerings of the rich, because it was all her living.

Is it a slight service that the laymen of the Methodist Protestant Church have rendered in successfully maintaining against great odds for a hundred years a protest against the effort to impose a form of papacy on Protestantism in America?

But even if that first editor knew that he was telling the truth in that disparaging remark, it was an error to make the remark to the public. That is not the best way to induce Methodist Protestant laymen to do better.

The second editor goes still farther astray The conclusion he suggests is not warranted by the premises, assuming the premises true. If the laymen of the Methodist Protestant Church render less service than others, is it because they are enfranchised? Do people generally do less because responsibility is put upon them? Is the Methodist Protestant Church the only laymen's church? How about the Presbyterian and the Baptist and the Congregationalist churches? Are not they laymen's churches? And do not some of these churches render an amount of service greater per man than that rendered by the churches whose laymen have not yet been fully enfranchised?

In estimating the value of the service of churches, quality is to be considered as well as quantity. A man can draw five hundred pounds and a mule can draw five thousand pounds But it is commonly believed that it is better to be a man than a mule.

—We had a call on Monday from Bro. A. E. Williams, purchasing agent for a High Point silk mill. Though he lives in High Point, he superintends the Sunday school at Giles Chapel, Richland circuit. His faithfulness to his home church is commendable.

—Last week's Recorder contained the report of the General Conference Commission on the location of Adrian College. The report recommends that the location be unchanged and that an effort be made to add $500,000 to the endowment fund and that $350,000 be raised to put the buildings in good condition.

—Prof. L. B. Hull was chairman of this commission. This week's Recorder will contain a report of his unexpected death. He was a son-in-law of Dr. S. K. Spahr, of Greensboro, who was called last Sunday to go to Pittsburgh to attend the funeral. How uncertain is life!

—Rev. O. C. Loy should be addressed at Jamestown, N. C. He was reported ill last Sunday. We trust he will soon be out again.

—Great preparation is being made in Greensboro for the Stephens revival meetings to begin the night of the second Sunday in April. A great tabernacle is being built on Greene street and prayer meetings are being held in many homes in the city.

—Next week will come the annual drive for the community chest in this city. The goal set this year is $100,000.

—Federal Judge Knox, of New York, issued ten padlock decrees March 4 against night clubs, restaurants and speak-easies alleged to have violated the Volstead act. In each case wherein the defendant made a contest the padlock decree was for one year. Those places which consented to padlocks will be closed for six months.

CHRISTIAN ENDEAVOR.

Topic for Sunday, April 11th: "How can we show our Christian Love?" 1 Cor. 13:1-13; Matt. 25:40.

Plan for the Meeting.

A week in advance, assign each verse of the scripture lesson to some member of the society and ask that each prepare a short talk on his verse. In the meeting, have the leader read a verse and the person to whom this verse was assigned will add a few comments. Use this method throughout the entire scripture reading.

Ask each member to relate an anecdote or story illustrating the power or the results of love, either from their own observation or experience or from their reading.

In your open discussion, think of ways in which Christians may show their love to members of their own families, to members of their church, to people in the community who are not church members, to the wayward, to foreigners, to the needy of other lands.

Suggested Hymns.

Appropriate Hymns for this meeting are: "How sweet, how heavenly is the sight" (No. 425 in the M. P. Hymnal); "Help us to help each other, Lord" (No 432); "Blest be the tie," (No. 429): and "When Love shines in."

Make a Poster.

Make a large poster advertising this meeting, by placing at the top of your sheet or piece of card-board in large letters and in parentheses Drummond's famous phrase, "The Greatest Thing in the World" Then in smaller letters underneath announce that this will be the subject of several short addresses in your Christian Endeavor Meeting, giving the time and place. If you can secure from some magazine or other source a striking picture of home life that exemplifies love and fellowship, place it in your poster. It will draw attention and add attractiveness to your poster. ALWAYS ILLUSTRATE YOUR POSTERS WHEN YOU CAN DO SO.

Creswell.—Creswell held its regular third Sunday services both morning and noon.

We had a splendid congregation for both sermons considering the weather.

The whole circuit was very pleased to have Dr. and Mrs. A. G. Dixon visit our work.

We had Dr. and Mrs. Dixon with us the second Sunday night. Dr. Dixon talked to us about our college and college work, after which Mrs. Dixon delivered a sermon which was enjoyed by all. The Sunday School Convention was also very glad to have Mrs. Dixon made an address on, "The Organization of the Primary Department. Louise Hatfield.

NEWS NOTES ON MEN'S WORK.

A thrilling report was given to the joint meeting of the Executive and General Committees of the Men's Church League on February 19, by Mr. Thos. D. Taylor of Philadelphia. During the past 25 days, Mr. Taylor had personally led 162 persons to sign cards expressing their purpose to confess Crrist as their Lord and Savior and to unite at once with the Church of their choice. Twenty-three of these were led to this decision in one evening's work, on February 18, between 5 P. M. and 11 P. M. About 80 percent of these and others reached thus far in this organized visitation campaign, had never before made any public confession of Christ.

Ten churches in one district in Philadelphia have cooperated in this campaign of organized visitation evangelism. No extra meetings have been held except for the workers. They have met each evening for supper at one of the churches and gone out at once after supper to spend the evening visiting people in their homes. Over 100 persons were led to decision as the result of the first five evenings of visitation. Practically all of the work has been done by laymen, going for the most part two by two.

This campaign was led by Dr. A. Earl Kernahan, of West Somerville, Mass. His method is described in a book he has written entitled "VISITATION EVANGELISM," published by Fleming H. Revall, 156 Fifth Avenue, New York at $1.25. He points out in this book some of the weaknesses of MASS MEETING EVANGELISM, and also of PASTORAL EVANGELISM, and stresses the great power and effectiveness of organired VISITATION EVANGELISM by laymen.

The joint Executive and General Committee of the Men's Church League was profoundly impressed with the immense possibilities of this type of evangelism. The whole plan seems to hook and eye into the group fellowship plan of the Men's Church League. It is hoped that Dr. Kernahan may be free at an early date to cooperate with the Men's Church League in a community-wide campaign, looking toward an organized personal visitation of every home and every person in the community, with an earnest invitation to accept and confess Jesus Christ as personal Lord and Savior. Why should any community in North America be longer unevangelized? The gospel of Christ could be intelligently presented to every person in the United States and Canada inside of thirty day, if the laymen of the churches could be led generally to undertake such organized personal visitation. Millions of persons are only awaiting a sincere personal invitation, in order to ally themselves definitely as disciples of Christ and members of His church.

In South Brooklyn, on February 16th, at a joint meeting of the pastors and laymen of four churches of four denominations,—Episcopal, Methodist, Baptist and Reform—it was decided to organize small interdenominational groups of men, to make an organized personal visitation of the homes in their section of Brooklyn. This action was suggested by the Rector of the Episcopal Church, who urged that every group have upon it at least two men from each of the four churches cooperating. The primary effort of all these groups is to lead people into relations of personal allegiance to Christ, and then into the church of their own preference.

MONTREAL PRESBYTERY of the United Church of Canada, with about 100 separate congregations, has officially voted: "That the United Church of Canada cooperate with the Men's Church League in its campaign to have Wednesday night set apart as 'Church Night' in North America, and that an effort be made to concentrate on that night all the adult spiritual and business meetings of the week." Also, "That in order to vitalize more fully all departments of church activity, there be formed in each congregation, and under ministerial leadership, fellowships of men having common interests, to whom shall be committed some definite service for the advancement of the Christianizing the different areas of life."

Mr. R. Walton Nading, a real estate man, at Winston-Salem, N. C. and a member of the General Committee of the Men's Church League, reports: "Until about 8 months ago, I was one of the 'cold storage' Christians. Since that time I have been interested in the Evangelistic Club work and am getting more pleasure out of it than I have ever experienced. Our club has seen about 3000 people accept Christ as their Savior,—a great many of whom were the worst drunkards, gamblers etc. and now they are going night and day testifying what Jesus has done for them. I was elected Vice President of the Club and also Captain of Team 8. There have been converted at our meetings about 300 souls. We are trying to win old Winston-Salem for Christ."

TWO INTERESTING EDUCATIONAL ITEMS.

World's Work magazine calls attention to the progress of education during the past twenty-five years in Louisiana, the state in which opposition to a free public school system has been very strong. "In 1900, the value of all school property (for white children) in the state was $2,150,000. There are many high schools in the country which cost more than this. At that time 38.5 percent of the state's population was illiterate—17.3 percent of the white population and 61.1 percent of negroes."

"In twenty-five years," the editorial goes on, "a miracle has been wrought. Both white and black illiteracy has dropped to nearly half of what it was in 1900. And, as illiteracy is a measure more of past neglect than of present practice, it is fairer to look at some other indications of progress.

"In 1900, the state spent $1,180,000 on education. In 1925, it spent $20,631,000. The value of school property had risen from $2,150,000 to $40,799,000. So much for the money side. In human terms the improvement is as marked. The school session is now 170 days instead of the 120 twenty-five years ago; and the children are now taught by a teaching force 70 percent of which have a college or normal school training, while twenty-five years ago 70 percent of the teachers did not have a normal or college training. While in 1900 expenditures for education were only 85 cents per capita, the figure was raised to $11.03 last year; in similar fashion, the ratio of expenditure to wealth has jumped from 0.2 to 1.3 percent."

This is described as nothing less than a "veritable revolution" in educational effort and achievement. It certainly makes Louisiana "look good."

Of equal interest to what World's Work says about education in a newly awakened southern state is what it has to say concerning a new departure in methods of instruction at Harvard university. "President Lowell of Harvard," it says, "has developed a system of instruction in college which holds promise of being one of the greatest events in American education."

"Undergraduates at Harvard have always had advisers," the editorial continues. "In recent years assistants in the different courses have watched the students more closely to see that they understood and did their work—something like the preceptorial system at Princeton. This means that Harvard, like all the other colleges, has been stiffening its requirements.

"But the tutorial system is something altogether apart from that. It does not concern itself with seeing that a young man learns the facts that are given in a lecture course. It says to him this: 'You have elected to major in one subject, say English literature. very well, we shall give you as a tutor a man who can lead you pleasantly and profitably in that field. He will show you how to get the most from lectures, from the library,, from all the resources of the University. If your tutor sees that you are in earnest, you will be relieved of the usual attendance requirements and other evidences of the necessity of driving you to work.'

"The whole system is based upon the idea that the men in college would like to grasp a subject. It differs from the old conception that they did not want to master a subject but could, by attendance marks and penalties, be made to do so. Now the cheerful fact is, that as soon as good leadership is provided, the students show a keenness for work, an intellectual curiosity, and a joy in exercising their brains. Forty-two percent of the junior classes at Harvard are 'candidates for distinction,' that is, they are trying for honors under a tutorial system in preference to trying merely to pass under the old system. At present both go along side by side. A boy can study under either system, but that will not be true long.

"The 42 percent who are in the tutorial system contains far more than 42 percent of the leadership of the two upper classes. The men who make undergraduate opinion are now for the tutorial system and an education. If the promise of this condition is fulfilled, Harvard College will have made a most important addition to the practice of college teaching and restored itself to the position of a

ational college by reason of its excellence and
n spite of its location.

"But this advance will not reach its goal
nless there is more money spent upon it than
Harvard College now has to spend. Quantity
roduction of college graduates is a fairly
heap proceeding. We have been turning them
ut in great numbers in this country. But to
each men as individuals costs money—more
oney than America has been willing to pay.
he question is whether the money will be
orthcoming to support this improvement at
arvard and advances of a similar nature that
e being tried at Swarthmore and Dartmouth.
will be interesting to see whether the coun-
y in general believes in individual instruc-
on enough to pay adequately for this most
opeful step in education."

Isn't this applying, in the sphere of educa-
on, what we have always known? In the pro-
uction of certain manufactured goods,
hand-polishing" is far better than machine
ork; and as to peaches and apples, "hand-
cked" fruit is best. "Fewer and better chil-
en" is a slogan that seems to fit in well with
ese facts; as does the idea that parents
ould live intimately with their children, in-
iring them to do their highest and best.

OME OF GIPSY SMITH'S RECENT SAYINGS.

Don't see how little religion you can do
th: see how much you can get.

If a man can get religion without knowing
he can lose it and never miss it.

Get right with God and you will make your
n environment.

You cannot live a new life with an old
art.

Isn't faith a matter of holding out a hand?
s, but repentance is the feet that bring the
nd near enough.

None are so ready to let Jesus have His way
th them as young people.

The Hand that swung the rainbow into the
avens and painted the lily and the rose and
led the morning and kissed the meadows
o spring can straighten out your crooked
e.

Don't sing "Where the whole realm of na-
e mine" if you are not prepared to give
one cigarette, one bit of finery, for His
e.

Stop playing at religion only, live it.

When a man is wrapped up in himself he
kes a pretty small parcel.

You may be able to work for the Boy Scouts,
count the collection, but if a man came to
seeking Christ what have you as a Chris-
n to set before him?

The way to Easter morning is over an old-
hioned hill called Calvary.

s yours an easy, jazzing, pleasant Sunday
rnoon religion with no cross in it?

on't blame the devil. He can't make you
He can only tempt you.

obody goes to hell for a bad start—it's
bad finish.

ou have gone through the Bible ever so
y times? Let it go through you once.

you ever get a motor-car, or a Ford—if
it won't stop at the kirk where your mother used to worship on Sunday morning, sell it.

Be more concerned about saying the saving thing than about saying the smart thing.

It takes more religion to preach to one than to a multitude.

I have been asked when I am going to preach on the second coming and I replied, "I am far too busy with the first."

My program may thus be summed up: Better Christians and more of them.

Blessed are they that make a short speech, for they shall be called upon to make another.

JESUS THE PERFECT MAN.

There is no other character like that of Jesus.

As a preacher, as a doer of things, and as a philospher, no man ever had the sweep and the vision of Jesus.

A human analysis of the human actions of Jesus brings to view a rule of life that is amazing in its perfect detail.

The system of ethics Jesus taught during His earthly sojourn 2,000 years ago was true then, has been true in every century since and will be true forever.

Plato was a great thinker and learned in his age, but his teachings did not stand the test of time. In big things and in little things time and human experience have shown that he erred.

Marcus Aurelius touched the reflective mind of the world, but he was as cold and austere as brown marble.

The doctrine of Confucius gave a great nation moral and mental dry rot.

The teachings of Buddha resulted in mental and moral chaos that makes India derelict.

Mohammed offered a system of ethics which was adopted by millions of people. Now their children live in deserts where once there were cities, along dry rivers, where once there was moisture, and in the shadows of gray, barren hills, where once there was greenness.

Thomas Aquinas was a profound philosopher, but parts of his system have been abandoned.

Francis of Assisi was Christlike in his saintliness, but in some things he was childish.

Thomas A. Kempis' Imitation of Christ is a thing of rare beauty and sympathy, but it is, as its name indicates, only an imitation.

Sir Thomas More's Utopia is yet a dream that cannot be realized.

Lord Bacon writing on chemistry and medicine under the glasses of the man working in a twentieth century laboratory is puerile.

The world's most learned doctors until a hundred and fifty years ago gave dragon's blood and the ground dried tails of lizards and shells of eggs for certain ailments. The great surgeons a hundred years ago bled a man if he were wounded.

Napoleon had the world at his feet for fourteen years, and when he died the world was going on its way as if he had never lived.

Jesus taught little as to property because He knew there were things of more importance than property. He measured property and life, the body and soul, at their exact relative value. He taught much as to character, because character is of more importance than dollars.

Other men taught us to develop systems of government. Jesus taught so as to perfect the minds of men. Jesus looked to the soul, while other men dwelt on material things.

After the experience of 2,000 years no man can find a flaw in the governmental system as outlined by Jesus.

Czar and kaiser, president and socialist give to its complete merit their admiration.

No man today, no matter whether he follows the doctrine of Mills, Marx or George as to property, can find a false principle in Jesus' theory of property.

In the duty of a man to his fellows no socio'ogist has ever approximated the perfection of the doctrine laid down by Jesus in His Sermon on the Mount.

Not all the investigation of chemists, not all the discoveries of explorers, not all the experiences of rulers, not all the historical facts that go to make up the sum of human knowledge in this day are in contradiction to one word uttered or one principle laid down by Jesus.

The human experiences of 2,000 years show that Jesus never made a mistake. Jesus never uttered a doctrine that was true at the time and then became obsolete.

Jesus spoke the truth; He lived the truth: and truth is eternal.

History has no record of any other man leading a perfect life or doing everything in logical order. Jesus is the only person whose every action and whose every utterance strike a true note in the heart and mind of every man born of a woman. He never said a foolish thing, never did a foolish act and never dissembled.

No poet, no dreamer, no philosopher loved humanity with the love that Jesus bore toward all men.

Who, then, was Jesus?

He could not have been merely a man, for there never was a man who had two consecutive thoughts absolute in truthful perfection.

Jesus must have been what Christendom proclaims Him to be—a divine being—or He could not have been what He was. No mind but an infinite mind could have left behind those things which Jesus gave to the world as a heritage.—Selected.

—The youngest darghter of Bro. John Glass has pneumonia. This is the second case besides several bad cases of influenza in his family.

—The army of Feng Yu Hsiang, the "Christian General" who controls the Peking Government in China, has been defeated by a Chinese army supporting Chang Tso Lin, "war lord of Manchuria." Last December Feng defeated General Li Ching Ling, a supporter of Chang, and captured Tientsin (te-en' tsen'), one of the big Chinest cities about eighty miles from Peking. Now General Li has "turned the tables." He has recaptured Tientsin and forced Feng's army to retreat toward Peking.

THE WORK AND THE WORKERS.

When the notes for Herald were finished last Monday we were in Henderson with Dr. Sexsmith and Bro. Little for an afternoon and evening meeting.

There were only a few present for the afternoon meeting, but the evening meeting was more largely attended and the workers present were thoroughly interested.

Rev. R. A. Hunter, the new pastor, is getting into the swing of things and is much appreciated by his people in Henderson. It is always delightful to mingle with the people of Henderson, and to speak to them. Many faces of other days are missed in the congregations there now, but the new faces are taking their place.

Burlington.

We drove from Henderson to Burlington in time for the evening meeting on Tuesday. This proved to be our most largely attended meeting during the week. Five pastors were present in this meeting with representatives from their charges. Other pastors would have been present but for sickness. And a goodly delegation was present from Liberty. In this meeting there was a splendid showing of Sunday school officers and teachers. This was a fine meeting.

Bro. Taylor and his people are planning to build soon. They have not yet fully determined what they will do, but will propably build a new Sunday school unit to which a new church auditorium may be attached later.

Greensboro.

Our meeting for Wednesday evening was in Greensboro, and was held in the Grace church hut.

Four pastors of the district were present and Rev. W. F. Kennett pastor of Granville charge was in the meeting. Also Dr. J. F. McCulloch, and Rev. T. F. McCulloch.

This was a well attended, enthusiastic meeting. It was a pleasure to speak to such an interested group.

Asheboro.

On Thursday evening we were in Asheboro. Three pastors, and Rev. J. F. Dosier were in this meeting, with their representatives. This was a good meeting and those present showed great interest in the work. Dr. Sexsmith held a splendid after-conference in which many questions were asked concerning the betterment of the work.

Bro. Pritchard is back in his home town but he is a new pastor on this charge. He is loved and appreciated by his people. He and his people are laying splendid plans for the work, and we predict a good year for them.

F

Winston.

Friday evening found us in Winston-Salem with Rev. C. M. Compher and his people together with two other nearby pastors with their representatives. This meeting was fairly well attended and those who were there were very interested listeners. Bro. Compher is new here, and is just getting well started. We heard several very kind expressions relative to his work. The people here are thinking of building within the near future. Their plans are not matured yet, but they are looking forward to better things.

Concord.

Here, Dr. Sexsmith and I only stopped long enough to eat supper and visit a bit with Mr. D. A. McLaurin and his good wife. Our director, Rev. Lawrence Little, planned this stop. We enjoyed the visit, but of course had no chance on so short a stop to learn much about the church work. Bro. Little remained in Concord for the morning service, while Dr. Sexsmith and I went on to Charlotte. We did learn that they are still planning for a better church building in Concord. We trust that the dear Lord will speedily lead them into the building of an adequate plant in which to worship and to serve Him.

Charlotte.

We reached Charlotte Saturday night and found the pastor and his wife rejoicing over the fact that their congregation had just cleaned up all indebtedness on the church building. We had the pleasure of joining with them in singing "Praise God from whom all blessings flow" on Sunday morning after the pastor had announced that the church was clear of debt. It must feel good to them to be clear of debt. We hope they will soon go in debt again to build a parsonage.

Rev. Robert Short was in this meeting with his representatives from Mecklenburg Circuit. And two of our laymen from Roberta were present. We had a splendid meeting in Charlotte.

Lexington.

By driving rather rapidly we were able to get back to Lexington in time for a four o'clock meeting. Three pastors and Rev. C. B. Way were in this meeting. Also a number of people from South Davidson, North Davidson and Thomasville besides a goodly number of the Lexington people.

It was delightful to stop here for this brief meeting. Bro. Bethea's congregation and Sunday school have outgrown the room they have and if they continue to grow they must have more room soon, so they are laying their plans to build the Sunday school unit of their new church.

High Point.

Our last meeting of this service was held in our First Church High Point. The largest crowd of our rounds greeted us here. There were three pastors present. Also Dr. Andrews, Prof. Hardy and a large group of the college students. Rev. E. G. Lowdermilk was also present. This was a fine meeting, and all present seemed to enjoy it. Thus ended a tour of a little more than two weeks in which we traveled nearly 1200 miles by automobile and attended twenty-four meetings, and spoke many times to the people.

We believe that the coming of Dr. E. A. Sexsmith to our conference for the eight day trip with us in the interest of our young people will mean much.

We thank Bro. Little for planning these meetings, and we thank all those who helped to make them a success, and we thank Dr. Sexsmith for his help.

Appointments.

Sat., April 3—South Davidson, quarterly conference.

Sat., April 4—South Davidson, preaching 11 A. M. and 3 P. M.

Sat., April 4—Community Church, Thomasville.

Sat., April 10—Fairview, quarterly conference.

Sat., April 11—11 A. M. Fairview.

Sat., April 11—7:30 P. M. Haw River.

Please Remember.

Just as soon as your Easter services are over, and the collections for Home Missions are in hand please send same to Mr. V. W. Idol, High Point, N. C. and tell him it is Easter offering. The Secretary of the Board of Home Missions is requesting that this be done, please without delay.

Also if you have A. C. B. funds in hands please send them in. The Board of Church Extension must continue to be hampered unless more funds are sent in.

Faithfully yours,

A. G. Dixon.

Bro. J. A. Cox, of Calvary church, was surprised last night, returning home from prayer meeting, to find his house full of people, his neighbors and friends. It was his birthday and they had planned to give him a surprise party. The evening was spent very pleasantly in conversation and witnessing some amusing contests. Mr. C. P. Barrett told some stories of courtship days which provoked laughter, though they were hardly believed to be true. Mrs. Cox served delightful refreshments. Pastor Derringer led in a song of Christian fellowship, and the evening closed with a prayer and a wish that Bro. Cox may have many more birthdays. He has entered upon his second half century, but does not look it.

—On March 30 Guilford county by a small majority carried an election for increased tax to extend the public school term. In Monroe township only one vote was cast for the tax.

—Frugality is a great revenue.

—A barber learneth to shave by shaving fools.

Mrs. Lineberry.

At the age of seventy-five years Mrs. Martha Lineberry died from paralysis Tuesday night, March 16th, at twelve o'clock. Mrs. Lineberry was one of Randleman's best and most beloved women. "Her days were happiest when they were busiest, and her life was an inspiration and a joy to those whose good fortune it was to know her."

The funeral service was held from Mt. Lebanon M. P. Church 2 P. M., March 18. She had been a member here practically all her life, and was justly regarded as one of the church's most loyal and best.

The funeral was conducted by the writer assisted by Rev. Mr. Barber of the M. E. Church Randleman.

W. H. Neese.

RECEIPTS FOR COLLEGE.

Amount previously reported, $163,143.34.

Mr. and Mrs. W. A. Johnson, $100; Mr. D. I. Offman, $55; Dr. J. A. Pickett, $25; Mrs. Alice Pickett, $10; John P. Lov, $20; W. H Scarboro, Charlotte, $130; First Methodist Protestant Sunday school, Charlotte, $20.51; Mrs. B. W. Little, $5; C. E. Society, Charlotte $10; Junior C. E. Society, Charlotte, $10; Intermediate C. E. Society, Charlotte, $5; J A. Pressly, $15; Rev. H. F. Serratt, $25; Mrs. Eva Thornton, $10; H. J. Sain, $5; R. S. Carmon, $5; Rev. C. W. Bates, $50; Mrs. C W. Bates, $8; C. M. Sykes, $5; Mrs. Mary Barnhill, $5; J. B. Powers, $40.

Total $163,765.85.

Less amount transferred to the Endowment Fund, $62.00.

Total $163,703.85.

Endowment Insurance Fund.

Amount previously reported, $4,081.86

Transferred from the Building Fund Account, $62.00.

Total, $4,143.86.

OUR TASK AND OUR PRIVILEGE.

A number of pastors have asked that the amounts sent through the Women's Societies be reported from week to week in the Herald as the other budgets are reported. The Branch treasurers are ready to help do this but they need help in getting the correct report for this conference year, as they do not know how much of the money sent to them since November 1st counted in last year's conference report. If the pastors and treasurers of the local auxiliaries will help the Branch Treasurers, Mrs. Taylor and Mrs. Garrett, to get these reports started correctly by sending each a statement showing just how much of the money sent since November 1st counted on last conference report and how much count on the conference report for this year 1925 and 1926—we will get started on this. Send to Mrs. Garrett the statement for the W. H M. S. and to Mrs. Taylor the statement for the W. F. M. S. Please send these reports at once as we wish to get these reports started with April.

Burlington 1st, and Fountain Place were some way omitted from the list of those paying the college assessment in full last week. These two charges and High Point English St., and Asheboro report over the top this week on College assessment. Seven new charges reporting this week leaves just 18 to be heard from. Brother Pastor, is it your fault that your division of His army is lagging behind? Brother Layman, is it your fault that your charge is not in the forefront of the army?

Paid All Claims In Full.

1. State St. Lexington.

Paid A. C. B. In Full.

1. Whitakers.
2. Fountain Place.

Paid College Assessment In Full.

1. Whitakers.
2. Grace.
3. Mebane.
4. Glen Raven.
5. Burlington
6. Fountain Place
7. Reidsville
8. South Winston
9. English St.
10. Asheboro.

Paid On College Assessment.

1.	West End	$34.00
2.	Tabernacle	24.00
3.	Charlotte	17.13
4.	Enfield	15.00
5.	Friendship	10.00
6.	Mt. Pleasant	10.00
7.	Littleton	9.00
8.	Spencer	6.70
9.	West Forsyth	5.75
10.	Alamance	5.13
11.	Albemarle	5.00
12.	Thomasville 1st	5.00
13.	Siler City	5.00
14.	South Davidson	4.30
15.	West Thomasville	2.40
16.	Saxapahaw	2.00
17.	Forsyth	1.90

Paid On A. C. B.

1.	Burlington	$210.00
2.	Grace	185.00
3.	Henderson	150.00
4.	High Point, 1st	120.00
5.	Reidsville	$117.50
6.	North Davidson	110.00
7.	Orange	100.00
8.	Siler City	95.42
9.	Charlotte	93.77
10.	Glen Raven	87.50
11.	Mebane	80.00
12.	Flat Rock	75.62
13.	Haw River	75.00
14.	Lebanon	70.00
15.	Asheboro	63.33
16.	Mt. Pleasant	60.00
17.	Richland	56.00
18.	Granville	51.17
19.	Mocksville	50.25
20.	Calvary	50.00
21.	English St	50.00
22.	Thomasville 1st	49.00
23.	West End	48.00
24.	Littleton	42.50
25.	Bess Chapel	41.34
26.	Pleasant Grove	40.00
27.	Halifax	38.60
28.	Friendship	38.33
29.	Forsyth	38.04
30.	West Forsyth	37.55
31.	Albemarle	35.00
32.	Randolph	35.00
33.	South Davidson	34.35
34.	Mt. Hermon	32.27
35.	Tabernacle	30.65
37.	Weaverville	30.00
37.	Saxapahaw	29.01
38.	Randleman	26.25
39.	Vance	26.06
40.	Roberta	26.00
41.	Rockingham	25.00
42.	Davidson	24.00
43.	Pinnacle	22.80
44.	Why Not	22.25
45.	Welch	22.00
46.	Kernersville	21.72
47.	Asheville	20.00
48.	Spring Church	18.08
49.	Yarboro	14.00
50.	Midland	10.80
51.	Spencer	10.00
52.	South Winston	10.00
53.	Union Grove	7.50
54.	Cleveland	7.00
55.	Chase City	5.00
56.	Pageland	4.75
57.	Guilford	4.45
58.	Fairview	2.50
59.	Melton's Grove	2.00

Paid On G. C. B.

1.	Forsyth	$92.10
2.	Grace	45.00
3.	Charlotte	35.01
4.	High Point, 1st	35.00
5.	Siler City	31.70
6.	Asheboro	28.65
7.	Spring Church	26.87
9.	Graham	24.00
10.	Asheville	20.00
11.	Littleton	17.50
12.	Thomasville, 1st	16.19
13.	Orange	16.00
14.	Randleman	15.30
15.	Saxapahaw	15.29
15.	Saxapahaw	15.00
16.	Albemarle	15.00
17.	Mebane	14.27
18.	Burlington	13.72
19.	Mocksville	12.82
20.	North Davidson	12.56
21.	Pinnacle	12.30
22.	Why Not	12.10
23.	South Davidson	11.00
24.	Anderson	10.85
25.	Tabernacle	9.35
26.	Flat Rock	8.09
27.	Calvary	8.00
28.	Gibsonville	7.72
29.	Lincolnton	7.52
30.	Glen Raven	7.50
31.	Fountain Place	7.22
32.	Pleasant Grove	7.00
33.	West Forsyth	5.45
34.	Vance	5.25
35.	Bess Chapel	5.22
36.	Melton's Grove	5.00
37.	Cleveland	4.77
38.	Pageland	4.30
39.	Friendship	4.22
40.	English Street	4.13
41.	Richland	4.00
42.	Roberta	3.75
43.	Guilford	2.58
44.	Union Grove	2.00

On the 18th of March Elwood Frazier, age 52, departed this life. He leaves a wife and several children. The funeral service was held the 19th from Mt. Lebanon Vhurch. The deceased had recently erpressed hope in Christ.

Rev. Mr. Barber assisted the writer in the service.

OUR LAST LETTER BEFORE EASTER.

We have done our best in supplying all the churches of the denomination with the Easter Programs. In addition to sending out sample copies of the service to all pastors and Sunday School Superintendents, as far as we could reach them, we have addressed a letter to every pastor and sent many other letters and appeals. We have sent many personal letters appealing to pastors and churches to make special effort with the offering.

We have also sought the co-operation of the Annual Conference Presidents, and gladly bear testimony to the fine spirit shown, and the valuable services rendered by these brethren. Many of the Presidentse have made personal appeals to their pastors and churches to rally their forces for a great Easter Service.

We have also sent out many personal letters appealing to the pastors and churches to make a special effort with the offering. Some pastors have stated that for good and sufficient reasons they can not have the service but will take an offering. We most earnestly appeal to every pastor and church of the entire denomination to join in this. The fact that the offering may be small need not cause any one to decline to take it. Every dollar helps.

In conclusion I wish to request every pastor and Sunday School Superintendent to bear the christian greetings of the Board of Home Missions and the Secretary publicly to their churches and Sunday Schools and to express our grateful appreciation of their support of the work of the Board. Without their aid the Board can do but little, with it we can do great things for our Risen Savior in advancing His Kingdom on Earth.

I will be very thankful if the pastors and superintendents will drop me a line on the day following Easter stating the results of their efforts. We again greet our Methodist Protestant friends from east to west, from north to south, in the country town and city. And now all together for a successful Easter Service.

J. M. Sheridan, Secretary,
516 N. Charles Street,
Baltimore, Md

THE BIBLE HOLDS ITS OWN.

The Bible is still the world's best seller among books. The last year's output in 150 languages, was 9,059,120 volumes, which was 2,500,000 more than the previous year, and it was also the largest output of any year during which the American Bible Society has been in operation. The Bible is not only holding its own, but is increasing in popularity. There is another hopeful sign, too: men are not merely buying the book to ward off danger as the folks used to take rabbits' feet arornd with them, but they are reading the Bible. A part of this increased interest, some believe, may be traced to the great disputes concerning religion now tearing the churches in pieces. It is indeed an ill wind that blows no good. He makes the wrath of men to praise Him.—Christian Sun.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

Thomasville.

Notice to all W. F. M. S. and W. H. M. S. Auxiliaries: Elect delegates to attend the N. C. Branch meeting to be held in Community church, April 21 to 23, and send names and date of arrival to Mrs. J. W. Boyles, Thomasville, N. C.

The ladies of Flat Rock Woman's Home Mission Society held the regular monthly meeting, Tuesday afternoon with Mrs. T. P. Hester hostess.

Mrs. Hester conducted devotional after which roll was called, showing only one member absent.

The Treas. reported the Budget paid for this year, and $1.50 sent as special for Pine Ridge Work.

Secty, of Buds of Hope reported eleven members, all dues paid, and she has sent birthday greetings to them on their birthdays during year.

Nominating Com. then read their report which was adopted as follows: Pres.; Miss Mary V. White; Vice Pres., Miss Annie Satterwhite; Sec. and Cor. Sec., Mrs. B.W. Jones; Treas., Miss Hazel M. White; Secty., Buds of Hope, Mrs. F. M. White; Record Agt., Mrs W. B. Reavis. After new officers were elected we discussed plans for the new year. The first adopted was to double our Budget for next year. Another was, to appoint a Birthday Secretary to collect from each of our members a penny for each birthday passed at our regular monthly meeting of those having birthdays during the month.

Miss Rosa Satterwhite and Mrs. F. M White were elected delegates to Branch meeting. The Study Book was the main feature of our program as a chapter had been assigned to different members and each to tell the main teachings and ideas that might benefit our Society. This was enjoyed much more than when we had each chapter as a lesson.

The President read the short poem, Service by Edgar Guest.

Mrs. W. B. Jones, Mrs. B. W. Reavis and Miss Rosa Satterwhite were appointed to fill out program blanks for next year.

April meeting will be with Mrs. B. W Jones. District meeting was discussed, but we didn't make any plans, as so many others were interested (or should be) in it.

Meeting adjourned, after which the hostess served delicious refreshments, also mints.

Secretary.

—Eight million American Sunday newspapers are sold annually in Canada where Sunday newspaper printing is forbidden. American monthly and weekly magazines have a circulation of one million in Canada.

—H. W. Wiley, pure food commissioner says, "The people of our country are learning little by little that the whiteness in flour is inversely proportional to its nurtritive value."

—Just a little 1st of April joke on you.

NOTES OF TRAVEL.

It is hard to go into Constantinople without a certain amount of prejudice, for after hearing so much of the unspeakable Turk you can not but have a feeling of suspicon for him. But after you talk with the "Young Turk" you cannot help but feel that he is not as blood-thirsty as he is painted.

I talked with the guide of our party and he seemed to be elated over the freedom that had come to them; for before this they were always afraid of their heads being taken off, for they were under absolute rule of the Sultan. The present ruler, however, is doing things that seem altogether foreign to them. One thing is that they do not have to wear a veil unless they wish. The "fez" has also disappeared. In fact we saw more of the "fez" in Egypt and Palestine than anywhere else.

I do not know whether they sleep in them in Cairo or not, but they never remove them for anything else. They keep them on in religious meetings, at the table and everywhere I saw them, I mean the men. We had to land in small boats in Constantinople which always takes lots of time. We had only one half day here and that was enough for most of us.

A hurried trip through the museum was interesting. There as in most of such places over here they show you a lot that has been taken from other lands. One great obelisk stands in one of the squares there taken from Egypt many years ago as also the serpentine column. The mosques here are very beautiful from the standpoint of architecture. St. Sophia, and the Blue Mosque were visited. The huge marble columns in the latter are wonderful. They are put up in sections and are about eighty feet in circumference, four of them. When you think of the poverty of the people and the amount spent in their temples of worship, you can see at once that they put us to shame in the amount spent for their religion compared with what they themselves use.

Roberts College, an American institution was visited by a number of our folks. I did not go as it required an extra trip with extra pay and as we were on our way to the Black Sea we passed the college where we could get a fine view of it that satisfied me. They were expecting us to pass and we could readily pick out the grounds before we got in full view by the waving of Old Glory, a sight which has a peculiar effect when you are in a strange land or on strange waters. We sailed through the sea of Marmora, Dardanells and Bosphorus on this trip to Constantinople. One cannot help but feel a thrill as the ship glides through the Dardanelles as the great loss of the British comes into mind caused by the campaign here to force these waters. Some of the vessels that were sunk by Turkish shells are still to be seen. It was here that Briton lost fifty four thousand of her men in this fruitless attempt. Yet while this was going on you remember that a British submarine went under all this and sunk a Turkish man of war in the Constantinople harbor and got away safely.

May I go back to a discussion of the new Turkish Government? We have been told that the authorities in the American Colleges there

have been ordered not to so much as "say grace" at the table, and the President of Roberts College came on board and took dinner with us and Dr. Sheldon asked him to speak and he said he dared not do it because what he would say might be misconstrued. Not even to say publicly, "I thank you." They seem to be suspicious of everybody. Most criminals are suspicious and when you think of the slaughter that has been practiced by them on others, especially the Americans, no wonder they look with suspicion upon others.

We were told that they liked the Americans better than any other of the allies and that they did not like us any too well. But these very reforms that are taking place within the government let us hope and pray may mean the salvation of this nation that has the stain of innocent blood in many cases upon them. When you see the bright children and the activity in this great city of a million and a quarter of people you cannot help but wish for a better day.

It was interesting to go into the main Bazar section which covered many blocks and I do not know how much space. Here as elsewhere there was an eagerness to sell their wares which led them to come down in some cases to get you to buy. It is a great practice in the east to put goods up to twice as much as they expect to get. To get away from your guide in one of these places is a hazardous thing to do. Some three got away from our party and the guide had to return for them after placing the remainder in their cars.

I would like to give a more interesting account of this, one of the most attractive cities we have visited.

The minarets of the Mosques make an imposing sight from the boat and the slant of the hill as you enter the harbor shows the city up to great advantage.

Our next stop is at Athens. Since boyhood I have been anxious to see the sights of that wonderful place and possibly in my next I will have a more interesting story to tell.

N. G. Bethea.

CHILDREN'S HOME.

On Board S. S. Republic Feb. 22.

Rev. J. F. Dosier, Bar Woman, $1; Maple Springs, Forsyth, $3.53; James Braswell, Kannapolis, $2.50.

Sunday Schools:

St. Paul, Greensboro, $11.11; Creswell, $2.74; Shiloh, N. Davidson $4.68; Roberta, $3.20; First Church, High Point $20.03; Willing Workers Class, Henderson, $5.

Mrs. Ernest Sherwood, Fairmont, W. Va. two boxes containing near one hundred books. Mrs. Maude Markland Winston-Salem two pair shoes for girls and two suits for a boy.

The greatest problem of this age is to fit and qualify the rising generation for life.

Good people will you remember this when you are called upon for an offering for the Home? Mrs. Lowdermilk has just returned from a called meeting of the executive members of the Home Missionary Society which were assembled to make plans for the board meeting which is to meet at High Point College in May.

At this time we will need some extra bed linens, and ticking to make eight pair pillows. Won't the ladies of the various Missionary societies please note this, and help us out by supplying the above named articles.

Please let us hear from you at once. Thank you.

E. G. Lowdermilk.

LUTHERANS PROTEST PAPAL ENCYCLICAL.

The National Lutheran Council, meeting in plenary session, has issued a statement declaring Pope Pius XI to be in error in his December encyclical instituting the "Feast of Christ as King," and dissented strongly from the proposal of the Pope that Protestant churches participate in this festival. The representatives of American Lutheran bodies charged that not without cause was the Sunday near October 31st set as the date for the celebration of this Roman Catholic holiday, a day which for 400 years has been observed by Protestants throughout the world as Reformation Sunday. It was on October 31st, 1517, that the Reformation movement was started through the act of Dr. Martin Luther in nailing his famous Ninety-five Theses on the door of the castle church at Wittenberg.

The statement of the National Lutheran Council defined the Pope's December encyclical as one step in a great program to restore the rule of the Vatican over all Christian Protestants and over all civil governments.

The first Protestant group to take exception to the proclamation of December 11th, the National Lutheran Council, appointed a special committee who are to subject the encyclical to careful study, to communicate with all sections of Protestantism and to disclose what the Lutherans declare are subtle attacks on the doctrines of religion and the distinctive principles of secular freedom.

The following preliminary special statement on the encyclical was adopted unanimously:

"Lutherans Will Not Be Caught With The Pope's Bait."

"We have read with great interest the Encyclical Letter of Pope Pius XI given out on December 11th, 1925, in which, 'with Apostolic authority,' he instituted the Feast of our Lord Jesus Christ as King. This feast is to be celebrated 'every year and in all the world on the last Sunday of the month of October (that is, the one just preceding the celebration of all the saints.' He 'commands also that on that day each year be renewed the dedication of the human race to the most Sacred Heart of Jesus which our predecessor, Pius X, of holy memory, orders to be repeated each year.'

"It would seem almost a sacrilege to speak any word except in approval of such a feast and such a dedication. All true Christian desire to see Christ honored as King and pray that the kingdoms of this world shall become the Kingdom of our Lord and of his Christ. And we would not utter a word of dissent were it not for certain statements in the Encyclical which are not true, which are sectarian in the worst sense, and which are uncharitable; and were it not for a fact which is obviously deeping and hostile to very large groups of Christians and to widely accepted views of Christian truth.

"The Pope does not express the truth for instance, at least not the whole truth, when he says that 'the Catholic Church'—meaning of course the Roman Catholic Church—'is the Kingdom of Christ on earth.' But that it is, or by right should be acknowledged as such by all baptized Christians, by all nations and governments, is clearly implied, if not definitely stated, throughout the Encyclical.

"In connection with this it must not be forgotten that the Pope sits with his triple crown as the 'Vicar of Christ' on the whole earth. There is no institution on earth, no person or order of persons, to whom we may point and say 'Here behold the Kingdom of Christ.' That Kingdom cometh not with observation. It is wholly spiritual. Wheresoever the Spirit of God is and works through the means of grace, leading men to faith in Christ, there is the Kingdom of Christ. To accept and celebrate this Feast of Christ as King in the very spirit of the Encyclical is at least tacitly to acknowledge all the pretensions of the Pope to temporal and universal sovereignty as Christ's Vicar. To keep it in any other spirit would not change in the least, in the eyes of the Pope, the status of those so observing it.

"The Pope just as evidently assumes that the church is none other than the Roman Catholic Church; and in so doing he would brand all Christians who are not his obedient subjects not only as heretics and sectarians but as guilty of having ,put Jesus Christ and His most holy law out of their ordinary life. their domestic relations, and public affairs,' and thus responsible for 'the deluge of evils' which has invaded the world. This is clear from his first paragraph and from his quotations from his predecessor Leo XIII. Thus he makes himself the Head and leader of the most sectarian of all the sects and acts very uncharitably.

"The designing spirit and hostile purpose of the Pope are unmistakably visible in the choice of the day upon which, every year, this feast is to be celebrated. He has not forgotten the strokes of the hammer which, on October 31, 1517, resounded throughout Europe and ushered in the day of freedom for Christ's people, when Luther nailed his famous Ninety-five Theses to the Church door in Wittenberg. It is the Reformation that is aimed at in this Encyclical. We may not say that the Pope is not sincere in his expressed desire to see Jesus Christ universally recognized as King over all people and things on earth; but there can be no doubt that he thinks, and perhaps sincerely, that the best way to bring this about is to counteract, as far as possible, the Reformation and the liberating truths of the Gospel which it restored to men. Therefore the day chosen by him for this newly established feast. It is on the 31st of October, or the Sunday last preceding that date, that we usually celebrate the festival of the Reformation; and this has been done by Lutherans in all lands for four hundred years. What a master stroke it would be if His Holiness could set up a festival that would be enthusiastically celebrated with 'manifold ceremonies of vener-

tion' not only by Catholics but also by great multitudes of Christians calling themselves Protestants! But we, at least, will not be caught.

"The three great principles of Christianity which were restored by the Reformation, after centuries of obscuration, are the authority of the Holy Scriptures as the Word of God, justification by faith alone in Jesus Christ without man's righteousness and merit and the universal priesthood of believers. We hold that those who believe in Jesus Christ as their God and Saviour and who accept the great principles stated above together with their plain implications are truly in the Church and the Kingdom of Christ, and are His loyal subjects. We hold further that the best way for them to show that they indeed acknowledge Him as King is to lead holy lives in accordance with Hs Word.

"May we not commend to the consideration of all Protestants the question whether they will not more certainly honor Christ as their Saviour and King by faithfully adhering to the truth of the Gospel and conforming their lives thereto than by joining in the celebration of a mighty festival marked by 'magnificent processions' and outward 'ceremonies'?"

SUNDAY SCHOOL LESSON—APRIL 11.

The Story of Creation.

Lesson Text: Gen. 1:1-3; 26-31.

Golden Text: Gen. 1:1.

The Central Truth: God made man in His own image of spirituality, intelligence, holiness, and eternity in order to promote His own glory in the heavens and in the earth.

Scriptural Points.

1. "In the beginning God" was the eternal, unchangeable, holy, and merciful Author of every atom of matter, every form of life, every display of goodness, and every purpose of might.

2. "In the beginning God created" the matter of the heavens and the earth. Afterward He formed this matter into heavenly bodies and into a million forms of vegetable and animal life.

3. "And the Spirit of God moved upon the face of the water." God, as a Spirit, so moved, indicating His actual presence upon the scene of creation.

4. Out of the dark, deep, and formless mass of created matter God spoke, "Let there be light." And there was light. God's speech was His method of creation. Hear the Psalmist: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.....For he spake, and it was done; he commanded, and it stood fast. Ps. 33:69. This discards and repudiate the much-lauded method of evolution.

5. "Let us make man." This is the first assumption of Scripture that there are more than one Person in the Godhead. Each of the three Persons of the Godhead had a part in man's creation. God the Father, the Sovereign of Deity, made the proposition, "Let us make man in our image, after our likeness." God the Son, the Agent of Deity, "formed man of the dust of the ground." And God the Holy Ghost, the Lifegiver of Deity, "breathed into his nostrils the breath of life; and man became a living soul."

6. "Let them have dominion." Man was made to rule. Self-rule became his first duty a duty in the discharge of which he failed so disastrously. Anyone who cannot control himself is poorly equipped to rule the innocent birds and beasts. Sin made man a tyrant over the creation entrusted to his care. Wanton, sportive, and needless destruction of living creatures is a sinful violation of a sacred trust. As a result of centuries of tyranny the entire creation of fish, birds, and beasts stand in mortal fear of man.

7. In His covenant with Adam God put the race upon a strictly vegetable diet, as set forth in verse 29 of this lesson. In His covenant with Noah He added a meat diet without any restrictions: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Gen. 9:3. In His covenant with Moses our benevolent Sovereign put many restrictions upon this meat diet. See Leviticus, 11th chapter.

8. "It was very good." This is God's just estimate of His own creation. All things created expressed the wise thought of God, the kind purpose of God, and the effulgent glory of God.

9. "And the evening and the morning were the sixth day." This is a plain statement that the universe was created in six days of twenty-four hours each, consisting of a forenoon and an afternoon.

Practical Points.

1. Creation has established God's right of ownership of all things. "The earth is the Lord's and the fulness thereof, the world and they that dwell therein."

2. Redemption has reinforced this inalienable right. "Ye are not your own, ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's.

3. To deny or ignore God's right of ownership is a grievous sin of rebellion. "He came unto his own (world), and his own (people) received him not." Such is the reception the Creator met with when he came into the world manifest in the flesh.

4. Consecration is simply putting God in possession of His own. "Yield yourselves to God." "Consecrate yourselves to day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day." Ex. 32:29.

PRAYER AND A CONVERSION.

By Rev. James H. Childs.

Into my first parish between forty and fifty years ago came a young man who had been an officer in the Civil War. He had been brought up as a Roman Catholic, but had lost all interest in that faith. We were holding a series of meetings, and a goodly number were turning to the Lord. This young man attended all of our meetings; and several among us took a deep interest in him, and did our utmost to persuade him to yield himself to Christ. Always willing to listen, always respectful, he yet kept putting off. We talked with him after every meeting, but seemed to make no progress. At length, at the close of one Sunday-evening service, I felt that there was no use in speaking to him any more; and so I went straight home without a word.

But I had no sooner entered the house than I felt moved to go into a certain dark room and pray for him. There I stood in the middle of the room, and felt myself constrained to agonize in prayer, as never before, for that lost soul. I prayed aloud, talking with the Lord as fast as I could speak. I felt that I could scarcely take the time to take my breath; for, if there should be a break of a fraction of a second in the stream of prayer, the devil would snatch that soul away, whereas, as long as the stream of prayer should be kept unbroken, that soul would be safe. I was utterly unconscious of the lapse of time. Later I found that between two and three hours had elapsed. I would ejaculate: "O God, Satan must not get him. Thou art almighty; don't let the devil get him," or words to that effect. I have no distinct recollection of the words I used; but God heard, and at length caused a strange calmness to come over my spirit. I praised the Lord, and went to bed.

In the morning I saw some one coming into the yard; and I opened the door at once, and exclaimed: "I know why you have come. You have come to tell me that —— has become a Christian."

"Yes," was the reply; "that is exactly what I came for. It was likethis: George went home and went to bed and fell asleep almost immediately. After a time he had a dream. He thought he was standing outside a railroad close beside a train which was just beginning to move. He felt that it was for some reason of the utmost importance that he should travel on that train, but he had no desire in that direction. Indeed, he felt utterly unwilling. The cars were moving more and more rapidly. Soon the last car was moving past him. Still he waited until the rear end of that last car was passing him, when he made a sudden and mighty effort, and was barely able to get hold of the iron railing and swing himself upon the lowest step while the train was moving with considerable speed. That was his dream. He then awoke immediately, and said to himself, 'That dream means that it is now or never for my soul.' He got up at once, kneeled down by the bedside, and made the surrender."

And it proved to be the case that the time when he made that surrender on his knees in that cold room at the midnight hour was the very time when calmness took possession of my spirit in my home more than three miles distant. The work of grace was thorough. God took from him instantly the appetite for tobacco. He lived only a few years longer, but during all the rest of his days his life was consistent and beautiful. He grew rapidly in grace and knowledge, and then went to be with Him whom, having not seen, he had learned to love so devotedly and to serve so faithfully.—Huntington, Mass.

The Constitution of the United States says intoxicating liquor is not to be manufactured or sold. What do you think of men and women who think more of liquor than they do of the Constitution?

YOUNG PEOPLE'S PAGE.

Published in the interest of our Sunday schools, Christian Endeavor Societies, ant other organizations among our young people. All articles, items of interest, etc., for publication on this page should be addressed to Rev. Lawrence Little, 310 Bellemeade St., Greensboro, N. C.

DR. IRA LANDRITH
Of Chicago,
National Eextension Secretary of Christian Endeavor.

ANNOUNCEMENT EXTRAORDINARY.

Those of us who attended the 1925 Young People's Conference at High Point will remember with what regret we learned that Dr. Ira Landrith, who was to bring us three evening addresses, was detained in Chicago by the illness and death of Mrs. Landrith.

We are happy to announce that we have been able to secure him for one address, under the auspices of the Greensboro Christian Endeavor Union. The meeting will be held in Westminster Presbyterian Church, on Asheboro street, at 7:30 P. M., on Friday, April 9.

Dr. Landrith is a nationally and internationally known lecturer, journalist, educator, statesman, and religious leader. It is a rare opportunity to hear one of America's foremost orators. In the opinion of the editor, he is one of the greatest speakers on the American platform. The Endeavorers of Greensboro cordially invite all workers from the surrounding territory to attend this meeting and hear Dr. Landrith. Young and old are invited —admission free.

DON'T FORGET THE TIME AND PIACE: WESTMINSTER PRESBYTERIAN CHURCH FRIDAY NIGHT, APRIL 9th.

Great Series Of Young People's Meetings.

We concluded last Sunday night in High Point a great series of young people's rallies and mass meetings, with Dr. E. A. Sexsmith and Dr. A. G. Dixon as the speakers. The trip began at Enfield on Sunday, March 21st, and covering the following points in succession; Henderson, Burlington, Greensboro, Asheboro, Winston-Salem, Charlotte, Lexington and High Point.

Over 1200 people attended these meetings, with a splendid representation of pastors, Sunday school superintendents, teachers and officers, and Christian Endeavor leaders. Thirty- nine charges were represented by their pastors, or other leaders.

The Board of Young People's Work wish to take this method of thanking every pastor and leader who cooperated in making this series such a signal success. We believe it is going to mean much in our work for the young people of the church.

Dr. Sexsmith Outlines Program.

In his addresses, Dr. Sexsmith outlined a "Religious Educational Program for a Local Church." In a very splendid way, he defined the terms, "Religious Education" and spoke of the Program, the Organization, the Agencies of religious education.

Religious Education, he said, is the introduction of Christian control into life. He explained that religious education did not take the place of conversion—an individual act for which every person is responsible—but that it supplemented it and made it more natural and easy. Religious education is simply the preparation of the soil that fructifies in decision for Christ and in development of strong Christian characters.

The program of religious education must include worship, instruction and activity. Worship must be graded to fit the needs of the various age groups. Worship that exalts the adult will oftentimes be above the minds and capabilities of children and, for that reason, the church must work out a graded worship program that will include all groups.

The speaker lamented the fact that most of the program of the average Sunday school was almost entirely instruction and lacked any elements of activity and worship. He believed that the average program consisted of about seventy-five percent instruction, fifteen percent worship, and ten percent activity. "To be a well-balanced program," he said "all elements must enter in about the same proportion."

The agencies being used by Methodist Protestant Churches in working out an adequate religious educational program are: the Sunday school, the Christian Endeavor society Daily Vacation Bible Schools, and Week-Day Religious Instruction. The last two are rather new ventures in most of our churches, but ought to be developed to a much greater extent.

Dr. Sexsmith gave a splendid outline of the organization for religious education in a local church. He advocated a Committee on Religious Education, consisting of five or seven members, nominated by the pastor and the heads of the various organizations of the church and should have a Director of Religious Education, either paid or volunteer, who is responsible to the Committee and who will make it his or her business to study ways and means of improving the work in the local church.

Dr. Dixon Gives Inspiration Address.

Dr. Dixon in his very splendid way gave a message on "The Church and her Young People." He showed the importance of the church in this time and emphasized the necessity of our recognizing this importance in our attitudes and actions. On the other hand, he said, the young people are of utmost importance and value to the church. He related several striking illustrations to show the importance of young people in the local church program.

His story of the young man who is working in Winston-Salem and supporting a college chum and class mate in the foreign mission field is one that will stay in the minds of his hearers for a long time. Another story of a son of a leading minister of this country who is also working and supporting his younger brother in the foreign field made us all stop and wonder if we were not missing a wonderful opportunity in failing to raise our apportionments for the General Conference Budget He pointed out that most of us cannot be foreign, or even home, missionaries, but by supporting to the limit the benevolences of our denomination we are surely working through our representatives on these fields.

Other Features.

In addition to the addresses given by Drs. Sexsmith and Dixon, the facts concerning the Young People's Conference, to be held at High Point College, July 19-26. were presented and registrations received. Also mention was made of the International Convention of Religious Education, to be held in Birmingham, Alabama, April 12-19. It is hoped that North Carolina will have a large delegation at this convention.

Summer Conference Registrations.

A large number of registrations have been received for the Young People's Conference, but, for lack of room this week, they will be held until next week. IN THE MEANTIME WHY NOT SEND IN YOURS TO APPEAR WITH THE OTHERS? Registration fees are 25 cents for children and 50 cents for adults and go toward paving the expenses of our Conference. REGISTER WHETHER YOU CAN ATTEND OR NOT. Send fees to Lawrence Little, 310 Bellemeade Street, Greensboro, N. C.

Randleman.—Mrs. W. F. Matthews is in the clinic hospital, for treatment.

Miss Ella Lineberry is suffering intensely with erysipelas.

Mrs. and Mrs. Jim Brown, 85 and 75 years old, have been sick since December with little improvement.

On Easter Sunday morning Mt. Lebanon will have a sunrise prayer meeting.

Easter program at night. W. H. Neese.

—Who gives his milk to the cats must drink water.

RICHES AND HAPPINESS.

Riches alone do not make men happy or blessed. The brute qualities lead away from happiness. Most people are deluded with the idea that happiness consists in gratifying desires. They do not realize that "desire is as insatiable as the ocean, and clamors louder and and louder as its demands are attended to." Gratification, satisfaction of our selfish cravings, only increases our real soul hunger. Principle alone can give permanent happiness.

Human beings starve and pinch their lives and stunt their growth by their wrong attitudes toward life. They kill every joy and blight their happiness by their own envy, jealousy, and false ambition. The sight of other people's prosperity seems to kill their appreciation and the enjoyment of possessions.

To be happy, we must approve of ourselves: and there is something within us which always condemns the selfish act, as it does the sinful act. I have never known a greedy, grasping, selfish person to be happy. Where these propensities dominate in the nature, it is impossible for the things which create love to live. These rank, vulgar weeds will kill the more tender plants and flowers which radiate sweetness and beauty, contentment and happiness.

A man can never realize complete, abiding happiness until he gets into the current running heavenward, Godward, because everything on a material plane is transitory and in constant change.—Selected.

SEVEN DEADLY SINS.

The list of "the seven deadly sins," as set forth in mediaeval theology, has taken a firm hold on the imagination of the world. The number seven had a high place of honor in the Old Testament and during the Middle Ages things good and evil fell readily into groups of seven. There were "The Seven Sacraments of the Church," "The Seven Gifts of the Holy Spirit," and "The Seven Deadly Sins."

No one who has looked at Abbey's noble painting of the Seven Deadly Sins in the Boston Public Library will ever forget the power which it symbolizes the terrific reality of the moral struggle. The seven deadly sins of classic tradition portrayed there are pride, envy, anger, covetousness, gluttony, lust, and sloth. These sins are individualistic. They all have widespread and dire social consequences, but as is natural in any list drawn up in the Middle Ages, they are sins of the individual, personal life.

Canon Frederic Lewis Donaldson of Westminster Abbey set forth the other day a list of seven deadly sins of a more social character. It is a list of arresting significance to an age of complex social forces and relationships. The seven deadly social sins according to Canon Donaldson are these:

1. Policies without principles.
2. Wealth without work.
3. Pleasure without conscience.
4. Knowledge without character.
5. Commerce and industry without morality.
6. Science without humanity.
7. Worship without sacrifice.

With these, Canon Donaldson says, the passion for the accumulation of riches at all cost preferably without earning them, is a disease of the greater mass of the people today.

These seven social sins are worth long pondering. They call not only for a litany of petition but for one of action, which says both by prayer and struggle, "From these iniquities, good Lord deliver us."—Selected.

A BOY WHO KNEW HOW.

An American boy nineteen years of age once found himself in London, where he was under the necessity of earning his bread. He went straight to a printing office and inquired whether help was needed.

"Where are you from?" inquired the foreman.

"America," was the answer.

"Ah," said the foreman, "from America. Can you set type?"

The young man stepped to one of the cases and in a brief space set up this passage from the first chapter of John: "Nathaniel said unto him, Can there any good thing come out of Nazareth? Phillip said unto him, Come and see."

It was done quickly, so accurately, and administered a delicate reproof so appropriate and powerful, that it at once gave him influence and standing with all the office. He worked diligently at his trade, refused to drink beer or any kind of strong drink, saved his money, returned to America, became a printer, publisher, author, postmaster general, member of Congress, signer of the Declaration of Independence, ambassador to royal courts and finally died in Philadelphia at the age of eighty four. There are more than one hundred and fifty counties, towns and villages in America named after this same printer boy—Benjamin Franklin.

DUSTING DONE FOR THE DAY.

Psst!

Peter turned to see three little Tiger Cubs merrily waving their tails.

"Look, Mother, look! The red ball is rolling up in the East!" cried the three little Cubs in chorus.

All the while that Mother Tiger had been talking, lighter and brighter had been growing the sky—and Peter had never noticed it at all.

"Sure enough, dawn is here!" growled Mother Tiger, and looked pleased. "A new day in which to work a little, play a little and be happy in. Come, children, don't let the rising sun find us with mussed fur and straggly whiskers!" Mrs. Tiger set to work to wash her face and hands.

"Ker-choo!"

Suddenly the clear morning air became heavy. Something flew into Peter's eyes, up his nose, into his mouth. He sneezed, once, twice, and again.

Peter wiped his eyes, sneezed a fourth time, and, looking about turned to ask Mother Tiger if she knew what was choking him, when he caught sight of the three little Cubs. And then he didn't need to ask that question.

Three little Cubs were rolling over and over and over in the road, scratching and scraping and kicking up their legs in great glee and stirring up a cloud of dust that almost hid them from the boy. And it was the dust they kicked up that had flown into Peter's throat.

"Good gracious, stop them!" Peter grumbled. "Why are they making such a mess? Doesn't that dust bother you, Mrs. Tiger? Aren't they getting dirty?"

Mrs. Tiger chuckled.

"The children are getting clean—taking their morning bath, Two-Legs. Be a little Cub ever so neat, horrid little insects will hop in his fur. He can't dig them out, he can't wash them off, and so he rolls in the dust and rubs them off that way. Let 'em alone—they'll soon be tired and glad to stop. There! Now they are going to have a game of 'I Spy!'!"

—Florence S. Vincent.

DYING RICH.

When John Wesley died he left as his heritage a half a dozen silver spoons and the Methodist Church. Not a little of the success of Methodism has been due to the disinterestedness of its founder. Millions in money had passed through Wesley's hands, during the long and arduous years of his ministry, but it all passed through. None of it stuck to his fingers. Methodism has a tremdous argument for Christian stewardship ready at hand in the example of John Wesley.

Another great preacher who passed away recently has left a rich heritage to posterity. We refer to Russell H. Conwell, whose sole estate appears to have been a $3,000 life insurance policy left to his widowed daughter. Dr. Conwell, for many years perhaps, was the most popular lecturer on the American platform. His masterpiece "Acres of Diamonds," was delivered over 6,000 times and the lecturer was usually given a fair recompense for his services. Dr. Conwell earned and distributed millions of dollars during his life-time but kept none of the money for himself. Hence, like Wesley, he died poor. Examples like these are more potent than the most eloquent sermons upon the Christian use of money. We do not instance these two illustrious preachers because their history is exceptional in the annals of the ministry. Few preachers accumulate money or care to do so. Nevertheless it is doubtful whether many men in other professions whose legitimate earnings were as great as were those of Wesley and Conwell would have kept so little for their own personal use. The power of these men as preachers arose largely from the fact that they made their preaching real by carrying out their ideals in the business relations of their lives. —Christian Sun.

—In 1874 the famous Dr. Osler examined two of his friends for life insurance. The one now surviving was refused insurance because of valvular lesion of the heart.

—That women be admitted to the ministry in Scotland was a resolution approved by the Presbytery of Hamilton, Lanarkshire.

—Eight thousand Bibles written in Chinese have been purchased by the Chinese National Army for distribution among its officers.

WHEN TED HAD HIS DAY.

Ted Hastings yawned several times, then he looked out of the window; and, seeing that the sun had not yet risen, he turned over and went to sleep again.

A little later he was awakened by his mother's voice calling up the stairway.

"Are you up, Ted?" she said. "This is your day, and you'll want the whole of it."

Every now and then, during the summer Ted's father and mother set aside one day in which he could do just as he pleased; and they could trust him to use it in the right way, for he understood that he was to regard their wishes on that day, as on all others, only it meant that he had more time for himself on that one day.

"A fine day for fishing," he said to himself as he went downstairs, for it was just a little cloudy, and the fish always bit better on cloudy days.

"Father had to go to the office a little earlier," said his mother, "so I ate breakfast with him; but I kept yours hot, and after you eat it, I'd like you to do an errand for me which father forgot. It is the grocery order and won't take long."

Ted smiled. "All right, mother; write it out, and I'll take it over. I'm going fishing with Edward and David at nine o'clock. May I have a lunch to take along with me? For I may not get back until late this afternoon."

A little later he took two baskets from his mother and hurried to the store.

The grocer was fond of Ted, for he was a manly little fellow. So he called out, "Hello Ted: what's your hurry?"

"Going fishing," replied Ted, "and I want to meet the boys at nine o'clock, for this is my day."

Several customers in the store exchanged glances. "Guess it's the little chap's birthday," said an elderly man.

As Ted passed down the street to his home he heard some one call. There at Howard Shaff's door was Howard's mother.

"Oh, Ted," she said, "will you get the doctor for me? The baby is sick, and I'm alone."

It did not take Ted long to get the doctor and he was glad to help Mrs. Shaff.

As he hurried home with his basket, he said to himself, "Good thing I made an early start."

When he reached his own gate, he met an old man who said to him, "Little boy, will you tell me where Squire Johns lives?"

"Oh, yes," said Ted; "it's about five blocks from here."

"Is it that far?" said the old man. "I got off the car at the wrong street, and I can not see very well."

"Wait until I put my basket away and I'll take you there," said Ted as he ran toward the kitchen to hand it to his mother. "I have to show this old man the way to Squire Johns' house," he said, and his voice trembled a little, for he was pretty sure he would miss the boys; but he belonged to the Boy Scouts and could not miss an opportunity to do a kindness for any one.

When he returned from Squire Johns' house, it was half-past nine; but he saw the boys in the square waiting for him. He was about to join them when he heard voices, and then two friends of his mother's passed him and one was saying to the other: "Jamie Clark's father and mother were sent for to go to the hospital at Skernsburg today, and they had to leave him all alone, poor little soul, an he's lame from a fall. I wish we could find some one to amuse him until they come back."

They passed on without noticing Ted, and he crossed the street to his companions.

"I'm sorry I kept you waiting, boys, but I find I can't go, after all, even if it is my day."

"Oh, Ted, you'll miss it!" they exclaimed.

"I know," he replied. "But here comes Tom Hatz; he can go in my place, and I'll tell you later why I can not go."

The boys went off reluctantly, and Ted turned back and went down a long street until he came to Jamie Clark's home; and there was Jamie on the porch, in his wheel chair.

"Hello, Ted," he said. "I'm awfully glad to see you. Father and mother had to go to see Jean today, and I'm all alone."

Ted sat down on the porch and began to tell Jamie about the fun he had had at a baseball game a week or so before, and Jamie listened intently and laughed heartily every now and then.

"Mother left my lunch on the kitchen table Ted," he said, when twelve o'clock came.

So Ted went in and got it for him; and then he opened his own lunch, and they shared with each other, enjoying every bite.

Now and then Ted would think of those fishes and the cool woods where the boys had gone, but he said nothing of this to Jamie.

About four o'clock he started home; and as he turned the corner of Chestnut Street, he saw something had happened, for there were potatoes lying all over the street.

He found that a wagon had broken down and the man had gone after another wagon When he came back, Ted offered to help him and several other boys came along and helped also, and before long all the potatoes were back in the good wagon.

As he was going to his own yard, some one called to him, and there were the boys, holding up a whole string of fish.

"Glad you got them," said Ted. "I had other fish to fry."

"Oh, Ted, did you go to another place?" said Edward, the youngest boy.

"No, I found them right here in this town," laughed Ted as he went in.

When father came home, he said, "Well what did you do on your day?"

Ted replied quietly, "Oh, some things I did not expect to do, father."

Just then the phone rang; and when father came back, he said: "It was Squire Johns to say that he wanted to thank my boy for bringing his old uncle to the house this morning If that is one of the unexpected things you did, Ted, three cheers for the rest," and he gave mother a knowing look.—Julia Graydon

THE RULE THAT TOMMY MADE.

"I say there, boy; want to earn a nickel?" Tommy Tolliver, the new errand boy at the factory, jumped to his feet. "Want to earn a nickel?" Tommy wondered.

"Just run around the corner to Pat Ryan's saloon and get this pail full of beer. Here's the change. We'll pay you the nickel when you come back," said one of the group of men who were eating their lunch in the corner of the room.

Tommy's face flushed. "I can't do it," he said.

"Why can't you? You ain't much of a kid if you can't carry a pail of beer two blocks."

"That's just the trouble," answered Tommy, with a flash of the eye. "I'm a lot too strong to carry a pail of beer even one block. I've had enough of the stuff. If it had not been for beer, I wouldn't be working here, doing what my father ought to be doing—taking care of my mother and the youngsters. I'd be in school, like other boys."

"Say, sonny, you better do it this time," counseled a good-natured young man, "or they'll complain to the superintendent about everything you do."

"You'll have to do it; that's all there is to it," said the first speaker. "The boss put you here to run our errands. So just you take that pail, and don't you show up here again till it's filled. Hear?" And the pail was thrust into the boy's hand.

Just outside the door Tommy hesitated for a second, thinking hard. "That man in there isn't the head man," he argued. "Of course, if it comes to the boss telling me I've got to do it, I'll have to hunt for a new place; but I'm not going to give up easy."

Straight around the corner went Tommy to the main entrance, and up the broad steps to the elevator. The elevator boy directed him to the room where "the whole push—president, vice president, secretary and treasurer—were holding an important meeting." Boldly Tommy knocked on the door, and found himself facing a room full of prosperous-looking men—so prosperous, indeed, in dress that Tommy glanced down in sudden shame at his own shabby garments.

"Well, my boy, what's the trouble?" asked the gentleman who seemed to be at the head of affairs.

"I'm Tommy Tolliver, the new errand boy in the factory," said Tommy bravely. "I just came yesterday, and the men down there say I've got to get this pail full of beer or I'll be fired quick. I came up here to find the real boss. Say, is it so? Have I got to carry their beer for them?"

The man looked seriously down into the boy's face, as he answered with another question: "Suppose you have? What will you do about it, young man?"

Quick as a flash the answer came back, in a respectful but spirited tone. "Do, I reckon there ain't but one thing to do, and that's to hunt another job. I can't go into the beer business, for anybody."

There was a subdued murmur of applause in the room. "Well, my boy, neither are we in the beer business, and I think it's about time we had some pretty stiff rules posted up in our building concerning that very thing. What do you say? he asked, turning to the other gentlemen in the room.

"I suggest that we draft such a notice immediately, have it written out on a typewriter put a copy in the pail, and send it back by this young man. Then the men can't say anything to the boy."

Before the day was over, notices were posted all over the building, forbidding the use of beer and liquor of all kinds on the premises. Neither did the president forget the new boy in the factory; but when, a few weeks later, a new office boy was needed in the head office, he sent word to the superintendent of the factory that he would like to have "the boy with the jackknife" sent up to take the position. And, although no name was mentioned, the superintendent smiled a knowing smile, and called out loud, so all could hear: "Tommy Tolliver, the president wants to see you in his office!"—The South-western Presbyterian.

FROM PASTORS AND PEOPLE.

Lebanon Church, High Point.—Regardless of the fact that quite a number of our people are suffering from influenza and various other diseases the attendance very nearly measured up to the average. There were 189 in Sunday school yesterday (Mar. 21). Rev. Mr. Hardy from High Point College filled both appointments yesterday in the absence of our pastor who was kept away on account of sickness. We hope for him a very speedy recovery.

Mr. Hardy preached a splendid missionary sermon at the evening hour and a thank-offering which amounted to $13.50 was taken for Foreign Missions. This service took the place of the regular Thank-offering service of the Foreign Missionary Society. A pageant which was being prepared was given up on account of sickness and death in the community.

The Missionary Society met with Mrs. A. J. Payne Mar. 3. Officers for the coming year were elected as follows: Pres., Mrs. Percy Payne; Vice Pres., Mrs. Frank Bailey; Cor. Mrs. J. W. Thacker; Treas., Mrs. A. J. Payne and Record Agent, Mrs. C. M. Brown. The delegate to the Branch meeting will be elected at next meeting, April 7. We are glad to announce that our budget has been raised.

Mr. and Mrs. H. C. Pitts have the sympathy of the church in the loss of their daughter Mrs. J. C. Clendenin. Mrs. Clendenin died suddenly Sunday afternoon at her home in Greensboro.

Mr. J. H. Harvey, a faithful member of this church, was called to his reward on Saturday evening, Mar. 20. His death was the result of a stroke of paralysis which he suffered Thursday night. The funeral will probably be sometime Wednesday; arrangements have not been completed, pending the arrival of a daughter from California.

Members of "Our Gang" have just closed a very successful meeting at this church. As a result several have united with the church and others will join later.

Mrs. Percy Payne, Reporter.

High Point.—On Sunday morning at 11:00 following quarterly conference instead of the regular sermon, Dr. Brown administered the Holy Communion in which a large number of the congregation joined. He was assisted by Rev. J. H. Stowe and Rev. E. G. Lowdermilk. At the evening service Dr. E. A. Sexsmith Secretary of the Board of Young People's Work, and Dr. A. G. Dixon, were greeted by a large audience, of which the majority was young people. Rev. Mr. Little was prevented from attending the service by a message conveying the sad news of the death of Dr. Spahr's son-in-law, Prof. L. B. Hull of Pittsburgh, Penn., and he returned to Greensboro to take charge of the work at Grace Church during Dr. Spahr's absense while attending the funeral. Dr. Sexsmith and Dr. Dixon delivered splendid addresses, stressing the importance of influencing the youth of the church to realize the beauty of service for the Savior. In the youth of today lies the sole hope of the denomination. Dr. Sexsmith made a plea for the vacation Bible school, and the play life of the young people and children and, Mr. Dixon urged the older people to turn their cash into character by supporting the church, Sabbath school, college, and the various activities of our denomination. We were glad to see so many young people present including the students of the college.

The choir is busily practicing a beautiful Easter cantata, "Olivet to Calvary" which will be presented on Easter Sunday at 5:00 o'clock P. M. in the church. Messrs. Clarence Schultheiss and Norman Fidler will render the solo parts. This will be a rare musical treat to all those who attend. Prof. Dan W. Smith will direct the rendition. This will take the place of the evening service.

Mr. and Mrs. J. W. Hinkle have returned from a week'strip to Florida.

The girl's Literary Society of High Point College, the Artemesian, gave a delightful Banquet Saturday evening in the dining-room of the college. The Faculty, the Thalian which is the boys' Society, and several former students were guests on this happy occasion. Many clever toasts and responses were given, mirth and gay repartee abounded, a tempting menu was served, and another Red Letter evening was added to the school calendar.

"Maiden that readest this simple line,
Enjoy thy youth, it will not stay;
Enjoy the fragrance of thy prime,
For oh! it is not always May."

Mrs. W. P. Pickett returned last week from an extended stay in Tampa, Fla.

The grounds of the college have been greatly improved and beautiful by the setting of many evergreens and flowering shrubs recently.

Holt McPherson, son of Mr. and Mrs. O. D. McPherson, has been elected one of the managing Editors of the Tar Heel, tri-weekly newspaper of the State University.

Second Church, Charlotte.—While our pastor was filling his appointment elsewhere, Brother J. C. Thomas preached for us on Sunday, March 28. Our congregations are steadily growing larger.

We are glad to announce that we have secured a hall, located more conveniently to our lot, in which to hold services until our church is erected.

The Junior and Intermediate classes of our Sunday school have prepared a delightful Easter program which they will give in our new hall, located over Hand's Pharmacy in N. Charlotte, on Sunday night, April 4. A cordial invitation is extended to all

Concord.—We were very fortunate, and very glad to have our former pastor, Mr. Lawrence Little, with us Sunday. Mr. Little, at the morning service, delivered a wonderful and inspiring sermon. His subject was: "Humility." In the message the speaker challenged the young people to a higher and more consecrated life for Jesus. He also spoke of the agencies which the church should have to guide her young people in religious education. They were: Vacation Bible Schools, and week day Religious Instruction. The Daily Vacation Bible School, the speaker dwelt on more than the others, because we were all more familiar with those. He spoke of the need of the Vacation Bible School, and the training the children get from attending. We are always glad for Mr. Little to visit us, and speak for us.

The Sunday school attendance was 22 which was very good. All the departments are well organized and doing a splendid work.

A few weeks ago we held the Preliminary Bible Story Contest for the children between the ages of 5 to 14. The contest was attended by a large audience. There were about 12 contestants. Prizes were awarded to the three best from each group. In the first group Virginia Burris won first place. In the second group Agnes Litaker won first place, and Louise Robbins, and Paul Waddell won second and third places respectively. The Bible Story contest is under the auspices of the Y. M. C. A. and have been very successful. All the churches of the city cooperate and in the first contest those who have received first places in the preliminaries only take part. Valuable prizes are awarded the winners in the final. The preliminary contest for the next two groups, ages 14 to 20, will be held next Sunday night, taking the place of the Easter program.

Our pastor, a few months ago, gave each person a chance to vote on what he or she thought to be the four chief sins of our town. From these he took the four which received the largest number of votes. The four following Sunday evenings he preached from each of these. He began with the fourth which was "Disrespect for Life." The others in order

were: "Intemperence," "Indifference," and "Immorality." From each one he preached a very helpful sermon.

Born, a son, Lawrence Earnest, to Mr. and Mrs. D. A. McLaurin, February 28.

Mrs. L. C. Little and children having been visiting Mr. Little's mother here the past week. Bearnice Nash, Reporter.

West End, Greensboro.—We are pleased to welcome the return of our pastor after a two months' absence on a tour of the Holy Land.

Prayer services in preparation of the Stephens revival are in progress in our community. A number of homes have been thrown open for the meetings, and several of our members have volunteered their services as leaders.

Our Palm Sunday services were very much enjoyed. Mr. Ballard used as his subject for Sunday morning service "The Triumphal Entry," and Miss Effie Coulbourne sang "The Palms." In the evening the subject for the sermon was "The Weeping Christ." A large number of visitors were in attendance at both services.

Mrs. A. E. Pleasarts was hostess to the Woman's Foreign Missionary Society for the March meeting at her home on Silver Avenue. Under the leadership of Mrs. J. R. Holden president, this society has done much toward furthering God's Kingdom during the past year, and the delegates will go to the Branch Meeting with a splendid report. Mrs. Holden was re-elected president for the ensuing year the other officers were also re-elected. At the close of the program, Mrs. M. H. Waynick in her charming way, discussed the concluding chapter in the study book.

The Woman's Home Missionary Society was delightfully entertained at the home of Mrs. V. C. Stockard on Granite Avenue. Mrs. K. Osborne was unanimously re-elected president after a very successful year of service. This society also sends a good report to the Branch Meeting.

Mrs. W. H. Bonkemeyer entertained the Ladies' Aid Society Monday afternoon, at her home on Elam Avenue. A goodly number of the members were in atttendance.

At the eleven o'clock hour on Easter Sunday morning the children of the Sunday school will present the program issued by the Board of Home Missions. At the conclusion of this service Mr. Ballard will receive candidates for membership in the church. He will also baptize a number of babies, using water from the River Jordan, which he got for that purpose while on his recent trip. In the evening a chorus of eighteen voices will present "The Easter Evangel," an Easter cantata by Lorenz. We extend a cordial invitation to the public to worship with us at these services.

Henderson.—The missionary societies held their regular business meeting last Monday. All the old officers were reelected. A round table discussion led by Mrs. A. G. Dixon was greatly enjoyed by all, Mrs. S. B. Harris made Mrs. R. A. Hunter a life member. Immediately following the missionary meetings a young peoples meeting was held. Dr. A. G. Dixon of Greensboro, Dr. E. A. Sexsmith of Baltimore and Rev. Lawrence Little, also from Greensboro, were here. They gave us some very helpful things and we hope to put some of their suggestions into practice before long. The three spoke again at 7.30 P. M.

On March 21st Mrs. Lula Loveland Shepherd addressed the public at the evening service. Her topic was "The Dangers of the Mormons." Mrs. Shepherd came to us from the National Reform Association.

Our Junior Choir which has recently been organized sang for the first time Sunday morning in the Sunday school. We expect great things to come from this choir.

The Intermediate Christian Endeavor Society which was organized a few weeks ago continues to grow, under the able leadership of Mrs. H. A. Jordan.

Palm Sunday was observed at church Sunday. The choir had special music appropiate to the occasion. Reporter.

Asheboro.—The next few weeks are going to be busy times with us. This week we have a number of services in the church and in the homes of the people in preparation for our revival services which will begin on Monday April 5. On next Sunday morning we will have the Easter sermon with Easter music by the choir and at the evening hour will be the Easter service by the Sunday school. Misses Ethel Cox, Bon Phillips and Ellen Presnell have charge of the service and we are expecting it to be a good one. We are making an effort to raise $100.00 through the services to go to Home Missions.

On Monday, April 5, Rev. R. A. Hunter of Henderson will arrive to do the preaching in our special services. We now think we will have two services each day, one in the morning at 8.00 o'clock and the other at 7:45 P. M. The meeting is to run through the second Sunday and possibly longer. We shall be glad for the people on the surrounding charges to come in and worship with us. J. E. Pritchard.

Flat Rock.—Last Sunday was our regular preaching day, but Bro. Trogdon was unable to fill his appointment because of sickness. He and his wife have been ill for several days.

The Sunday school attendance was very good, and several people came expecting the pastor to be there; so after Sunday school was over, prayer meeting was held under the leadership of Bro. J. B. Ogburn.

There has been quite a lot of infliuenza throughout the community during the past month's, and a few deaths have occurred, we are glad to see some of the good members back at church again. Reporter.

State St. Church.—Sunday, March 28, was quite a big day at our church, three splendid services besides an unusually large and wide awake Sunday school.

At the eleven o'clock hour our pastor preached a fine sermon on the value of a human life. At 4 o'clock P. M. Dr. Sexsmith addressed a large congregation, his subject being The program of the Church. Dr. Dixon, Dr. Sexsmith and Bro. Lawrence Little were with us Sunday afternoon, also Mrs. Dixon, she having spent Saturday night and Sunday in Lexington was with us in the morning services also. We were all helped by the coming of these good people and many were the expressions of appreciation by a large audience Sunday afternoon. We came out to hear Dr. Sexsmith's address.

There were reported visitors from North and South Davidson charges with their pastor. Bro. Crutchfield, and Bro. Trollinger of the Thomasville First Church was there with some of his folks. These with a large number of our own folks filled our house.

Sunday night another large crowd—a house full—heard Mr. Bethea give his first of a series of addresses to be given on his trip abroad.

We are preparing for the Easter program to be rendered Sunday night at 7:30 o'clock, the practice for which is progressing nicely under able leadership.

A building committee was appointed Sunday morning and plans for getting under way with the building of larger quarters will start at once. This has become a necessity as we have literally outgrown the present capacity.

The Woman's Foreign Missionary Society will meet Thursday afternoon with Mrs. Rodgers. Reporter.

Spencer.—Rev. D. A. Braswell, preached a good sermon Sunday 11 A. M. We have two services a month, the second and fourth. Sunday school at 3:00. We have a good Sunday school. There has been right much sickness among our members. This has taken our school down right much. But with the coming of spring we hope to do better. We are still in the home of A. L. Moore. Have tried to rent a hall but have failed so far to get one. We need more room.

Our W. H. M. S. organized July 13 with 10 members have gained 11, making 21 members. More members in our M. S. than any church, and was organized before our church was: we have had much H. M. work in Spencer to do. Our society has nearly paid for our piano and bought song books for our church. Our church is about up on pastor's salary. And have paid on the Budget $13.40, and how we can pay the rest of our part. But we do need and want a church.

Just think, not a M. P. Church in Spencer Salisbury or Rowan Co. Mr. President, won't you put us on the list for the next church? We have a few as faithful M. Ps here as there are anywhere. And if we could have a revival meeting we would gain more members I believe.

Our beginners' class lost one of our members Little Emma Lee Hackney, daughter of Mr and Mrs. D. A. Hackney, died March 9.

Emma Lee was'nt but three years old, but she loved to come to Sunday school and was present every Sunday. She loved to sing "Jes-

(Continued on page 16.)

Henderson.—Sickness in the homes of our people, together with the inclement weather has caused a dropping off in the attendance upon some of the services of the church, especially the Sunday school. We are glad to report that most of the sick ones are improving, and we are expecting that with the coming of spring everything will soon be back normal again.

The thank-offering service, which was held a few Sunday nights ago by the women of the missionary societies, and which has already been reported in this paper, was one of the most successful meetings of its kind we have ever attended. The program was splendid, the church was full of people and the offering was something near $90.00 We congratulate these good women for being able to put on so successful a service.

We have been greatly pleased with the Christian Endeavor society. The average attendance at the regular Sunday evening meetings has been around twenty. However, we have seen the need of an intermediate society since a large number of the members were of interediate age, so on last Sunday evening an Intermediate society was organized, with fifteen members. The Seniors numbered sixteen. We are hoping that within a few weeks each society will have as many members as the combined societies have had heretofore.

Yesterday, Monday, the Dixon-Sexsmith-Little "team" arrived in our town to conduct a young people's rally. At 3:30 in the afternoon a small but interested group of workers gathered to discuss the various problems of church work. This meeting was most interesting and helpful. At 7:30 a much larger company gathered, including some from the churches of Granville charge. After a short devotional service conducted by the pastor the above mentioned brethren spoke on very timely and interesting topics. These addresses were followed with another conference with the leaders. It is thought by all who attended that these meetings were a success and that the coming of these leaders into our midst will result in much good.

We were grieved to learn of Rev. and Mrs. W. F. Kennett's accident. Glad Brother Kennett was not seriously injured and that Sister Kennett is recovering so nicely. They have many friends here, not only the members of their churches, but others in Henderson and the surrounding country who will be glad when they are able to return to their work here. Brother Kennett has always seemed almost like a father to this writer. Especially has that been true since last Conference, as our work here is very closely connected. We have spent many pleasant hours together discussing the problems which are common to all pastors. We feel fortunate, being young in the service as we are, to be so closely associated with o man who has had so many years of fruitful experience in the ministry.

R. A. Hunter.

Corinth and Littleton, Littleton Ct.—With an imaginary transfer from Corinth to Littleton, have been visiting all the year, trying to find, to reach, and get in touch with new comers, the sick, the non-church goers, and learn the whys. I find quite a number of our people are doing better than some of us who attend. Sunday school—visiting the sick. helping the homeless and orphans.

But, that is not as hard work as trying to keep together the work of our leaders of Sunday school.

That is what the writer is trying to help do. Mr. S. O. Rightmyer, (the backbone of this work here at Littleton), is in declining health, has missed a few Sundays. Mr. and Mrs. W. A. Sillery, both teachers, and Miss Riggans, pianist, have been deprived of attending church on account of sickness.—The writer has not been in "winter quarters."—She has been out every Sunday, to Sunday school rain or snow, met the few who came. Have been so busy is why I haven't reported since conference. Bro. O'Briant has filled his appointments here. Administered sacrament here last Sunday.

Here at Corinth the teachers and leaders have been blessed with health. But many of the children are being kept away by sickness —We all have our pull-backs.

The eighteenth, Circuit Rally was held here. Dr. Dixon and wife, and Bro. Stubbins were our speakers. Mrs. Dixon spoke of Sunday school work, and that we should build our churches where people like to congregate or make our churches the centre of attraction Bro. Stubbins spoke of encouragement in church work, "Aim at something," he says.

After his talk we served dinner. He aimed o get some, and di l not "skip it"—(Sarcasm). After a short intermission we re-assembled. Dr. Dixon gave us many helpful suggestions. A remark that had helped him so much in life, was: "God made you too good to sin" or "You are too good to sin."

Dr. Dixon in Chair, conference was called to order, all churches represented but Littleton. T. A. Carter and W. J. Morris were nominated for delegate to annual conference.

Fifteen of our members from Littleton's Ct. attended the Young People's Conference Enfield Sunday. We gathered many good ideas for S. S. work.

Here are part of some verses I read in Bible tonight before beginning to write. Can you tell where recorded? "If thou return to the Almighty, thou shalt be built up."—"Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows."—"When men are cast down, there is lifting up."

Fannie Barnes, Rep.

Pleasant Grove.—Since our last report death has visited our church and taken another member. Mrs. Artie Lee Kennedy Culler, born November 19, 1899, died March 21, 1926.

Mrs. Culler had been in ill health for some ime and in a very serious condition for the past six weeks. She was carried to the hospital about four weeks ago and death was not unexpected to her host of friends. She leaves a husband and one child, a father, two brothers, four sisters and a host of friends to mourn her going.

She was converted in early life and joined Zion Reformed church. About four years ago she joined Pleasant Grove church to be with her husband. Soon after entering the hospital she told her father that while she would like to live, she was not afraid to die. She was a kind and affectionate wife and obliging neighbor.

Funeral services were held Monday morning in the Pleasant Grove M. P. Church. The services were conducted by Rev. G. L. Reynolds, pastor, assisted by Rev. D. C. Cox of Thomasville. The pall bearers were Ray Robins, David Myers, Rand Kennedy, Ed Kennedy, Charles Kennedy and Robert Kennedy.

The flower bearers were Miss Iola Beck Kellie Darr, Alice Lee Burton, Kellie Rothrock, Millie Rothrock and Willie Payne.

The beautiful floral offering and the large attendance spoke the high esteem in which she was held.

The Easter exercise will be held on Easter Sunday at 11 o'clock A. M.

The night preaching services which had been called off during the winter months began last Sunday night with a very good attendance. Mrs. Ralph J. Kennedy, Rep.

Hebron Church, Orange Ct.—Some time has passed since we reported.

We have been having preaching twice per month; only missed one service on account of bad weather. There has been lots of sickness in the community, keeping lots from attending church, but now all seem improved, and roads are better so hope our congregations will be better.

Hope the S. S. and C. E. will keep growing and that we may have all the surrounding country attending and all wake up and have the best year yet.

Our Home Missionary Society had a call meeting yesterday, paid in $16.00 dues for which we are thankful and hope it will keep increasing in interest until it will be worthwhile and an honor to the church.

Our pastor preached a fine sermon yesterday. We enjoyed it so much; it gave us new thoughts for the week.

May our church go forward in all lines for good.

Pray for our success. Reporter.

Orange Charge.—The 2nd quarterly conference met at Union Grove Church Saturday March 27th. Each church was represented. The usual business was transacted in a brotherly spirit.

The following were nominated as candidates for delegate to represent this charge in the nert Annual Conference: M. P. Efland of the Efland Church and W. B. Jones of Hebron Church.

The interests of Orange will be in safe hands, which ever of these is chosen as her representative.

Sincerely, B. M. Williams.

Who will have all things right must be both master and servant.

IN HONOR OF THE DEAD.

Allison Lindsay Barnes.

Just as Brother Lindsay Barnes was comting his toilet prepratory to attending Sun- School on the morning of February 28, was stricken with apoplexy, of which he d early Sunday morning March 7. Brother nes was about 35 years of age.

The deceased was a member of the M. E urch, South, but for some time had been ending the Bible class of the First M. P urch of Thomasville, and was a regular at lant of the class at the time of his death rother Barnes is survived by his wife, and e children, Vera, age 5, Willie May, age nd an infant daughter.

uneral services were held fnom the late e on Irene street, by the writer, and in ent followed in Pleasant Grove (M. E.) rch cemetery. The P. O. S. of A. of which deceased was a member conducted a short ce at the grave. J. L. Trollinger.

Mrs. Miranda J. Klass.

rly on the morning of March 9, 1926. e sweeping the kitchen, Mrs. Miranda J s was stricken with apoplexy, and died re her daughter,, Miss Mollie, could reach ide.

s. Klass had been in her usual health the possible exception of a cold, and her was a severe shock to the entire com ty. Every body around her called her t Miranda'' and she was the strong staff which many a younger woman was wont n in times of trouble or need. She wa ars of age at the time of her death.

s. Klass had been a Methodist Protest he greater part of her life, and to know as to love her. She will be missed in the unity. Surviving are four daughters, Viz Cora Hicks, Mrs. Anna Williams, Miss and Mollie Klass and several brothers sters.

funeral was conducted by the writer at r's Grove Baptist church, and the body ly laid beside that of her husband to the final resurrection. J. L. Trollinger

n Appreciation. John C. Snotherly.

her John C. Snotherly, late of the First list Protestant church of Albemarle e of the best men I ever knew. So many ave I sat by the fireside with him, and l with eager ears to the some times sentences as they fell from his lips variably he would speak of the multi beautiful things that had come into , and in conclusion his thoughts and were always about death and heaven. narked once of the great faith of Paul e said, ''I know in whom I have be and am persuaded that he is able to at which I have committed unto hin that day.'' Great tears filled his eyes frail frame shook with enraptured when he answered, ''Paul was all t Job went farther than that, for it who said, 'I know that my Redeemer nd he shall stand at the last day upon h. . . . .yet in my flesh shall I see God whom I shall see for myself and mine eyes shall behold, and not another.''

With such a faith in a God like this, Brother Snotherly passed away on February 8 to be with Jesus.

He did not leave behind much of those things the world call riches, but the influence exerted in the community in which he lived many years before his death, will live as long as time lasts. The First M. P. church of Albemarle is there as a monument to his unfailing desire to make the world better. Back in the early years of this century, there was no church of our denomination in Albemarle, and since ''Uncle John'' was a Methodist Protest ant all his life, he conceived the idea some how that the church should come. And it came. In those early days, more of his money was put into that work, than any other man dared risk. A close friend of Brother Snotherly, did practically all the carpenter work, but when money was mentioned ''Uncle John'' saw that it came, even if it had to come from his own purse, and the majority of it came from that source.

When the church was organized and services started, he became the first Sunday school superintendent, and with the foundation he laid, the church was started in the field of service. As long as his health permitted, Brother Snotherly was a regular attendant upon the Sunday school. When the writer went there as pastor, his health had already begun to fail, and so great was the love of the people for him, their cars were often used to bring ''Uncle John'' to church.

Later, when his wife passed away, and he was left alone, the old home on Pee Dee Avenue was rented, and he went to live with his foster-daughter, Mrs. Robert Hall at Tuckertown. There among the hills, where he spent the days of early married life, where the church he loved was destroyed by storm, there on the banks of the Yadkin on February the 8th he breathed his last.

His friends were not restricted to denomination, class or color. Some of the biggest business men of the town dropped a tear of sorrow on his bier, and by their side came doctors, lawyers, bankers, laborers, and those from the most humble walks of life. These came not because of the great theories he advanced, or the great skyscrapers he erected but came because during the seventy-eight years of his life, ''Uncle John'' loved men. and taught others how to love.

Servant of God, well done!
Thy glorious warfare's past:
The battle's fought, the race is won,
And thou art crowned at last.

J. L. Trollinger.

Hackney.

Little Emma Lee Hackney, the daughter of Bro. D. A. and Sister Minnie Hackney, born January 29, 1923, died March 15, 1926. She took some poison medicine and lived but a few hours. She was a bright, sweet little child. She seemed to be the pet of the community, and that brought a large number of people together at her funeral. She was a member of the M. P. Sunday school at Spencer and was a member of Sister A. L. Moore's class and they were very much devoted to each other. She had asked Sister Moore to teach her the little song, ''Jesus loves me.'' Sister Hackney is a member of our church at Spencer. Mr. Hackney is not a member of any church. We hope he will soon give his life to God and join in with us and prepare to meet his dear little daughter in Heaven. Little Emma Lee was the first one of our members at Spencer to leave the loved ones below to join the loved one on High. She will be missed at Sunday school and in the community, but she will be missed more in the home than anywhere else.

The funeral was conducted by the writer assisted by Rev. Mr. Gordon of the Baptist church of Spencer. May our Father comfort the bereaved ones and bring us all to Heaven.

D. A. Braswell, Her Pastor.

Powell.

Mrs. Bettie S. Powell, widow of the late Silas Powell, and affectionately known to her many acquaintances as ''grandma,'' died January 26, 1926, after an illness of about two weeks with heart trouble. Sister Powell was 82 years old on January 3, having been born in the year 1844 in Warren County. Before her marriage she was Miss Bettie S. Ball. She is survived by two children, a son, O. H. Powell, with whom she had made her home for a number of years; a daughter, Mrs. O. H Young; eleven grand-children and seven great grand-children. Funeral services were conducted from the Henderson Methodist Protestant church by the pastor, and were attended by a large number of people.

Sister Powell was one of the oldest and most faithful members of our church, and although I had been her pastor but a few months I had learned to love her and to think of her as a ''Mother in Israel.'' Her going has made many hearts sad but we all have the blessed assurance and consolation that she is at rest with her loved ones who had preceded her and with her Master whom she loved so well and served so faithfully.

R. A. Hunter, Pastor.

Mrs. S. H. Marion.

Johannah Elizabeth Marion, wife of Samuel H. Marion, born September 5, 1850, departed this life, March 26, 1926. The funeral was conducted by three pastors: Rev. W. M. Wellman of Pilot Mountain, Rev. W. D. Reed of Haw River Circuit, Rev. A. L. Hunter, pastor of the church of which Mrs. Marion was a member.

She joined the M. P. Church (Pilot church) in early childhood, and lived a sweet consecrated life from that time till she passed away. She was greatly loved by all who knew her. And she was known all over the state by a large number of people. She is survived by her husband, Samuel Marion, four sons, Eddie, Julian, Samie, and Harmon Marion; seven daughters, Mrs. Mary Watson, Mrs. Lillian Hawks, Mrs. Maggie Wall, Mrs. Ada Blaeles, Mrs. Mattie Harelee, and Carrie and

Nellie Marion. May grace be multiplied to her husband and children as they mourn the passing of wife and mother.

Jones.

Selina A. Jones, born July 26, 1870, died March 29, 1926.

Sister Jones was converted in early life and joined Chestnut Ridge Church where she held her membership through life.

Funeral services were conducted by the writer assisted by Rev. T. M. Johnson, at Chestnut Ridge Church, March 30th, after which the remains were placed in Chestnut Ridge cemetery.

The large crowd present on this occasion showed the esteem in which the deceased was held.

May God comfort the bereaved relatives and friends. B. M. Williams.

Big Missionary Rally at Harmony on Yarborough Circuit.

We spent last Sunday at our Harmony church near Ware Shoals, S. C. We left home Saturday in order to attend a missionary entertainment Saturday night. We had a most beautiful program consisting of special music, recitations and a play entitled the empty "Mite Box" which was well acted and much appreciated. A recitation by Miss Ruth Hughes was much enjoyed.

Your humble servant, the pastor, and daughter furnished orchestra music, playing upon seven instruments at one time.

Harmony is a small church with a large ambition.

There has been considerable sickness here for some time. But most of them are improving. Among the sick ones were Sister Mrs F. R. Buzhardt, Sister Wood, Bro. Ballentine. The pastor and family enjoy their visits to Harmony every fourth Sunday very much.

R. G. Koons, Pastor.

Asheville.—An increase program is on for Easter week. The idea is for all departments to attend all the services, for the finances to even up to date and more, for visitors to be brought to the services, for new members to be added to the roster; most of all, for men, women, and children to be saved.

The Woman's Foreign Missionary Society held a silver tea at the church last week. The affair was very enjoyable and successful. It was in the form of a birthday celebration (the 47th) of the society. Mrs. Bates read the incidents for each year since the society was organized. A large cake with candles was used. A delightful program of music was given by Mrs. Shores and Miss Snyder and Richard Hanner and his two sisters, Misses Louise and Ailine, and Miss Verda McIntyre. Cake and coffee were served. The offering was sufficient to complete the quota for this society

We are grieved for the news that Mrs. M. D. Council is not improving. She is with her niece at Miami, Fla. Mrs. L. M. Joyner is nursing her. Mrs. Robert Greenwood will soon be out after serious illness. The family of Bro. Geo. M. Foster have been missed the past two Sundays. They are touring Florida. We welcome Mr. and Mrs. W. M. Jones of Greensboro, to our city. We were glad to have them worship with us. Mr. Jones is in business here. Mrs. Jones was Miss Viola Paris. They are living at 64 Highland St.

Ed. Harris, Jr., of the Rehoboth Church, Granville circuit, worshiped with us two Sundays ago. R. F. Williams, of Burlington, attended both services last Sunday. Miss Laura Mai Snyder, of New York, played the violin at both services Sunday to the delight of all.

Gideon Grove, Flat Rock Charge.—Our work is getting along very well; the interest in Sunday school is good though we have right much flu yet. Our pastor and his family were hit pretty hard by the flu and Bro. Trogdon has been very sick for some two weeks, but all are getting better now and we hope for them a speedy recovery.

Mrs. Vassie Friddle, one of our members, has been very sick, taking a relapse some two or three times but is convelescing. I do not believe our pastor will be able to fill his appointment Easter Sunday. Pray for us.

Yours in His name. F. J. L., Rep.

(Begun on page 13.)

as loves me," and Jesus has taken Emma Lee "Where the flowers never fade and the songs never die. Yes, our loved ones are gathering there." Our sympathy goes out to all the bereaved family. May they look to God as their solace. Mrs. A. L. Moore.

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UME XXXII. ENSBORO, N. C., APRIL 15, 1920. NUMBER 23.

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THODIST PROTESTANT HERALD.

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S AND BURBANK ON HUMAN DESTINY.

us: "In my Father's house are many ons: if it were not so, I would have ou. I go to prepare a place for you. And go and prepare a place for you, I will again and receive you unto myself, that I am, there ye may be also."

bank: "The universe is not big enough tain all the human souls and the other beings that have been here for their span. A theory of personal resurrection nearnation of the individual is untenable we but pause to consider the magnitude idea."

us made the world and knew what He alking about. Burbank knew only a little world and his talk about human destiny s puerile if not childish. Is not the in- God able to provide in the infinite reach- space room for all His children?

DR. SOPER ON THE *BIBLE*.

Soper is dean of the Bible department inity College now Duke University. He ly made an address on "The Worker His Bible." He is quoted in the newspa- speaking as follows:

said "that one must know the Bible able to teach it and that knowing about ible or to be able to quote from the Bible knowing the Bible itself. Many critics defend the Bible but it needs no de- Just as soon as the Bible is understood ived out in our lives it becomes its own se.

llowing the Bible to become a part of you wing it. One reason why so many people derstand the Bible is because they think t is verbally inspired and accept it as rity on religion, science and everything

Soper himself believes in the inspiration e Scriptures, but does not accept it as rity in science. He said:

"The Bible does not agree with science and is therefore no textbook on science. If you go to the Bible for a textbook on religion it is one of the greatest textbooks ever written One reason why more people are not Christians is not because the Bible is not clear, but because we are not clear in our living. The main theme of the Bible is Jesus."

Ira Landreth's Address.—A Green Boro audience was permitted to hear last Friday night the man who was so ardently expected at the Young People's Conference last summer and who failed to come because of the serious illness of his wife. He is a speaker abounding in humor and keeps his auditors smiling most of the time. But when he wishes to make a serious impression he can so change the tone of his voice as to accomplish his purpose very effectively. He explained that he had been traveling for 24 hours without much sleep. Besides that, his only child, a daughter, is an invalid in California, and he had not heard from her that day as he usually does. He concluded with a collection for the work of the United Society of Christian Endeavor which organization he gives credit for a large part in bringing in prohibition of the liquor traffic and which organization he hopes will have a large part in bringing about universal peace. We were glad of the opportunity to hear Mr. Landreth, and would welcome another such opportunity.

—The Stephens evangelistic meetings in our city began last Sunday night in a great tabernacle built for the purpose, having room for 5,000 people. The first meeting made a good impression and Greensboro people are hopeful of splendid results. Rev. George Stephens, the evangelist, bears a striking resemblance to Josephus Daniels. He has a brother in the party who is also a minister and who looks more like a preacher than does his brother George. Miss Bennett is a worker among girls and young women. Mr. Cedarholm of California leads the choir. Miss Loes of Michigan is pianist. Mr. Heaton is business manager.

—Rev. E. G. Cowan has moved to Greensboro, 346 S. Ashe St., and offers his service to those who want multigraphing done. Give him a trial if you have such work.

Prize Winner.—The judges in the handwriting contest awarded the prize to Artis Candle, of High Point. The prize will be sent soon. Some others wrote remarkably well.

"It's raining," said he.

"Oh, let it rain," she answered, determined to have the last word.

"I was going to," he replied meekly.—Brockton Call.

HINDU SAMMY.

A regiment of British Tommies were encamped just outside a town in India, says a writer in an exchange. They were fresh from the home country, and everything was novel to them.

One morning soon after their arrival there went trotting along the road by the camp a Hindu Christian preacher. He carried a big Bible under one arm and an umbrella under the other. Altogether he looked a quaint little figure as he ran along in the dust and the glare of the sun.

Some Tommies hailed him as he went by with an irreverent question:

"Hello, Sammy! How's Jesus this morning?"

The little fellow pulled up short and looked at them with his bright, dark, piercing eyes. Then, holding up the Bible, he said slowly:

"Do you sahibs mean to say that you who sent us this Holy Book talk of the Lord Jesus like that? Do the people of your great country send the Gospel to us poor heathen and yet insult the Saviour?"

The men looked a bit uneasy at his words, but he went on.

"You say, 'How is Jesus this morning?' Jesus Christ is the same yesterday, today and forever!"

And making the men a polite bow, the Hindu pursued his way with dignity.

That evening Sammy's wife was startled to see coming up the little garden path of their home, which was near the camp, two British soldiers. Her heart nearly stopped with fear, for she was sure her husband had somehow offended the great British Raj. The men inquired for her husband, and he came to the door. They at once seized him by the hand and earnestly they thanked him for his plucky speech of the morning.

"After you had gone," they said, "some of us felt ashamed, and we had a talk about it, and my mate and I went off into the woods, and—well—there we gave our hearts together to the Lord Jesus Christ. We've come to tell you so, feeling that it is all through what you said."

The dark eyes twinkled with joy, and between the white men and their brown brother there ran that current of sympathy which moves too deep for racial hindrances and grapples souls together in eternal friendship. —Record of Christian Work.

Shortly before Columbus discovered America, it is stated that sugar sold for $2.75 a pound in London.

—Note that the Thomasville Branch meeting comes April 20-22, not April 21-23.

THE BLIGHT OF ASIA—A REVIEW.

By Rev. E. O. Watson, D. D.

The grim and horrible story of the gradual and systematic extermination of Christians and Christianity from Asia Minor by the Turks is convincingly told by George Horton in his book "The Blight Of Asia," just off the press of the Bobbs-Merrill Co. Mr. Horton was an eye-witness to the tragedy of Smyrna, being at that time the American Consul stationed there. He has the back-ground for intelligent understanding of that about which he writes having been consul and consul general in the Near East for thirty years. The author claims to be neither pro-Turk nor pro-Greek, only pro-American and pro-Christian. He writes fearlessly, clearly, convincingly. The title is in itself a succinct epitome and arraignment of the rule of the Turk. The Turk has been and is the "Blight of Asia." He has been everywhere and always destructive nowhere and at no time constructive. The extermination of the Armenian and Greek population from his territory removes the constructive element.

The main points of the story told by Mr. Horton are:

First. The Turk is the leopard of Asia. He has not changed and Mr. Horton does not believe change possible for him.

Second. The Turk's policy, especially since the proclamation of the new constitution and the rise of the Young Turk and Nationalist movements, has been the systematic extermination of Christians and Christianity, trying first to Turkify and failing in this exterminating. The result has been that "A greater number of human beings have been massacred by the Turks than in any persecution since the coming of Christ."

Third. Christian powers have quiescently looked on while all this murder was going forward and have, in some cases, even abetted the Turk. "In the course of this sad history," says the author, "Christians were armed against their hereditary oppressors and then left to the vengeance of the latter. In general they were abandoned, as no Christian power desired to offend the Turk, from whom great benefits were expected to be in turn showered on the subjects of the power that showed itself most Turkophile. The United States did not abstain from this gruesome competition."

"Naval units of Great Britian, Italy, France and the United States were present at Smyrna and anchored but a few hundred yards from the houses on the quay during the appalling shameful and heart-rending scenes that followed."...."A united order from the commanders, or from any two of them—one harmless shell thrown across the Turkish quarter—would have brought the Turks to their senses." "And this, the presence of those battle-ships in Smyrna harbor, in the year of our Lord, 1922, impotently watching the last great scene in the tragedy of the Christians of Turkey, was the saddest and most significant feature of the whole picture."..... "There are copious oil wells at Maidan ir Naftum." ...."There are rich oil fields at Mousul." The question is raised, "Has the blood of the martyrs been washed out with oil?"

Fourth. The Greeks occupied Smyrna, May 15, 1919, and administered the government of that territory until driven out by Khemal September 9, 1922. Mr. Horton says of this administration: "Despite many difficulties, the Greek civil authorities, as far as their influence extended succeeded in giving Smyrna, and a large portion of the occupied territory, the most orderly, civilized and progressive administration it has had in historic times." He tells the story in some detail, and one is, frankly, amazed at the practical and benevolent program put over. It would reflect credit and glory upon the Greeks, or any nation, as a splendid achievement even under the most favorable circumstances.

Fifth. The burning of Smyrna. Mr. Horton shows Smyrna to have been "the last of the Seven Cities of Asia Minor to which St. John wrote." He pictures Smyrna as the fairest pearl of the Orient"; as the "martyred city" that "kept the faith in Christendom from Polycarp to St. Chrysostom." "It is," he says, "more than probable that Homer was a Smyrniote" and that "the Odyssey was very probably written there." "There Polycarp was burned alive A. D., 156," and there "Chrysostom", Greek Bishop of Smyrna "was tortured and torn in pieces by a Turkish mob in front of the military headquarters of the Khemalist forces in Smyrna, on September 9, 1922." He pictures "a climate very much resembling that of Southern California;" the harbor as "one of the best in the world, comparable to that of Vancouver." A city of many attractions, Smyrna was, rich in historical treasures, enjoying a life suggestive of that of the patriarch Job in the land of Uz before calamity touched him. This "Smyrna is now a mass of ruins and a Turkish village." (Turkish Smyrna was not burned!)

The question, "Who burned Smyrna" could never have been raised but for Turkish propaganda. In the light of what Mr. Horton, an eye-witness, then American Consul with thirty years in the Near East back of him, says this question should be forever laid. He not only clearly states "The Turks burnt Smyrna," but backs up the statement with citations from unbiased sources and gives absolutely convincing details.

The main facts as given by him concerning the burning of Smyrna are that the Armenian quarter was cut off and guarded by Turkish soldiers for complete "looting, massacring and destroying;" that "they made a systematic and horrible clean up after which they set fire to it in various places by carrying tins of petroleum or other combustibles into the houses, or by saturating bundles of rags in petroleum and throwing these bundles in through the windows;" that "they planted small bombs under the paving stones in the European part of the city as a supplementary to the petroleum;" that "they set fire to the Armenian quarter on the thirteenth of September, 1922;" that "the last Greek soldiers had passed through on the evening of the eighth," and therefore "the Turks had been in full, complete and undisputed possession of the city for five days;" that "before the fire practically all the Armenians were slaughtered;" that all the Christians left were "keeping to their houses" in terror and were driven into the streets by the burning of their houses where they underwent the indescribable horrors that followed of loot, murder, rape, and herding on the quay; that "the fire was lighted at the edge of the Armenian quarter at a time when a strong wind was blowing toward the Christian section and away from the Turkish; that "Turkish soldiers led the fire down into the well-built modern Greek and European section of Smyrna by soaking the narrow streets with petroleum or other highly inflammable matter;" that they led the fire thus to the American consulate for its destruction.

Sixth. The author pays high tribute to missionaries, and appears to have thought their work with the Christians in Asia Minor worth while, but now that the Christians are wiped out, and religious teaching absolutely forbidden by the Turks, he thinks it a waste of money and a compromise of Christian principle to continue to carry on. He has no faith in the power of Christianity to convert the Turk and contempt for compromises in carrying on a Christian program with religious teaching left out. From quotations from Dr. James L. Barton, Secretary of the American Board of Commissioners for Foreign Missions, and others, it is clear that the Christian missionary, preacher or teacher, can remain in Turkey and continue work only by leaving Christ and all religious teaching out. Mr. Horton says: "The proposition under which our Christian schools may now operate in Turkey is about as follows: Will you please let us rebuild our buildings at our own expense with money raised in America and reopen them in those places where enough human beings remain to furnish a few pupils, and educate Turkish boys in English, arithmetic, etc., if we give our solemn word that we will not teach them any Christianity."

Christian America, certainly missionary leaders, will hardly accept Mr. Horton's opinion that Christianity cannot change the character of the Turk. On the other hand will they long continue a purely educational, non-Christian program for the establishment of the Turkish government "on a sound basis?" Such a program would call for a recasting of the whole conception of Christian missions. The situation is grave. The questions raised are vital and ominous. It is time for pause; for thought concerning the program of Christian missions not only in Turk controlled Mohammedanism, but everywhere, especially in the Near and Far East.

"The Blight of Asia" is a distinct contribution and should set at rest forever a number of controverted matters of interest to students of the Near East and all friends of world peace and progress. It is worthy a wide circulation. The price, $3.50 is a little high. But truth told in these 292 pages is not to be found elsewhere gathered in such convincing form.

TRUTH.

f all the beautiful thoughts God gives,
ruth is surely most enduring—'tis plain
or somehow we know, truth crushed to earth
Vill as surely rise and live again.

ruth ever lives on through endless years
hough the scorner may try, but in vain,
o crush it to earth, but sometime, somewhere,
ruth in triumph will rise again.

he boaster may sneer and think he has won
victory o'er justice and right,
ut on, on—my friend, just follow him on,
ee, his footsteps will lead into night.

he righteous some day shall inherit all,
he scorner to darkness must go—
or a law of God as well as of man,
ou surely must reap what you sow,

he innocent woman, man or child,
as the promise of God, I'll defend,
et the deceiver plan and scheme as he may
est assured, child, I am thy friend.

hen if God who is truth and Infinite love,
e for us—ah who then, I pray,
an ever succeed in triumphant gain,
y being against us, I say?

Ve thank Thee, O God, for thy power and love
Ve thank Thee for thy truth to claim,
Ve thank Thee that somehow in thine own way
triumphant victory we'll gain.

Rebacca B. Liner.

Hillsboro, N. C.

GREAT HYMNS THAT INFLUENCED GREAT MEN.

By Rev. H. H. Smith.

All Christians, doubtless, will endorse the ollowing words of Dr. Wilbur Fisk Tillett: The Hymnal of the Church, in its religious nd moral value to Christian believers, is econd only to one other book—the Bible."

This is saying much, but not too much, for he influence of Christian hymns upon the ves of all believers.

While all classes are debtors to the songs f Zion, the object of this paper is to note ow great hymns have influenced the lives of ome great men.

Matthew Arnold considered the hymn of saac Watts, "When I survey the wondrous ross," the greatest hymn in the English lang age. The author of the Methodist Hymnal nnotated, to whom we are indebted for many nteresting facts concerning our great hymns eferring to this hymn, says: "Among those ho counted this the greatest hymn in the nglish language, we may also name Matthew rnold, the eminent English author and liter ry critic—and he was especially severe in is criticism of many church hymns. It so hanced that the very day he died he heard this ymn sung in Sefton Park Presbyterian hurch, Liverpool, of which Dr. John Watson "Ian Maclaren") was pastor. As he went to uncheon after the close of the service, in the ome of his brother-in-law, he was heard to epeat to himself softly again and again the pening lines of the hymn; and it was only en minutes before he died that he declared was the greatest of all the English hymns. That one who had defined God as 'the Eternal Somewhat that makes for righteousness—from whom Jesus came,' should not only sing publicly but repeat to himself privately words like these,

'Forbid it, Lord, that I should boast,
Save in the death of Christ, my God,
All the vain things that charm me most
I sacrifice them to His blood,'

makes it possible for us to hope that this eminent poet and man of letters admired and loved this hymn not for its literary qualities alone. The critic's head-creed may have been defined in his 'Literature and Dogma,' while his heart hungered for a creed embodied in a hymn like this, and found joy in singing:

'Love so amazing, so divine,
Demands my soul, my life, my all.'

"This incident recalls John Wesley's earnest plea that hymns should have not only religious and devotional value, but also high literary merit, 'such as would sooner provoke a critic to turn Christian than a Christian to turn critic.'"

Who can estimate the influence of a great hymn? Wesley had no use for "namby-pambical" hymns as he called them, and exercised great care to exclude them from his hymn books; but in our day sensational evangelists and publishers of cheap song books have introduced into many churches "namby-pambical" hymns and "namby-pambical" tunes.

"Sun of my Soul," by John Keble, is one of our best loved and most popular prayer hymns. Dr. Nutter says: "A visitor once asked Alfred Tennyson what his thoughts were of Christ. They were walking in a garden, and for a moment the great poet was silent: then, bending over some beautiful flowers he said: 'What the sun is to these flowers, Jesus Christ is to my soul. He is the sun of my soul.' Consciously he was expressing the same thought in the same language used by John Keble years before when he gave to the world his great heart hymn, 'Sun of my Soul.'"

Any comment on a hymn by the great Christian poet, Tennyson, should be read with peculiar interest, for, to receive favorable comment from such a source, a hymn must have both literary merit and devotional impressiveness. Tennyson regarded Reginald Heber's hymn on the Holy Trinity, "Holy, holy, holy, Lord God Almighty," as "the finest hymn ever written."

Joseph Addison's great hymn, "The spacious firmament on high," is said to have been a favorite with Dr. Samuel Johnson, who used to repeat it with great delight.

"Rock of Ages," by Toplady, one of the greatest of all our hymns, is a universal favorite. "The British Premier, the Right Hon. W. E. Gladstone, made a version of it in Latin and another in Greek. Many persons, and among them Prince Albert of England, have used it as a dying prayer." Concerning this hymn, Dr. Nutter remarks: "The merits of this hymn are confessedly great. It is saturated with the spirit of prayer, and it brings out clearly the utter dependence of the soul upon Christ alone for salvation. To write a hymn so popular and so useful is a privilege an angel might covet."

Among the most popular of all our hymns is Charles Wesley's great hymn, "Jesus lover of my soul." Henry Ward Beecher said: "I would rather have written that hymn of Wesley's, 'Jesus lover of my soul,' than to have the fame of all the kings that ever sat on the earth. It is more glorious. It has more power in it. That hymn will go on singing until the last trump brings forth the angel band; and then, I think, it will mount up on some lip to the very presence of God."

Dr. Richard Watson, a theologian of the Methodist Church, during his last illness found comfort in Watts' hymn, "How sad our state by nature is!" A visiting minister related "with what pleasure the suffering divine spoke on the subject of Christ crucified. He dwelt for some time on its infinite importance as the only foundation on which to rest for pardon, acceptance with God, and eternal life. He then spoke of his own unworthiness and of his first reliance on the atonement, and repeated with solemn and deep feeling this verse:

'A guilty, weak, and helpless worm,
Into Thy arms I fall;
Be Thou my strength and righteousness,
My Saviour and my all.'"

President McKinley died with the words of the hymn, "Nearer, my God to Thee," upon his lips. His last words, spoken to his physician, were: "'Nearer, my God to Thee, e'en though it be a cross,' has been my constant prayer."

TURKEY WESTERNIZED BY AMERICAN RELIEF.

Has American missionary and relief work in Turkey been worth while? Has it had any permanent influence on the Turk?

Americans have always been interested in Turkey, but with most Americans it has been the interest of supreme contempt. The "unspeakable Turk" has been for a generation the cant sneer on all tongues at every mention of Turkey. Everything that was cruel and treacherous has been comprehended in the picture of Turkish character that satisfied the Western nations, and to hear of a good Turk was an incredible as a white blackbird.

But William Jourdan Rapp, a journalist who has lived for years among Turks of the modern type, not only believes in good Turks, but also writes of them in very strong faith that some of them, at least, are on the way to be very much better Turks, thanks largely to the influence of the American philanthropic and educational work of the past few years. In his book, "Osman Pasha," just published by the Century Company, Mr. Rapp gives a new picture of the new Turkey.

He considers it in no sense absurd to hope for a time when Turkey will turn from isolated Moslem bigotry to ideals of world brotherhood essentially Western, and will count for a strong ally with all the powers of civilization that are willing to work honestly for universal peace and inter-racial justice.

Yet none of these things Mr. Rapp says in "Osman Pasha." He has not chosen to put

his ideas into lecture or essay form. Instead he has left them to be taken by inference from the action of a vivid play, named "Osman Pasha" from its hero. It is a fine piece of dramatic work, well suited to the stage and doubtless on its way to success there. But the book is most impressive as revealing a spirit of modernism among younger Moslems which might even be willing to join hands with the progressive "youth movement" throughout the world and so bridge the chasm of separation between East and West.

It is interesting to observe that although Mr. Rapp would not appear to be in any sense a protagonist of Christian missions or even of Christian philanthropy, he clearly, by his dramatic inferences, does attribute the whole alteration in a certain type of Turk to the influence of missionaries and Near East Relief workers. One of the latter, a superb type of self-reliant and resourceful American girl, is the admirable heroine of the play.

The author does not suggest that Turks were convinced of Christian theology by missionary teaching, and he knows that the Near East Relief staff are restrained from all propaganda by the working code of their organization.

But the power of example is another thing. Mr. Rapp more than infers, he practically asserts, that the lives which these representatives of America have lived in remote and hidden Turkey have advertised their creed irresistibly.

The author does not see Turkey turning to Christian theology under this influence, but he does vision the more startling possibility—it almost seems that he is putting it forward as a probability—that Turkey may turn to Jesus and His altruistic teachings.

The fact that a man who has lived with the Turks and won their confidence ventures today to write in this strain, almost of itself marks an epoch in the history of the Near East. If his prophetic vision should come to pass, it would be an epoch for the world.

NOTICE, DELEGATES.

The Annual Board Meeting of the Woman's Home Missionary Society will be held at the High Point College, High Point, N. C., beginning May 12th, 10 A. M. We are very anxious for a full Board meeting,—every Branch sending its full quota of delegates. We have had a good year's work at all the mission's stations. Let's have every Auxiliary and so every Branch come up with a 100 percent financial report, and make the year a great one financially.

All delegates planning to attend please notify Mrs. H. A. Garrett, High Point College, High Point, N. C., date and hour of arrival at High Point, that some one may meet you there and take you to the College. Should you arrive in High Point and there be no one to meet you the Bus Station is just across the street from the Depot and you can get a bus about every half hour for the college.

All trains from the North, East and West through Washington connect with 9:35 P. M. and arrive in High Point at 6:30 A. M. Trains via Cincinnati, Asheville and Salisbury, N. C., leave Cincinnati at 6:35 P. M. reach High Point 5:30 P. M. next day. Coming from Ashville through Winston-Salem leave train at Winston-Salem and come by bus to High Point.

Delegates from the South can leave Atlanta at 7:40 P. M., arrive in High Point 7:05 next morning.

Delegates coming through Ashville and desiring to visit Bethel Home please notify Mrs. C. W. Bates, 165 Hillside St., Ashville, N. C., and she will plan for the trip—and meet you at the train.

THE WORK AND THE WORKERS.

On Saturday, April 10th, I drove to Fairview Church for the second quarterly conconference. The brethren seem hopeful in the work and they entered heartily into the transaction of the business of the Church.

The parsonage needs considerable repairs, and the trustees were authorized to lay plans to have this done.

One Sunday morning I had the privilege of attending the men's prayer meeting, also the Sunday school, and of preaching to a very interested congregation of listeners. It was a pleasure to be with them.

The pastor, Rev. C. G. Isley, preaches here three times per month and is doing a good work among these people. If possible this church should be grouped with some other church or churches so as to enable the pastor to get a living salary without having to turn to other work.

Haw River.

On Sunday afternoon I drove to Haw River for the night service and had the pleasure of preaching to a good congregation of people who gave earnest heed to the Word. This is a very faithful persevering band of workers They have gone forward in the face of difficulties before which less faithful ones might have given up. Just now the mills at Haw River have stopped and no one seems to know when they will start up again, so right at this time the people must have a bit of help to tide along with their church debt.

Rev. T. A. Williams is serving this church for the third year, and is giving it his very best, being able to give them only one Sunday per month.

There are four churches in Haw River and no resident pastor. This condition should be remedied in some way.

Rev. J. W. Quick.

Word came to me last week of the going home of Rev. J. W. Quick of Pageland, S. C. For some months he had been in failing health, suffering with stomach trouble and with high blood pressure. Bro. Quick was a good man and a strong preacher and he will be missed among us. An obituary committee will be regularly appointed.

Rev. D. R. Williams.

On yesterday I was grieved to learn of the severe illness of Rev. D. R. Williams of Graham. Bro. Williams has been seriously ill for a week, and during that time Drs. W. R. Goley and his son Willard, one or the other and sometimes both, have been constantly by his bedside.

Bro. Williams had flu followed by a severe heart trouble. At one time his life was despaired of and his boys were called home from New York and Boston. Let all who pray join us in very earnest prayer that God will spare to us this noble worker.

God's Acre.

It is pretty cold this morning, but planting time is here. Let me again urge that in many of our county churches groups be formed among the C. E. Societies, or Sunday school classes, or Ladies' Societies who will plant an acre or more cotton, or potatoes, or some other money yielding crop, the proceeds of which will go to the General Conference Budget. The ladies of Bess Chapel are planning to plant three acres in cotton to pay on G. C. B.

I trust many churches will do likewise.

Appointments.

This week Mrs. Dixon and I are in a meeting with Rev. G. H. Hendry in Gibsonville, and my time next Sunday will be given to this church and the Fountain Place Church.

1. April 24 and 25, Mecklenburg
2. May 2nd. 11 A. M. Commencement sermon [illegible]
3. May 2nd P. M. Grace Church, Greensboro.

Yours in the Master's Service, A. G. Dixon.

NOTICE.

The latter part of this week I am hoping to mail out the book by Dr. Lewis, "The Minister and His Own Soul." I shall appreciate it if those who subscribed will send the price, $1.25, as soon as you receive the book. I have a few copies that were not subscribed for and shall be glad to mail these to those who want them as long as they last.

Thanking you for your immediate attention and cooperation.

L. W. Gerringer, Appointed by Conference to Distribute the books.

Mt. Pleasant News.—The Sunday school is getting on nicely under the management of Mr. J. R. Stone.

The work on the new church is progressing nicely.

Everybody is welcome to attend Sunday school which is held at 9:45 A. M.

Mr. Ruffin Stone visited at Mr. Charlie Payne's Sunday evening.

On April the first the death angel came and claimed for its victim Mr. E. L. Murphey. He was born July 15, 1884. He was married to Miss Myrtle Hilton; to this union seven children were born of whom five are living and two dead. His wife, five children, six sisters, and four brothers are left to mourn his loss. From his residence in Thomasville, he moved to Martinsville, then later to Lenior, where death came. He was a faithful member to his church. The funeral services were held at Mt. Pleasant Church conducted by Rev. R. S. Troxler assisted by Rev. J. A. Palmer. It is hard for us to understand how he was called

home but Jesus needed another rose in his flower pot, so he called Brother Murphey to his bright celestial home. 'Tis sad to part from thee, but if we live the life he lived we, too, shall look on his face again.

Josephine Murphy, Reporter.

RECEIPTS FOR COLLEGE.

Amount previously reported, $163,852.85.

Miss Swannie Coble, $25.

Concord Church on Note.

Miss Nola Helms, $5; D. A. McLaurin, $200; T. F. Newton, $25; Philathea Class, $10; R. P. Benson, $50; Ray Brown, $5; B. F. Waddell $100; J. M. Blackwelder,, $50; W. H. Scarboro $5; L. M. Belvin, $10; Miss Nina Little, $1; L. H. Sides, $200; W. I. Little, $5; R. H. Haupt, $35; W. J. Widenhouse, $10; L. G. Lowder, $5; C. A. Cannon, $100; Baraca Class, $12.50; Jennie Sides, $10.

Mrs. Lola Stallings Stewart, $5; Mrs. E. S. Welborn, $4; H. L. Lowder, $25; S. S. Templeton, $4; Mrs. Eva Templeton, $3; Mrs. J. J. Johnson, $1.50; L. L. Richardson, $5; R. N. Pearson, $10; Johnnie Walter, $5; W. W. Pearson, $20; Mrs. Ella Welborn, $4; Mrs. H. B. Williams, $20; Winston Salem Baraca class $50; Miss Sobrina W. Wilson, $10; A. S. Linker, $5; Shiloh S. S., North Davidson, $2.23; Mr. and Mrs. J. D. Johnson, $5; Miss Lila Johnson, $5; Mrs. J. M. Murray, $1.25; Mrs John Brinkley, $4; Mrs. Stanley Tesh, $2; Mrs. Emma Sale, $1.25; Mrs. R. F. Rush, $1; Mary Madison, $4; Glenn Madison, $6.

Total, $164,919.58.

Endowment Insurance Fund.

Amount previously reported, $4,169.86.

Mrs. J. M. Murray, $5; Philathea Class, Friendship, Mount Hermon, $5.

Total, $4,179.86.

The special notes negotiated by the friends of the college have been falling due, and most of the collections reported recently are to apply on those notes. This week our good friend, Brother D. A. McLaurin of Concord, reports $838.50. Others who have reported payments heretofore are Rev. B. C. Stubbins Rev. H. F. Surratt, Rev. C. W. Bates, Rev S. W. Taylor, Rev. G. F. Millaway.

The treasurer is receiving very little money for current needs. If it is possible for you to help at this time, will you kindly do so?

J. Norman Wills.

Calvary News.—Quite a number of interesting things have happened at Calvary since the pastor last wrote to the Herald.

On Tuesday evening, March 23, more than fifty sat down to a splendid banquet in the church hut. The occasion was the honoring of the two winning classes in the Sunday school Auto Contest. Miss Pearl McCulloch's class of young ladies and Miss Brooks' class of younger ladies came out together in the contest. The other adult classes of the school gave them the banquet. All present, as far as could be seen thoroughly enjoyed the evening.

Easter Sunday evening at 7:30 the Sunday school gave an Easter program. The children did well. A good offering was received. The young ladies who prepared the program have our sincere thanks for the good service they rendered their church and their Master. It is a kind of service that is not easy but that is very necessary if we are to develop the young life of our churches.

The second quarterly conference met April the 5th. The usual business of the conference was transacted. (Sometimes we have read reports of quarterly conferences that said "Business was transacted in harmony," and I have wondered why a group of church people should transact in any other way.) There are differences of opinion at Calvary but we do not expect anything else but harmony. Brothers J. N. Kirkman and L. W. Jobe were selected as nominees for delegate to Annual Conference. A committee was selected to consider the matter of providing more room for our growing Sunday school. It is hoped that some more room may be provided at an early date.

At the morning service last Sunday Miss Josie Causey was elected to the position of Recreational Director for our church and Sunday school. She will have the supervision of all the social and recreational activities of the church and Sunday school. Already she is having a small play ground put in shape back of the church. We believe that God put into the hearts of boys and girls the instinct to play, and that He would have his church supervise and direct that instinct.

The Sunday evening services, including the Senior C. E. service, and the mid-week service, will be called off during the period of the Stephens Evangelistic meeting. We are hoping and praying for a great spiritual awakening in Greensboro.

The Ladies' Aid Society is still planning to carpet our church this spring. We are sure that will add a great deal to the attractiveness and comfort of our church.

The delegates from the two missionary societies will have a good report to make at the branch meeting in Thomasville next week Both societies have raised their budgets in full.

L. W. Gerringer, Pastor.

High Point.—Funeral services were conducted Saturday afternoon at 2 o'clock for Mrs. A. C. Atkinson, who died last Thursday at her home on Route 2. Her pastor, Dr. Brown, officiated, and he was assisted by Rev. E. J. Harbinson, pastor of East End M. E. church. Mrs. Atkinson joined our church in 1914, but owing to delicate health, could not attend services regularly. Her death followed an illness of two years. The pall-bearers were Messrs. C. L. Gray, J. D. Koonce, D. E. Whitt, M. P. Sechrest, J. W. Hinkle, and S. P. Montgomery. The flower-bearers were Misses Ruth and Elizabeth Welch, Daisy Lee York, Lalah Sheppard, Edith Murphy, and Agnes Coble The burial was made in Oakwood cemetery Much sympathy is extended to the huband and children in their great loss.

The Woman's Foreign and Home Mission ary Societies held their April meeting with Mrs. W. A. Davis on Centennial Ave. The following delegates to Branch meeting a Thomasville were elected; from the Foreig Society Mrs. Geo. R. Brown and Mrs. Jone Burns by virtue of their office as Presiden and Secretary, Mrs. W. P. Pickett an Mrs. S. S. Coe, and alternates, Mrs. J H. Pritchard and Mrs. J. G. Snipes. From th Home Society are the following: Mrs. R. T Pickens, Sec'y.-Treas., Mrs. L. J. Diffee an Mrs. D. A. Neese, with Mrs. R. M. Andrew and Mrs. S. D. Shelton as alternates.

The Ladies' Aid Society held a pleasan meeting Monday afternoon with Mrs. Richar Reitzel at her home on N. Main St., associat hostesses being Mesdames H. Frishkorn, A M. Rankin, J. W. Hinkle, H. E. Montsinger J. H. Everhart, and Miss Delia, Barker.

The Junior Mission Circle with Mrs. R. M Andrews, as Supt. will meet in the Christia Endeavor room of the church next Saturda afternoon.

The play, "The Minister's Wife's Ne Bonnet," which was postponed on account o illness and death in some of the families o those taking part, will be given on Friday ev ening, April 23.

On Easter Sunday in 1918 Alson Gray, infan son of Mr. and Mrs. J. A. Gray, was baptize by Dr. Brown in the old church. Just eigh years later, on Easter Sunday of this yea young Alson presented himself for membe ship, and was received into our communio and fellowship by the same pastor. His great grandfather, Rev. Alson Gray, was one of th pioneer preachers in this section, and spe his life in founding his beloved church. Ma this young life so beautifully begun continu to be an honor to his parents and friends, an a glory to his sainted forbears.

Mrs. Geo. R. Brown returned home Thurs day night from Bremen, Ga., where she wen to visit her mother, Mrs. Adamson, who is il

Miss Louise Mason of Durham has returne home after a visit to her sister, Mrs. Richar Reitzel.

With appropriate ceremony the local U. D C. Chapter presented a beautiful North Caro lina flag to High Point College at chapel ser vice on Monday, April 12, the anniversary o the Halifax Convention. The presentatio speech was made by Senator O. E. Mende hall, and Dr. Andrews accepted it on beha of the college.

The great people of the earth today are th people who pray—people who take time t pray. They have not time. It must be take from something else. That something else i important, very important and pressing, bu still less important and pressing than praye There are people who put prayer first an group the other items of life's schedule aroun and after prayer. These are the people toda who are doing the most for God in winnin souls, in solving problems, in awakenin churches, in supplying both men and mone for mission posts, in keeping fresh and stron the lives far off in sacrificial service on th foreign field, where the thickest fight is goin on, and in keeping the old earth sweet a littl while longer.—S. D. Gordon.

OF GREAT IMPORTANCE.

We are very anxious that every Sunday school superintendent and every pastor in the Methodist Protestant Church should have at once a copy of the 1926 Children's Day Service, and we have put forth our very best efforts to have this done, for we mailed last week a copy to all of them whose names and addresses we have in our files, or could secure in other ways.

If for any reason whatsoever a copy did not reach you, please drop me a card immediately, Rev. Fred. C. Klein, Berwyn, Md., and a copy will be mailed to you promptly.

We are anxious for our pastors and superintendents to see it, because it represents the splendid work of an artist in its beautiful front cover, and excellent photographs from Japan, China, and India, and the first class work of our printing establishment, The Stockton Press.

The selection of recitations, dialogues, and the pageant entitled "Hold me to the Cross" furnish material for a most excellent Children's Day service, and it is largely the work of Methodist Protestants, and has been prepared exclusively for our own Sunday schools.

The object of providing our schools every year with a distinctive Children's Day Service at considerable effort and expense is to aid the schools in their work of training the young in the things of the Kingdom, and of enlisting them, in the formative stage of their life, in its operations which seek to bring a lost world to God and the higher life.

Another and very important purpose of providing the Service is to secure the money needed for carrying on our great and growing work in the three countries where the Union Board now operates with its missionaries and native workers, and the properties that have been provided in the past by the contributions of our people through various channels.

We have long prayed that God would raise up workers for our foreign missionary work and that He would abundantly bless their efforts in reaching the heather, and in training those brought to Him so as to become consecrated workers in the further extension of the work, and God has answered our prayers most generously.

But the record unfortunately shows that the Union Board has not received enough money from the churches thus far this year to carry on the work, and has had to direct that the budgets for the year 1926-1927 shall be even less than those of last year, and that is going backward.

We as a denomination ought to help answer our prayers, yea, to render unto God the things we know are reasonably expected of us and which when given will abundantly provide funds for the work to be developed naturally.

We have done our best in the preparation of the Children's Day Service in all its parts and are necessarily compelled to look to Methodist Protestants for the money to maintain the work and provide for its growth under God's blessing.

The Children's Day offerings have formed a large part of the Union Board's income, and that income needs this year especially to be increased more than last year to meet obligations and conduct the work abroad.

We earnestly appeal to every pastor and Sunday school superintendent to send in an order for their school without delay, and to exert themselves in holding a service and in securing a large offering which will count, of course on the local church's budget.

Fred. C. Klein.

NOTES OF TRAVEL.

Our landing at Civita Veechia, the Port of Rome, was interesting from the very beginning. There we took a special train which was in waiting for us. After a little delay caused by the poor landing facilities we started toward the Eternal City.

Near the sea the country is mountainous but fertile as is seen by the well tilled fields and pastures.

I am sure that I saw more sheep here than all I had ever seen all my life put together. In field after field large flocks were seen grazing in the green pastures.

The train cars like all in which we had traveled over here, were small, resembling our street cars in some measure. They are made up into compartments with an aisle on the side with a door entering each compartment from the side, each compartment seating about eight people.

Arriving in Rome a little late we were rushed through the morning program. Our first visit was to St. Peters. Here one is astonished at the wealth that has been poured into this magnificent building. It has to be seen to be appreciated so far as its beauty and grandeur is concerned. I could not help but think how money is extracted from the poor in some places to keep up this "departing glory," for it is the boost of the guides that it is not yet complete—been building for hundreds of years.

St. Peter's Square is really imposing, being about two hundred and forty seven yards wide, three hundred and fifty yards long and it is surrounded by two enormous colonnades, (the colossal work of Bernini,) composed of two hundred and eighty-four columns of two hundred and eighty-four pillars, and one hundred and sixty-two statues of Saints on the balustrade. In the middle of the square stands the Obelisk which is about twenty-six yards high with a metal cross at the top—said to contain the relics of the real cross of Christ. In front of the church is the wide stair case flanked by the statue of St. Peter, and St. Paul. From the dome a splendid panorama of the city is to be admired.

This gives you a faint idea of this gigantic building. The guides surely are Catleolies, because they tell you about these sacred relics with a seeming sincerity that would cause the unsuspecting to believe them.

I suppose if they did not affect to believe all these things the Pope would get their heads, if not physically, their craft as guides would be in danger. We saw the Vatican Museums, Sistine Chapel, Tonestries, Museum of Sculptures, Vatican or Papal Gardens; the latter is beautifull. We had pointed out to us where the Pope lived. I understand that quite a number of our people saw that gentleman the next day, but I confess, I had no desire to see him, therefore no effort or inquiries. The more I heard of the popes the less I thought of him and his system.

My party were quartered in the "Boston" Hotel, a familiar name and of course we thought we were in the Hub of Rome. Indeed it is a splendid hotel, clean and up-to-date in every way including the macaroni. After a splendid lunch we started on our afternoon tour. From the Pincian Hill a very fine view of the city.

By a mistake our chauffeur took us to the wrong place and caused us to miss some of the sights of the afternoon. Fortunately we came up with Mr. Boring, our Cruise Director and he saw to it that we were put on the right route to connect up with our party.

May I turn aside here to say that Mr. Boring sees to it that if any member of the Cruise misses anything, they are sent back even at extra expense to him. This has happened in a number of cases. As we went through the Catacombs there was a peculiar feeling experienced about like one has when passing a lonely graveyard alone at night.

To be privileged to travel the Appian Way with all the ease of a modern car, one could not help but think of the slow and tedious journey of Saint Paul as some believe he probably walked from his landing place on the other side of Italy. At any rate with the mode of travel in those days it was a hard journey.

The trip through the Colosseum was an impressive one as we were shown where the Christians were thrown to the wild beasts.

The points of interest here are too vast to undertake a description. If you have never read the history of Rome in those days you will enjoy it if you will only take the pains to do so. As for me I want to read and study three things with renewed interest. General history, geography, and most of all my Bible for if a trip like this does not stir up a renewed interest in these things there is not much profit. The wonderful statuary and paintings here by Micheal Angelo and Raphael are great to see. After dinner at seven in the evening most of us were so worn out we turned in for the night.

One of the most refreshing things that came at this hour was mail from home.

Many went sight-seeing, some to the opera but a bundle of fourteen letters from friends and loved ones in the home land caused me to spend the evening with people from home. The last mail too till we reach New York.

Next day we were left for independent action and twenty-four of my party, about half of them, secured five cars and two guides for another three hours' tour visiting the Mamertine Prison, where we saw the print (?) of St. Paul's face in a rock on the wall caused by a Roman soldier knocking him against it.

It was here that many royal prisoners brough from other lands died.

The Forum was visited, the Church of the Holy Stairs also where we saw one vast throng moving upward on their knees. It reminded one of a modern escalator. Then we could see them stoop and kiss the places where they claim the blood of Christ dropped when the crown of thorns was placed on his head. These steps they claim came from Pilate's Hall, and are the ones over which Jesus walked.

I could not help but pity these folks as they climbed upward on their kness.

Our guide was asked if this was the place where Martin Luther climbed up, but he only shrugged his shoulders and began to talk about something else. I put my hands on the old iron doors of St. John's Church which they claim are the doors that shut in the chamber where Ceasar was murdered.

Our guides tried to thwart us in our purpose to visit the Methodist College which overlooks all of Rome. But we cut out some other things in order to see this. It is a strategic point and the man who secured this for a school should be highly honored by the Methodist Episcopal Church. President Irvin of this College we found to be a very gracious host. They are doing a great work.

Our guides admitted that they had never been here before.

Doubtless many a visitor has been thrown off the way by them, and it may be that all those drivers as well as our guides will have to do penance for taking us up there.

Such frauds as are practiced here and the ways they take to advertise themselves makes one who is a Protestant glad that he is not under such a system.

One month in Rome would keep one busy and then there would be much left to tell. Two short days is all I had. So you may know after seeing so much and hearing so much about certain places where St. Peter's chains are, the bones of St. Paul &c &c. it is hard to pick out and put in one short letter that which will interest all. My next will be of Nice and Monte Carlo. N. G. Bethea.

S. S. Republic. March 1.

CHILDREN'S HOME.

Welch Memorial, High Point, $12.38; Charlotte, Richland, $7; Bethel, Flat Rock, $3; Kisler's, Cleveland, $3.10; Mrs. Elizabeth Gibson, Sturgis, Mich., $40; Union Grove, Orange $3.25; Behoboth, Granville, $10; Stallings Mecklenburg, $1.30; New York, Vance, $7; Flag Springs, Why Not, $2.50; Friendship Station, Easter offering, $6.01.

Sunday Schools:

Spring church, $1.67; Asheville, $20.33; Efland, Orange, $4.50; Mt. Lebanon, Randleman $6.50; West Lexington, S. Davidson, $5.29; Calvary, Greensboro, $14.20; Friendship, Mt Hermon, $2.66; Friendship, N. Davidson, $2.25; Mt. Pleasant, Mt. Pleasant, $6; Worthville, Randleman, $6.82; Thomasville, First Church, $7.98; Concord, Saxapahaw, $2.40; State Street, Lexington, $4.75; Bethel, Mocksville, $2.40.

Other Gifts:

Miss Jennie Gordon, Friendship Church Haw River, cake and Easter eggs; Miss Velna McCulloch, Greensboro, Easter eggs; Rev. W. F. Grabbs of King, cakes and a nice lot of apples; The William Nicholson Missionary Band of Mebane, towels, bath cloths and soap; Miss Pomona Johnson, whose present address is High Point College, dresses and underwear; Mrs. Thomas B. Waugh, Calvary, Greensboro, a nice dress; Mr. Waugh and Brother of the same place, a nice lot of grape fruit; Myra Crawford Mission Club, Peer, N. C., a quilt; the Willing Workers Sunday school class at Henderson has adopted little Robert Bondurant as their child to clothe. Miss Pearl McCulloch's class at Calvary, Greensboro, has selected little Margaret Coble as their child to clothe.

We are glad that these classes have decided to clothe these children, and that these children will prove themselves worthy of such very great kindness. I trust that you all are as glad as I am of this longer and better report. E. G. Lowdermilk, Supt.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

Bethel Home.

This Tubercular Hospital for young men under the personal direction of Rev. Homer Casto at Weaverville, N. C., is the only institution of its kind in our denomination, so far as we know.

Women of the Home Missionary Society, do you know that our organization is the only one that helps support that Home? Mr. Casto gets help from interested friends, too, and it is splendid that he does, for we are not giving him enough to finance it.

Bethel Home is a part of the Woman's Missionary Society; how great a part is up to us. Have we realized the possibilities in that institution to care for Christian men who have tuberculosis, at a nominal price and aid them to find health again? Also a fund for the Memorial Cottage was started—this building to house women patients —but haven't we been very slow in adding to this fund? If we were needing to go to such a place—well, folks, how about it?

Mr. Casto with his abundant faith in God does not become despondent. The money did not come fast enough for the Memorial Cottage, so Mr. Casto, needing more room so badly is building an addition to the Home.

He needs money for this work. In a recent letter from Mr. Casto to our State President we quote: "Dear Mrs. Hammer—I was sorry to see that the Bethel Home apportionment was falling behind. We are now building an addition to our home and I have had visions of a big check from the treasurer soon. But I'm not worrying, it will come from some source."

May we keep Bethel Home on our hearts and pray for Mr. Casto and his work —then give as freely as we can. Let's prove to Mr. Casto we are with him. We shall confidently expect every Auxiliary in the N. C. Branch to pay every cent of the budget due Bethel Home. Will you do that and then give more if possible? Instead of the $410.00 budget for Bethel Home by the North Carolina Branch will we make it $500.00 in the report at Thomasville?

A Suggestion.

This idea comes from one of our most loyal members and we are glad to give it to you. We think it will be helpful, and our successor, as your Editor will, no doubt, be glad to use all reports from the Branch meeting in the Missionary Dept.

A part of the letter is as follows: "I would like immensely to refer to our Branch minutes all through the year. If each committee, which submits a report to the Branch, would make two copies and file one with the State Editor she could have them printed in the Missionary Dept. of the Herald, as space permits. Then each member who values these reports can clip them from the Herald to file for reference. Enough people who do not attend the Branch meeting would appreciate reading the reports to make the second copy of each report worth while."

Will the various committees think over this suggestion and bear in mind the help it will be to the new editor in keeping facts before the public?

BRANCH MEETING PROGRAM.

Woman's Missionary Societies of Methodist Protestant Church.

April 20-22, 1926.

Community Church, Thomasville, N. C.

Tuesday morning, April 20, from 10 o'clock to 12 A. M. Executive Sessions.

Lunch—12:30.

Tuesday, 2 o'clock P. M.

Joint Sessions Woman's Home and Foreign Missionary Societies.

Bible Lesson—Women of the Bible. Dr. T. M. Johnson, Mebane.

Roll Call.

Greetings by Mr. Walter Lambeth, Thomasville, N. C.

Response, Representative of Charlotte Auxiliary.

Address: The Woman's Missionary Society, Miss Pearl McCulloch Chairman of Districts.

Address: Woman's Work in the Foreign Field, Mrs. George R. Brown, Pres. N. C Branch W. F. M. S.

Address: Woman's Work in the Home Field, Mrs. Wm. C. Hammer, Pres. N. C. Branch W. H. M. S.

Problem Hour—Miss Esther Ross.

Introduction of Visitors.

Reports of:

Secretary of Literature, Mrs. J.E. Pritchard

Secretary of Tithers and Intercessors and Christian Stewardship, by Dr. Joy Glascock.

Chairman Commitee on Education, Mrs. R. M. Andrews.

Chairman Circulating Library, Miss Rodgers.

Chairman State Editor, Mrs. J. M. Stone.

Place of Next Meeting—

Tuesday evening, April 20, 7:30.

Bible Lesson 2. Women of the Bible, Dr. T. M. Johnson.

Program by the children of the Children's Home.

Missionary picture.

Annual Meeting of Woman's Foreign Missionary Society.

Wednesday Morning, April 21, 9:30 o'clock. Bible Lesson:—Women of the Bible, Dr. T. M. Johnson.

Roll Call.

Minutes of Executive Sessions and Joint Meeting.

Reports of—

Corresponding Secretary, Mrs. Minnie P. Harrell, High Point, N. C.

Treasurer, Mrs. S. W. Taylor, Burlington, N. C.

Record Agent.

Auditor—Miss Velna McCulloch, Greensboro, N. C.

Secretary Young People's Work, Miss Mary Young, H. P. College.

Secretary Native Workers, Mrs. J. M. Millikan, Greensboro, N. C.

Secretary Life, Memorial and Perpetual Members, Mrs. S. R. Harris, Henderson, N. C

Secretary Thank Offering, Mrs. H. C. Nicholson, Mebane, N. C.

Introduction of Visitors.

Micellaneous Business.

Lunch, 12:30 o'clock.

Afternoon Session, April 21st.

Bible Lesson—Women of the Bible, Dr T. M. Johnson.

News from the Workers on the Field.

Reports of Committees.

Election of Officers.

Election of Delegates to Annual Board Meeting.

Awarding Banners.

Evening Session—April 21st. 7:30.

Music.

Women of the Bible, Dr. T. M. Johnson.

Program by Young People of Winston Salem.

Annual Meeting of Woman's Home Missionary Society.

Thursday, 9:30 A. M.

Women of the Bible—Dr. T. M. Johnson

Roll Call.

Minutes of Executive Sessions.

Reports of—

Corresponding Secretary, Mrs. J. M. Millikan, Greensboro, N. C.

Treasurer, Mrs. H. A. Garrett, High Point N. C.

Secretary of Young People's Work, Mrs T. L. Speas, Winston, N. C.

Secretary of L. and M. Members, Mrs. C W. Bates, Asheville.

Auditor, Mrs. W. P. Pickett, High Point N. C.

Secretary of Blessing Boxes, Mrs. A. H Ragan, Thomasville, N. C.

Secretary of Scholarships, Mrs. Paul Bur Greensboro, N. C.

Introduction of Visitors.

Unfinished Business.

Lunch—12:30 o'clock.

Afternoon Session, 2 o'clock.

Reading Minutes.

Reports of Committees.

Problem hour.

Election of Officers.

Election of Delegates to Board Meeting.

Awarding Banners.

SUNDAY SCHOOL LESSON—APRIL 25.

The Story of Cain and Abel.

Lesson Text: Gen. 4:1-12.

Golden Text: Gen. 4:9.

The Central Truth: A man must get right with God before he can do right for God.

Scriptural Points.

1. "I have gotten a man from the Lord." Children are the most precious and promising gifts from the Author and Giver of life. They are likewise the most valuable investments for God. "So, children are an heritage of the Lord; and the fruit of the womb is his reward." Ps. 127:3.

2. It is thought by some that Eve expected that her first born would be the promised Messiah,—the seed of the woman that would bruise the serpent's head. How sadly and completely were her hopes blasted! Instead of a Savior, a murderer!

3. The first sons engaged in the pursuits of civilization. They were far from being savages. In fact the race started its career in a fair state of civilization, from which it gradually fell by the degrading operations of sin.

4. Cain and Abel were both worshipers of the true and living God: Each brought of the products of his toil an offering unto the Lord. Their offerings were different in kind, in motive, and in result. Abel's offering was a sin offering, in which he acknowledged and confessed his sins. In his offering Cain ignored. or denied any need of forgiveness. Abel looked to the Crucified Lamb of God for salvation. He exercised saving faith in the promised Savior. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he it he being dead yet speaketh." Heb. 11:4.

5. Cain's was an offering from an impenitent soul. His heart was wicked. His worship was insincere. He was a religious formalist But a mere form of godliness cannot be acceptable to God.

6. "And Cain was wroth." He surely thought God was partial. And he was mad, not with himself, but with God and Abel. He blamed both of them for his failure. He stubbornly refused to look to the sin that lay at the door of his own heart as the sole cause of his offering being rejected.

7. "And the Lord said unto Cain, Why art thou wroth?" The Almighty God condescended to appeal to Cain's conscience and sense of duty. The Lover of souls came seeking to save this lost soul. He came all the way from heaven to lead this mad sinner back to God.

8. Instead of yielding to this entreaty from the lips and heart and hand of God, Cain went deeper into sin. He had a quarrel with Abel His jealousy made him desperate. He thought that somehow Abel had come between him and God. The more he quarreled the madder he got. At last in a fit of frenzy he seized a deadly weapon and smote his brother to the ground.

9. "Where is Abel thy brother?" God was not asking for information. He was making a second attempt to save a lost soul. To this second appeal from a loving God Cain played a profound contempt. There was in his heart the least regret that he had mitted murder. "Am I my brother's keep is the comtemptuous reply that he flung into the face of Almighty God. He dis fully denied any responsibility for his con

10. "And now art thou cursed fron earth." It appears that Cain had now out his day of grace, that he had rej God would now abide upon him the re his life. From henceforth he would be a tive from impending justice. Even the would refuse to yield its increase in res ti his toil.

Practical Points.

1. Industry is the soul of civilization, is more than a necessity of life. It is a r to the harmonious development of man and womanhood. Work makes them st self-reliant, independent. "Six days shalt labor, and do all thy work." The comma work six days is just as imperative a command to rest the seventh day.

2. Worship is the soul of religion. God man came into mutual touch and comm in every act of true worship. Man com to touch with God in penitence, in faith in consecration. God comes into touch man in forgiveness, in regeneration, a the higher life. The cleansing, renewal infilling of the soul are the delightfu sults of acceptable worship.

3. The worship of the impenitent is mo —a very stench to the nostrils of the High God. "The sacrifice of the wicked abomination to the Lord." Prov. 15:8.

4. The sacrifice of Cain was like the er of the Pharisee who thanked God f self-righteousness. The sacrifice of Abe like the supplication of the publican cried, "God be merciful to me a sinne

5. Faith is the key that opens the the hand, and the home of God, from came streaming the blessings of the ment. "But without faith is impossi please him: for he that cometh to God believe that he is, and that he is a rew of them that diligeently seek him."

6. Compensation is a law of the un Reward awaits the righteous and retri overtakes the transgressor. "Be not dec God is not mocked: for whatsoever soweth, that shall he also reap. For h soweth to his flesh shall of the flesh corrupt; but he that soweth to the shall of the Spirit reap life everlasting. 6:7, 8.

MARRIED.

A happy young couple from Sandy Community motored down to Greensbor day evening, April 11, and were married home of the writer. These young folk Clyde Idol and Rachel Anderson. The make their home in the Sandy Ridge Co ity. The prayers and good wishes of the ing minister and of a great number o tives and friends go with these young as they launch out on the voyage of l gether.

L. W. Gerri

YOUNG PEOPLE'S PAGE.

Published in the interest of our Sunday schools, Christian Endeavor Societies, ant other organizations among our young people. All articles, items of interest, etc., for publication on this page should be addressed to Rev. Lawrence Little, 310 Bellemeade St., Greensboro, N. C.

CHRISTIAN ENDEAVOR.

Topic for Sunday, April 25: "How can we help to make our cities Christian?" Matt. 11: 20-24, 28-30. (Missionary Meeting).

Plan for the meeting.

Secure, if you can, pictures of the activities of community welfare and social service agencies doing work in our cities, such as the Y. M. C. A., the Y. W. C. A., Boy Scouts, etc., and bring to the meeting. If you can find in your papers and magazines pictures of community work being done by churches and other agencies for foreign-born population, bring these. Have these pictures presented to your Endeavorers with suitable comment. Assign these topics to several of your members a week in advance and ask them to discuss them in your meeting:

How Christian Endeavor may cooperate in providing wholesome recreational advantages in our cities.

Christian Endeavor and the movies. Suggest how we may improve the general type of pictures being shown.

Christian Endeavor and the City libraries

Christian Endeavor and church publicity in cities.

Other topics will suggest themselves. Try to study plans in which Christian Endeavor may cooperate to make for wholesome life and community righteousness in our cities.

Suggested Poster.

Place at the top of your poster, some picture of a city, some tall buildings, crowded "Christian Cities." Announce that your topic will be a discussion of the evils current in city life and a study of methods for improvement.

News Items.

Liberty M. P. Church is organizing a new Junior society this week, under the interested leadership of the pastor, Rev. F. L. Gibbs and the president of the Senior Society, Mrs. John W. Curtis. We expect to hear splendid things from this society.

Rev. W. D. Reed, pastor of Haw River Charge and a loyal booster of Christian Endeavor, announces a new society at Midway Church on his charge. That's fine, who is next?

At the Landrith meeting in Greensboro last Friday night, the three M. P. societies, Grace, Calvary, and West End had more representatives than all the other societies in the city combined. Grace society had the largest delegation, with 34 members present and received a free registration of the five officers for the State C. E. Convention to be held in High Point, as promised to the society having the largest number. Grace society also won the banner for having done the best work of any society in the city during the last three months.

At the last meeting of the Greensboro City C. E. Union, Rev. E. Lester Ballard, pastor of West End Church, was elected President of the city union. Brother Ballard has had wide experience in C. E. work and will, no doubt, lead the city union into greater accomplishments.

The Senior society of First Church, High Point, will be hosts to the State Christian Endeavor Convention to be held June 18-20 and president of the High Point city union announces that great plans are being made for a splendid convention.

A conference just held with Mr. Charles F. Evans, of Chattanooga, Southern Secretary of the United Society, announces advance indications of a great All-South Convention at Daytona Beach in July.

ATTENDING BIRMINGHAM CONVENTION.

These notes were written by the editor of the Young's People's Page, while on board a train bound for Birmingham Alabama where the International Religious Education Convention will be held this week and next. For this reason, our space will [illegible] week, but we hope to give a report next week of the happenings at this convention.

Among the delegates on the train for Birmingham are Rev. Dwight L. Fouts and Mr. C. F. Finch of Thomasville and Dr. W. A. Harper of Elon College.

CHURCH MEMBER CENSUS.

In 1925, nearly forty-seven million persons in the United States were church members according to the annual church census compiled by the Christian Herald. That was a gain of more than 800,000 over 1924. The Catholic Church is the largest single denomination, with a membership of more than sixteen million. It gained nearly 204,000 members during the year. The Methodist Episcopal Church ranks second with a total membership of nearly nine million. It gained more than 220,000 members in 1925. The Baptists rank third with nearly 8,400,000 a gain of more than 104,000 during the year.

STEWARDSHIP.

The Rev. Thos. F. Opie. D. D.

In last analysis, no man really owns anything! He does not actually possess as his very own a foot of ground. He does not really own outright and without obligation, a cent of money or a bit of property!

His money is only partly his. His land is his only in part. He is really and in a very true sense a partner. There is a "Silent Partner" in every material ownership and in every conceivable business enterprise.

Where did he get the land he calls his own? He bought it from its previous owner? But where did the previous holder get it? He got it from a former holder? This former owner got it from a former holder, etc., etc. But the land really did not "belong" to him! He did not make a foot of it and he could not take an acre of it [illegible] across the [illegible] long before [illegible] ply appropriated the [illegible] He was a "squatter.

All the raw [illegible] factory—all the [illegible] ber that goes into [illegible] and in fact every [illegible] known to the industrial world is really furnished by some Unseen Silent [illegible] you will. I call it [illegible]

Man could not [illegible] did not furnish him [illegible]

Man could not [illegible] ning or in the [illegible] penny, were the copper [illegible] hands by an Almighty Power. [illegible] that goes into nickels, dimes, gold coins and every piece of minted money [illegible] bank of Nature. So it is [illegible] has he holds it [illegible]

It is so with [illegible] plied the wood-pulp. [illegible] into the printing of [illegible] [illegible] of [illegible] to [illegible] is [illegible] [illegible] [illegible]

BILLY BUNNY'S SECRET.

The twins found a surprise waiting for them when they reached home after their nice visit at the seashore, and the twins dearly loved surprises.

A lovely, gentle old lady had come during their absence to make her home with them, and Roy and Rae were sure that she would have lots and lots of wonderful stories to tell them.

"This is Aunt Susan," their daddy said, "and you must be very good to her because she is my great aunt."

"What's a great aunt, Daddy?" interrupted Rae.

"A great aunt," smiled Daddy, "is an aunt of your father or mother. You remember Aunt Susan is my mother's sister or my aunt and so she is your great aunt. When I was little, she was very, very good to me, for my mother was ill a great deal. I remember what fine stuffed animals she would make for my little brother and me. There were ever so many cats and dogs, and once she made an elephant, and another time a rabbit with pink-lined ears and a fuzzy tail."

"Would they stand up?" demanded Roy. "And how big were they?"

"Oh, about so big," Mr. Foster said, pointing to the hem of Rae's little pink dress. "And we used to enjoy having circus parades and the cat was as big as the elephant."

Aunt Susan beamed happily at the recollection, and nodded her head so that the soft little silvery curls which framed her face trembled and bobbed as if they were eager to take part in the conversation.

"I remember," chuckled Aunt Susan, "that I'd like to make some animals now. I haven't tried it for years, but I am sure I could do it."

"Will you begin right off," begged Roy. "I'll go ask Muvver for the things," and away he went.

The next day Aunt Susan had forgotten all about the animals, although she had a fine, big bunny well started. Again and again the twins would find her looking out of the window, rocking back and forth, pretending to cuddle a little baby in her arms, and crooning a soft little lullaby song to herself.

They could not understand it, but their mother drew them aside and explained softly:

"You mustn't mind Aunt Susan's odd little ways, my dears, for she is so old that she has become like a little child again. She thinks she has one of her own babies in her arms and is rocking it. We will be very good to her for we may be like that ourselves some day."

Roy and Rae couldn't imagine how that could be, but they loved Aunt Susan already she was so sweet and kindly. So they were quite patient when they had to explain to her over and over again that they wanted a circus parade just like Daddy used to have. Then Aunt Susan would nod her dainty little head, unclasp her thin, white hands, look pleased and say:

"Of course you do, children. I'll go right at it."

And sure enough, one morning soon after Rae and Roy found a fine, big rabbit right on the breakfast table between their two places! The rabbit's ears were lined with pink velvet, and stood right up as though Bunny were listening. It had big, sturdy front paws which enabled it to sit solidly wherever it was put, without any danger of tipping over. And around Billy Bunny's neck was a handsome bow of blue ribbon.

Roy and Rae shouted with glee. It was the very finest rabbit they ever had seen. Aunt Susan was as pleased with the delight of the children as they were with the toy, and just as Rae was explaining excitedly that the elephant must be 115 times as big as the rabbit so it could lead the circus parade properly, Molly came running in from the kitchen.

"O, ma'am," she cried, addressing Mrs. Foster, "There have been burglars here, and they have stolen the silver spoons! I can only find two of them, and who knows what else is gone!"—and Molly threw her apron over her face and began to weep bitterly.

"Please," she begged, "don't be thinkin' I took 'em for they were there when I did the dishes last night!"

In the commotion which followed, Billy Bunny was forgotten for a few minutes, but after breakfast the twins carried their new treasure out on the piazza, and Aunt Susan went with them. She insisted on playing with the rabbit, for she said it liked her best. Roy threatened to go over and play with Teddy Tradels and stay the whole morning if she didn't play fair.

"There, there, children," soothed Aunt Susan, looking much troubled. "Please don't quarrel for it makes my head ache. Little boys and girls didn't quarrel when I was your age," she assured them, "and I am sure your father never wrangled with his brother about any of the animals I made him."

"P'raps they fighted when you weren't around," suggested Rae.

Aunt Susan shook her head.

"Oh, no," she said, quite shocked.

Just at this moment a big policeman came up the steps, and Mrs. Foster took him into the library. He questioned Molly about the spoons, and Rae learned that they were valuable because they were heirlooms, and heirlooms were something which people prized and passed on to their children when they had got done using them.

For several days the hunt for the spoons was kept up, but they couldn't be found.

Billy Bunny proved to be a very amiable rabbit. He never ran away and was ready to take part in any play the children planned. Rae loved to wheel him up and down in her doll carriage, and Roy liked to show him to the little white poodle next door, for the poodle would growl and look very fierce as if he were afraid of the rabbit.

Billy's fine, white coat was beginning to look quite soiled, but the children didn't mind that. They loved him better and better, and each night they took turns carrying him to bed with them.

From time to time, they urged Aunt Susan to begin work on a big, big elephant, but idea seemed to daze her.

"Let's look at the picture of an elepha she said one day. "Here is my reading gl and it will magnify a little elephant make it look like a big one. Yes, here' pachyderm."

"A pachyderm!" echoed the child "What in the world is that?"

"Why, it's an elephant," said Aunt Su

For once Rae had nothing to say. The quite staggered her.

"Teddy Tradels had his mother's rea glass one day," informed Roy, "and burned the back of my hand with it."

"I don't believe it!" scoffed Rae.

"Let me show you," persisted her bro —and sure enough in a few minutes Rae cr "Ouch! It does burn, doesn't it. Let me it."

Before Aunt Susan could object, Ray Roy ran down to the nursery where the streamed in warmly. Rae looked about something to test the glass on, and there Billy Bunny patiently waiting.

"He's only a stuffed rabbit," Rae rema ed, "and he can't feel. So I'll turn the s shine on one of his ears."

"You better stop," warned Roy, "for ly's fur is scorching. Oh, you've burne hole right through—you naughty, naug girl," shouted Roy. "See, I can put my ger right through the cloth," and suiting action to the word, Roy stuck his finge and wiggled it around so as to make the bu flop one ear in such a comical way that doubled up with laughter.

"Let me try it," she giggled, and with any more ceremony, she grabbed Billy Bu and thrust in her own small fore-finger. T a look of amazement spread over her fac

"I—know something"—she said slo "that you don't! Bill Bunny is a thief," announced. "See, he's got one of our spoons inside his ear."

Rae pulled aside some of the cotton stuff

"And it's a heirloom," she added sever

The twins felt with exploring fingers the outside of the other ear, and the st front legs, and then they ran excitedly their mother. Aunt Susan was in their m er's room visiting with her.

"Why yes," said Aunt Susan placidly, had to have something like that, you kn to make the ears stand up!"

And sure enough, when Billy Bunny operated on with a pair of shears, there every missing spoon!

Daddy laughed until he cried when he c home that night, and of course the twins' ther was pleased too.

Billy was fixed up next day so he just as good as ever, only he had one cl ear and one soiled one, and there were tle thin pieces of wood for bones in p of teaspoons.—Selected.

"Did you behave in church?" was asked a little one returned from the morning serv "Course I did," was the reply. "I hear lady in the pew behind say she never sa child behave so."—(Boston Transcript.)

THE TRAPPERS.

Well, kid, let's go," said Tom one day just before dawn to his younger brother, Dick.

Dick saw that his big brother carried his rifle, and a mysterious sack. He had never been invited to go along before, but the day before had been his ninth birthday. He felt himself to be almost a man.

"Oh, Tom," said their sister, Helen, "I hope you won't kill very many things."

"Only muskrats, rabbits, minks and anything else that I can," replied her biggest brother. "They all are at each other, cruel as can be. Besides, if I have luck and make a good haul today, I might give you a nice skin for yourself."

Their mother tried not to hear the conversation, for her sympathies were with the animals, but at the same time one must live and the boy's father had been a trapper. She was determined to educate the children and animals' fur brought in good money.

"Be careful," she cautioned, following her sons to the door. "Don't be out after dark."

"Don't worry if we're not back," said Tom. "I'll take good care of Dick."

Dick was so afraid that he might be called back and not allowed to go after all that he started off on the run, followed by Skipper their dog.

Tom sternly called them both back.

"Look here, kid," he said. "I'm captain of this party, see? Don't you dare run, or move without my say-so, or you stay home. Skipper, back into the house. You take care of Mother and Sis. Here, Buck, come with us!"

Skipper walked mournfully into the house while Buck, a wise old black dog, came proudly forward. The mother smiled at her son's masterful ways which were so much like his father's.

On trudged the young trappers, sniffing the air, a fine sturdy couple; Tom, though only fifteen, carrying himself like a man.

Dick was much subdued by his call-down but he knew better than to talk back.

"We'll go down to the swamp, it's all frozen over. I want to see if you're any good or not," said Tom. "I don't expect to get a thing today with you along. You'll probably get to fidgeting and scare all the game off. In which case, back you go to the end of mother's apron string for another year. I'm giving you your chance though. If you make good, we'll be pals and form a company—the firm of Dodson Brothers, Inc. How does that sound, huh?"

Dick could only nod his head. His heart beat fast with hope. He clenched his teeth. "I'll make good!" he muttered fiercely.

"The first thing to learn, you know," said his brother more kindly, "is quiet. You've got to know how to freeze. You've got to have control. It's our chance in life against their lives, see?"

Dick nodded again.

"Now, when we get to the swamp, we'll part company," ent on Tom. "You'll go one way, I'll go the other. Go as softly as you can. Squat or sit and listen. Study the ground Sniff the air. If you see animal tracks, come back to a meeting-place which we'll agree on, and tell me."

They agreed on a gaunt poplar tree, which towered above the trees around. "Are you afraid to go alone?" asked Tom. "It's our only chance. I'm 'fraid if I have you with me you'll scare away the game."

"I'm not afraid," said Dick, and the boys parted company.

Dick slipped quietly along the frozen swamp and every footfall seemed to make a terrible rustling among the dry remnants of rushes. He had to watch every step and tried practicing a noiseless glide. Suddenly his eyes caught something in the frozen mud of the bank. Tiny leaf-shaped tracks. Something had gone that way, but not recently, for the frost had been in possession for several weeks.

Dick thought he would follow the tracks just for practice. He wiggled his slim, strong young body in and out among the rushes, doubling over often to find the little trail. He was so intent, he was very much scared when a rabbit darted out near his foot and scampered for cover.

"Tom only wanted to get rid of me," he thought. "How can I hurt without a gun? What good does it do to see rabbits?"

He tightened the red handkerchief around his fur cap. Tom insisted on the handkerchief as a safeguard against other hunters who might mistake the youngster for game and shoot.

Well, no use grumbling, he thought. Every dog has his day. So back to the tracing of the little track!

All at once the little footprints ceased. Dick straightened out and found himself sniffing the air. He smelt something. Fur! All round he looked. Rushes, rushes, everywhere, and amongst the rushes frozen hummocks, ever and ever so many. He sat down and waited, sniffing and sniffing. There was nothing to be seen, but suddenly behind him from the awful stillness of the white woods, came a long-drawn cry, like a child in pain.

The sound chilled his blood. "Cat!" he muttered, and rising perhaps a little too hastily, began to retrace his steps to the meeting-place.

Tom was there waiting for him a little anxiously. He too had heard the lob cat's cry.

"Hello," he said. "It's seven o'clock. I found some rabbit runs and have set a line of traps. That's better than nothing."

"I saw a rabbit, too," said Dick, trying to put reproach in his voice. "Of course, I couldn't catch him in my hands."

"What else did you find?" grinned Tom.

"I found old tracks and I smelt something?"

"Smell something," said Tom. "What?"

"A furry smell," said Dick. "But I didn't see a thing."

"Lead me to it," Tom ordered shortly, shouldering his traps, axe and rifle.

Dick had a good sense of direction. He felt he couldn't get lost if he tried. So he set off without hesitation, and pointed out the little leaf-shaped tracks frozen in the mud.

"Muskrat!" whispered his brother. "Good luck! Good!"

On they went to the place of rushes and hummocks.

He saw his brother whittling rods, while he tramped up and down along the bank. Where there was a hollow sound, he knew there was a secret passage, so he drove a couple of rods down. Then with his axe he cut a trench in the ice back of the colony of houses, and set Buck and Dick there with instructions to drive the muskrats back. Then he went to the lower side of the houses and cut the ice, scooping away the rushes and mud which formed a dam.

The pond was shallow, but there was always some water. The water began to move as Tom dug and cut. Presently out from under the ice came muskrats by the dozen. Tom banged them on the head as fast as he could, but beasts escaped. He made sure that one blow killed each of them, as he was not a cruel boy.

The sun was setting over the hill as the boys sat down to count their game. Tom had been busy skinning his catch of muskrats, while Dick and the dog went off to investigate the string traps. They came back with ten rabbits. These they would take home as the flesh was good to eat.

"Dick, we've got five fine black skins, we'll get fifty cents apiece, maybe seventy-five," Tom said. "These ten are extra nice brown ones, we ought to get forty or fifty for each. And these aren't so good, but we'll get more than a quarter apiece, I bet. This is what I call a great day."

Laden with spoils, the two young trappers trudged wearily home, and the firm of Dodson Brothers was formed that very evening. Helen cried when she saw the poor little animals, but she was glad enough to eat a rabbit stew and wear later a pretty muskrat collar.—Selected.

THE JOLLY GROCER.

The store that belonged to the jolly grocer was a favorite place of Jamie's. When his mother sent him there with a list of things to buy with which she would later make good things to eat, Jamie was often tempted to linger. He liked to look at the neat rows of gaily labeled cans on the shelves, the piles of boxes containing breakfast foods or starch, or at the great pyramids of golden oranges that the jolly grocer was so expert at building on the shelf in the window. The jolly grocer was an artist. With some red apples, several stalks of celery, some lettuce and a few boxes of fruit he could make a picture, with the window for a frame, that made people stop and admire, and so, of course, come in and buy.

Jamie liked the jolly grocer very much—not only because he was generous with the sweets that sat in neat figures under the glass candy case—although that was not to be despised, either—but because he always had time to talk to a little boy, provided that his store was not full of customers; then Jamie never

asked a single question, but piled his things into his basket and marched out before. Occasionally, when trade was not brisk, and the store had been swept clean and the windows polished with a fascinating brush with a long handle, Jamie would hop up on the counter while the jolly grocer went through the list and filled the basket and they would have the nicest kind of a talk.

One morning Jamie's mother had her marketing list ready very early. There was nobody in the store but the jolly grocer himself. So Jamie made up his mind he was going to find out something that had been bothering him for a long time.

"Mr. Grocer," he said, "I should like to know why people call you that."

"Call me what?" asked the jolly grocer running his finger down the list. "One dozen eggs, one pound of butter—"

"Why, a grocer, Mr. Grocer," said Jamie. "Now my father knows all about engines and he is called an engineer. You know all about flour, and sugar, and breakfast foods but people don't call you a sugareer—," he laughed—"or a breakfastfooder, or anything like that! They call you a grocer. What is that?"

The jolly grocer looked at Jamie over his spectacles, and his blue eyes twinkled. "Well," he said, "I've been in the grocery business over twenty years, and I've had all kinds of questions asked, but nobody ever asked me that before. You certainly have a busy little think-box!"

Jamie's heart sank. Perhaps the jolly grocer didn't know! Grown people did 't always know the answers to questions one asked them.

"Don't you know why people call you a grocer, Mr. Grocer," he faltered.

"Yes, I do happen to know," said the jolly grocer, "just like I happen to know where nearly everything in my store comes from, or how it grows or is made."

"My! but you must be smart!" said Jamie admiringly. "How do you know all those things? I wish I did!"

"Well, you see everyone's got a hobby, I guess," the jolly grocer confessed. "Your dad's hobby is golf, maybe, and Mr. Smith's is flowers. Mine is finding out everything I can about the things in my store."

"Why, you're just like me!" cried Jamie. "My mother and father say sometimes I'm a perfect—nuisance, I ask so many questions. But they always answer them," he added.

"Well, you're a lucky boy," said the jolly grocer. "So you want to know why people call me a grocer, do you?"

"Yes, sir, if you please, sir!" answered Jamie.

"Well, suppose we sample this new box of chocolates candy while we talk?" proposed the jolly grocer. Wasn't he just the nicest man the world ever knew, Jamie thought!

"We have to take a journey back to [illegible] "Now so far back as some of the things here in my store can be traced, it's not much more than a thousand years, which isn't so many at that."

"Whew! That sounds like a good many to me!" said the little boy.

"Well, before that time there were plenty of peddlers who traveled from town to town in England, with packs on their backs in which were fine clothes, wine, salt and spices. Their trade was mostly with the rich people and the monks in monasteries, for the poor class of people raised what they ate, mostly, and made what they wore.

"They wove their own goods, didn't they?" asked Jamie.

"Yes, and they didn't have as many new clothes as we have now-a-days," said the jolly grocer. "Well, after a while instead of people buying only from the traveling peddlers, they went into the towns where several peddlers sat together out on the streets with their wares in front of them."

"Something like our markets?" Jamie suggested.

"Exactly. That's what they were called—markets. Then there were fairs, when people from the country side flocked to town to do their trading or buying. For eggs or butter maybe they would get some salt or some tallow, or maybe some spices that had been brought from distant countries. Spices were very expensive in those days, and it was the style for the rich people to use a great many in their food. So after a while men who dealt only in spices came along—'Pepperers' or 'Spicers' they were called. They formed a guild or a Society of Spicers, but the king put such a heavy tax on them that they went out of business."

The jolly grocer scratched his head. "They had their troubles, too, I guess. After the Spicers came the Grocers," he went on. "Some smart fellows thought it would be a good thing to buy things in large quantities—en gros, they called it, although I don't think 'gros' is an English word—sounds French, to me. Anyway it means in large quantities. And that's what the name grocer comes from. En gros. Grocers are supposed to buy things in large quantities—wholesale you know."

"En gros—grocer" cried Jamie. "Oh, yes I see, Mr. Grocer! Now there's some sense in that, isn't there?"

Just then a customer came into the store so Jamie picked up his basket to go. "That was a dandy story, Mr. Grocer," he said as he opened the door. "Much obliged."

And from the way the jolly grocer's blue eyes twinkled, Jamie knew that he had enjoyed telling as much as Jamie had enjoyed hearing just why a grocer is called a grocer.

"Certainly there is no other way in which one may do as great a thing as by winning another to Christ for 'he who converteth a sinner from the error of his way shall save a soul from death and shall cover a multitude of sins.' That is the way to help take the Gospel to the farthest ends of the world."

Only seven survivors of the Mexican War all of them more than 95 years old, are on the roll of the United States Pension Bureau.

FROM PASTORS AND PEOPLE

Asheville.—Easter was a good day with good sermon and music in the morning good pageant at night. The offering for day totaled $140. The assessment for Missions was raised in full. The service well attended.

Friday night, April 9th, Mrs. Shoe Miss Snyder gave a benefit concert church. Voluntary offerings were amounting to $20. This sum went to lege fund. After the concert a reception tendered pastor and Mrs. Bates in tion of the sixteenth anniversary of Bates' entering the active ministry. attending carried gifts for the Bates' room and pantry.

Friends of Mrs. Bates were happy sent her with a new coat. Rep

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Shiloh, Randolph Charge.—On April eleven A. M. we gave an Easter prog was short on account of sickness in th munity. The program was as follows

Song, No. 8; Welcome, Richard Garr tle Bells, class of boys. An Angel touc tomb, Clarice Whitaker. Recitation, Jordan. Song No. 16; Planting Seeds, girls, Hallelujah, Fern Garrett, East class of children. Song No. 14; A Easter Thought, class of girls. The T Jesus, Claud and Fred Glasgow, The Time is Here Again, class of childre Bring Lilies, Helen Henderson. Re Eva Burrow, Sunbeam, Roy Cobb, Jes Mary Smith. Duet, Jessie Kime an Garrett. Meaning of Easter, Pauline er. Triumph Day, class of boys. The E ing Light, class. The collection was $

Our new organ came a few weeks is real nice and we are all proud of members of the Senior class had a silv put on it in memory of Miss Hester son and Mr. M. Brown.

Rev. A. O. Lindley preached an e sermon this morning.

The Sunday school is getting along having good attendance. We are still C. E. at five o'clock. Every one is invited.

Best wishes to Herald and readers

Mebane.—Sunday morning we had 2 ent for Sunday school and very good ance for church service. We wish, our people would create a more habi tendance for church service. Ladies' ciety met at the church for the Marc ing on account of sickness at the Mrs. J. M. Kennedy where we were s to have met. The usual business matte attended to and we enjoyed a talk by tor at this time. Our next meeting with Mrs. Jack Smith.

The Home and Foreign Missionar ties met with Mrs. J. T. Jobe Monda Eleven members present. After busine actions, delicious refreshments were

On Easter Sunday afternoon about Mrs. James T. Terrell passed on to he

illness extending over a period of months.

as 70 years of age and had been a of the Methodist Protestant Church mber of years, having joined Hebron n early life and later moved her hip to Mebane. She lived a consistent life and was loved by all who knew bore her suffering patiently, and gave e of her faith in God. Her husband her in death eight months ago. She mourn their loss two brothers, one ree daughters and four sons. A large of relatives and friends gathered at gh on Easter Monday afternoon to t tribute of respect to one whom they l whose memory will be cherished in s always. The funeral was conducted T. M. Johnson her pastor, assisted J. S. Garner of the Presbyterian The floral designs were many and

Reporter.

Church, Pinnacle and Mt. Zion Ct.—. L. Hunter filled his usual appointsecond Sunday. He preached a deeply sermon which was enjoyed much by present.

nday school is dragging to some exwe are not entirely dead. By bringeautiful springtime God has reminded ime to make things lively once more. cond quarterly conference will conMt. Zion on Saturday before the 4th n April, at 1:30 o'clock P. M.

ck to all churches. Opal Harvey.

, Siler City Charge.—Our pastor fillppointment Sunday.

ught us a beautiful message on "The st Words of Jesus," while on the

music was rendered by Messrs. McJohnson of Elon College.

evening service his sermon: "Seven the Resurrection of Jesus," was ful' nd beauty.

ter program was given Easter Sun-, under the supervision of Mrs. Jno s.

nday school has not been so large wing to the fact that quite a number achers and members have been sick. with the Springtime we will all take fe and energy.

ithful pastor, Mr. Gibbs, helped to a Junior Christian Endeavor Dept fternoon. Those elected were: Mrs wson, Supt; Mrs. C. P. Smith, assist s Bertine Shepard, Teacher of Jun/ Miss Pauline Elkins, Intermediate Miss Helen Long Hanner, Primary Miss Nellie McPherson, organist: h Crowson, assist. organist.

M. Hanner and son have been call'ed S. C., on account of the illness of er's mother.

arts of our people have been made e death of Mrs. H. K. Trogdon, ed a beautiful life and was loved by all who knew her. She exemplified the Christian graces in many ways and passed away in the calm sweet way in which she had lived feebleness for a long time.

Her smile was a benediction to her and love bonds. She loved to read of the faithfulness and goodness of the lives of people like Crosby and much other religious literature. Lately she had talked freely of her going to us. She has gone to the house of many mansions. She loved the beauty of flowers and the songs of the birds. God knows best, and now she has gone to enjoy the bliss of the Home and of sunshine and song.

"What heart can conceive of the raptures she knows.
Awakened to glories so bright,
Where radiant splendor unceasingly glows
Where cometh no shadows of night.
To the bereaved family we would say:
"You will reach the river's brink—
Some sweet day, by and by,
You will find your broken link,
Some sweet day by and by.
Oh! the loved ones waiting
By the tree of life so fair,
Waiting for you their joy to share
Some sweet day by and by."

Bertine Shepard.

Lovejoy.—Our second quarterly conference convened at Lovejoy on Saturday before second Sunday in this month, but owing to the inclemency of the weather there were several churches to report. However the business was transacted in a spirit of love and harmony.

On the 2nd Sunday morning at 11 o'clock our pastor, Rev. D. I. Gaines, preached an excellent sermon using as his subject the Empty Tomb, which he handled in a masterly way.

Because of the sickness and rough weather our Sunday school and preaching services almost normal. We are hoping that when spring comes up our attendance at all the services will greatly enlarge and that we all may take on renewed energy and continue doing our part in building up the Master's kingdom of our Master.

We did not have any Easter service this year, but we are aiming to have a Children's Day service sometime later in the season.

Since our last report one of our most faithful members, Mrs. Ida Freeman, has died. We miss her very much in our song service and Sunday school.

She leaves a husband and four children and a host of friends to mourn her loss, but we are sure of the fact that our loss is her eternal gain. May we all strive to meet her on that eternal shore where partings never come any more.

Best wishes to the Herald and its readers.

Hobart Reynolds, Rep.

Spring Church, Spring Church Charge. Our Easter program rendered on Easter morning at 11 o'clock was said by visiting pastors of churches to be "good." The children did their

Mrs. H. E. Vassar, Reporter.

Mrs. F. J. [illegible], whose [illegible] has been [illegible] was [illegible] with her Sunday.

Orange Chapel Church, Sarapahaw ct.—Our Sunday school held an Easter service first Sunday at three P. M. The service was a short one, but the children acted their parts well. Mrs. Ira Lewis and Mrs. Johnie Edwards had charge of the program and deserve special thanks for their part in making this service a success.

Since our last report our hearts have been made sad by the death of one of our oldest and most faithful members, Mr. E. B. Quakenbush. Though he was past the four score mark he wasn't too old to come to church when able and was always glad to be there.

On the third Sunday in May there will be memorial services at Orange chapel. There will be a visiting speaker, and there will be services at eleven A. M. and two P. M. We hope to have a large attendance. Reporter.

Davidson, Linebery Church.—Our church is coming fine. Our newly elected Superintendent, Mr. L. Lanier, proves his worthiness to the people by his loyalty to the church. We want cooperation in our church, and we realize that our church is coming to the front fast. We want every one to be thinking and studying over our new church, which we want and will have; let's keep it fresh in our minds, and all work and pray for this end.

I feel like every one enjoyed the Easter Program rendered at our church Sunday morning, gotten up by the Handy School Faculty. We were glad to have Mr. and Mrs. Ira Ridge of High Point to worship with us Sunday.

Everybody come out to Sunday school. Let's have the best Sunday school this year ever. Come, and bring some one else with you. Tell people what we are doing at our church. Every one pray for us. Kate Frank, Reporter.

West Lexington, Scuth Davidson Charge.—The Sunday school attendance last Sunday was the largest that it has ever been in the history of the school. There were 145 present. The new class rooms which were completed last month are proving a wonderful improvement in the Sunday school attendance. The women's class, which is taught by Bro. W. C. Gibson, put up curtains in their room last week. It was a splendid improvement and makes the room much more attractive.

The preaching service last Sunday night was attended by an unusually large congregation. Bro. Crutchfield, our pastor, delivered the last of a series of six sermons on the Lord's Prayer. The text was Matt. 6:13.

The weekly prayer services have been attended by the usual number of people for the past few weeks. On Thursday night of last week Mrs. C. B. Way was the leader. Two different laymen have been conducting the prayer services during this conference year but a change was deemed advisable so the first woman leader served last week. This week another woman of the church, Mrs. [illegible] is to conduct the service.

This writer and family [illegible] Mr. Barber and family accompanied Pastor Crutchfield to Jerusalem and Cid churches last Sunday morning and afternoon. We were at Jerusalem at 11 o'clock in the morning where a small congregation gathered for the service. Bro. Crutchfield preached on Obedience. We went to Cid in the afternoon at three o'clock where a smaller congregation than was at Jerusalem attended the service. Bro. Crutchfield preached again, using as a text Hosea 7:8, "Ephraim is a cake not turned." This sermon was commented upon as the best sermon yet preached by Pastor Crutchfield.

We are to have preaching services next Sunday at West Lexington both morning and night. In our report last week it was stated that we would have two services the past Sunday. This was a mistake. We are to have two services next Sunday which is the third Sunday.

Our church is expecting to send some delegates to the missionary meeting at Community church, Thomasville, April 20 to 22.

We are planning for our spring revival which will probably be held next month. Rev. J. L. Trollinger, pastor of First church, Thomasville, is the engaged help for the meeting.

C. B. Way, Reporter.

West End, Greensboro.—Under the direction of Miss Annabel Thompson, the children of the Sunday school had charge of the services Easter Sunday morning and delightfully entertained the large congregation with their songs and recitations. The offering taken for the Board of Home Missions amounted to more than sixty dollars.

In the evening the choir rendered Lorenz's cantata, "The Easter Evangel," to the delight of a large number of listeners. Those taking solo parts were Miss Effie Coulbourne, Miss Mabel Bull, Mrs. Paul A. Burns, Rev. Lester Ballard, Mr. M. H. Waynick, and Mr. W. A. Smith.

Mr. J. R. Holden, who was painfully and seriously injured on the Pomona Yards of the Southern Railway Friday, April 2nd, is still in St. Leo's Hospital, but shows signs of improvement. We trust he may soon be with us again.

A number of our young people attended the annual meeting of the Northern District of Christian Endeavor in North Carolina, held at Westminster Presbyterian Church, this city, Friday evening and had the pleasure of hearing Dr. Ira Landrith deliver a powerful message. Immediately following this meeting a short business session of the Greensboro City Union was held, and Rev. E. Lester Ballard was elected president to succeed Rev. Lawrence C. Little, who resigned because of the very heavy work before him in launching the Young People's Summer Conference at High Point College in July. We regret to lose Mr. Little in this work, but feel that we are fortunate in getting one to serve in this capacity who is as familiar with Christian Endeavor work as Mr. Ballard.

At the church business meeting Wednesday night, the membership voted unanimously to support and aid in the Stephens revival. Already homes have been thrown open for prayer meetings, and our pastor, together with a number of our good women, have served as leaders in the prayer meetings.

Miss Emily Ward spent the Easter holidays with her brother in Washington, D. C.

The Senior Christian Endeavor Society enjoyed an outing at Carraway Mountain, near Asheboro, Easter Monday.

Misses Margaret Osborne, Mabel and Stella Bull, and Lurlei Smith are among our young people who will graduate from Pomona High school next month.

We regret to learn of the illness of Mrs. C. F. Johnson.

Mr. Ballard's sermon on "Solace in Sorrow" was timely and brought comfort to many sorrowing hearts Sunday morning. We have had several accidents and deaths and much sickness among our membership and in the community recently, but, as was pointed out in the sermon, we have much for which to be thankful. At the evening service the Lord's Supper was observed.

Winston-Salem.—The Easter programs arrived too late to be used by our Sunday school at the Easter service but the Sacrifice offering amounted to one hundred dollars, which our Treasurer has forwarded to Brother Idol.

I have written to Dr. Klein for our Children's Day programs as we are anxious for them to arrive so that we can make good use of them. C. M. Compher.

Greenville Ct.—The rally was held at Philadelphia Church the 17th of March. It snowed on the night of March the 16th. We had a beautiful white carpet to walk and drive on next morning. I reached the church about 10 o'clock; they came from every part of the charge. It looked like the pastor was to be the whole shot. I was greatly relieved and my people drew a good breath and felt better when we saw Stubbins and Shelton drive up. Brother Dixon had broken down and was in Repair Shop, we were told, so we went in and commenced. Pastor conducted devotional, Bro. Shelton led prayer; Stubbins was introduced and he gave us a rouser. We all enjoyed it. After which we all put dinner together, pastor notified, thanks returned to our Heavenly Father by Rev. R. C. Stubbins. We all ate till filled and something less than seven basketfuls was taken up. About this time we were gladdened to see Dr. and Mrs. Dixon drive up. We reassembled—Dr. Dixon in chair. The usual routine of quarterly conference was gone through. Bros. E. S. Pearson and General Whitly were nominated to represent charge in the next annual conference.

A fine spirit prevailed through the entire session of conference. Dr. and Mrs. Dixon both blessed the audience with splendid addresses. The busy day closed and we all, I think, went home, feeling inspired by the many good things brought to us by these brethren and sister Dixon. Dr. and Mrs. Dixon remained with pastor, both made splendid addresses at our League meeting at Triplet High School at night.

We are going some. I went out to Ebenezer this A. M., found things looking new. This

l people had installed new seats and car-
Sunday school library, altar rail, black
d &c. A good congregation to greet pastor.
t Thursday the church and community
meet at eight o'clock. Devotional ser-
. Captains appointed for the different
s to do various work. We will make new
ey of church ground, lay off church ceme-
, and general cleaning. Some how, the
ch land had been given years ago but
deed had been given. This will now all
rranged.

here have been new pianos put in at Phila-
hia and Wesleys Chapel. A new organ
Matthews Chapel. Somehow our reporters
ng gone to sleep, failed to report the
e items.

ell, with good roads and pretty weathe
re going to get down to some real busi-
for our King. We are expecting a new
to be built by Hobbs Chapel which will
greatly to our congregation there. Some
to this time the roads to this church
not been improved and people could
ly get to and from.

e are planning and looking for many
things to be done on this charge this
This is my third year with this good
e. Come on, brethren, and let's make it
best.

e pastor with some ten or a dozen other
e brethren are going to start on a tour
opehart's Fisheries in Eastern Carolina
rrow eve. We will camp one night. We
arry our cook and we'll have shad fries.
out! see where this parson will lift the
s when he gets back.

Rev. H. L. Powell, Pastor.

---

eghaney, Davidson Ct.—Our pastor was
us again today having with him Bro.
ford of Weaverville who preached a good
on. Come again; we were glad to have
with us. Our pastor gave a little talk and
administered the Lord's supper. There
not a very large crowd out; there has
a lot of sickness and some are not yet
to attend church.

sister had a light stroke of paralysis
has hindered the writer from attend
hurch for the last quarter, but is better
so I got to go to church today.

y for the sick Abigail Coggin.

---

eboro.—Our Easter service was largely
ded and was up to the standard in every
et. We had set as our goal for the offer-
or Home Missions $100.00 When the of-
was counted we found it to be $79.27
of the brethren came to the rescue and
ed to raise the remainder privately, so
heck was sent for the full amount.

Monday, April 5, Rev. R. A. Hunter of
erson came to us and has been preaching
daily since. The congregations have been
The morning service at eight o'clock has
especially well attended. Last evening
d almost an overflow congregation, some
e other ministers of the town coming in
their evening services and worshiping with us. The people are [illegible] Hunter. He is rather quiet in manner, but holds the interest of his congregation to an unusual degree. One [illegible] that he is deeply spiritual and [illegible] his sermons abound in spiritual truths. Easter decision day service in the Sunday school yesterday thirty children and young people decided for Christ. The pastor will [illegible] Friday afternoon of this week to [illegible] in the cleaning of Baptist and Presbyterian membership with the view of [illegible] Sunday. We are expecting [illegible] to continue through Wednesday evening of this week.

Some time ago Mrs. P. L. [illegible] was appointed to work up a Home Department in our Sunday school. Our [illegible] largely among the older people and the w[illegible] of the church has [illegible] ed wonders and we are expecting [illegible] to come from this.

Both the Home and Foreign Mission Societies are over the top with their [illegible].

J. E. Pritchard.

Haw River Charge.—We had three E[illegible] services on this charge, viz: [illegible] Summit and Mebane. All programs were rendered. Miss Eva Jones [illegible] trive Pugh. [illegible] Appleton and others were responsible for the training [illegible].

Mizpah rejoices in the fact that Mr. and Mrs. Stanley and Sister M[illegible] are very active workers in this [illegible] time have decided to join our church [illegible] as they can arrange their [illegible].

We are delighted with the [illegible] new church building at Haw River. The way is being [illegible] The women are forging ahead [illegible] the men are [illegible] and are going to Greensboro today (Mon[illegible] to get a plan for the building.

When women set a [illegible] munity, it goes.

Two and a half years ago when we [illegible] this charge our goal was [illegible] to Haw River, and our prayers and efforts will not cease until it has been reached.

W. D. Reed.

Pounding No. 2.

Friday, April 9th, Miss [illegible] her mother, Mrs. S. A. [illegible] Miss Fannie Barnes, came to us [illegible] tions from Littleton church. We were glad to see them come as they had [illegible] several times but had [illegible] something kept them from coming.

They came on a happy mission, [illegible] the receipt of a nice lot of [illegible] canned goods, cereals, fruit and [illegible] lay gas. We say thank you [illegible] fully express our feelings in the matter [illegible] appreciate these tokens [illegible] and wish we could repay [illegible] prove ourselves worthy of this kind [illegible] May the good Lord [illegible] one who took part in this kind [illegible] of us.

J. B. O'Briant.

MARRIED.

Curlee—Strong.

[illegible] P. M., at the home of [illegible] Mr. Arthur R. Curlee and Miss [illegible] were united in marriage [illegible] Those present [illegible] the bride had [illegible] the mail clerk in the Post Office at Littleton. This happy couple [illegible] J. B. O'Briant.

Gay—Williams.

[illegible] P. M. at the home of Mr. [illegible] B. O'Briant, Gastonia, N. C. [illegible] Greensboro, N. C. and Miss [illegible] of Emporia, Va., [illegible] The bride is a [illegible] business man of [illegible] the bride is one of [illegible] and has been teaching [illegible] of North Carolina for [illegible] friends in both states and [illegible] many congratulations.

J. B. O'Briant.

[illegible] the home of the bride, [illegible] Haynes and Miss Minnie Robert[illegible] were united in marriage. Mrs. Haynes is the attractive daughter of Mr. and Mrs. W. [illegible] Shirley is one of [illegible] members of Mizpah [illegible] and a rising business man of the com[illegible].

[illegible] supper was given in [illegible] Mrs. Dixie Crowder, a sister of the groom. Their many friends predict a [illegible] for them.

[illegible] P. M. Mr. Arthur R. Curlee [illegible] were married.

[illegible] is the accomplished daughter [illegible] of New Summit and [illegible] of Friendship M. P. Church. Mr. [illegible] is employed at Greensboro.

[illegible] wishes of their many friends follow this happy couple.

The writer officiated in both of the above Nuptiels.

W. D. Reed.

Browning—Insco.

Sunday, 6 o'clock P. M. at the home of Rev. and Mrs. J. B. O'Briant, Mr. J. H. Browning and Miss Elsie Insco were happily united by the writer.

These young people are both from Aurelian Springs community and have a wide circle of friends who are wishing for them much happiness and success in life.

J. B. O'Briant.

[illegible] time in American history [illegible] States is soon to sit as a [illegible] The House recently, [illegible] Federal District [illegible] W. English, of the Eastern Illi[illegible] of character and high [illegible] in office."

...born July 13, 1840.
...professed faith in early life
...Church, where she
...a period of
...she missed only
...her church
...Lord.
...after a single
...even the
...God."

...daughter, a
...her relatives and
...friends.
...bereaved ones.

B. M. Williams.

Pair.

Mr. J. H. P... Hawkins Chapel community passed ... his home after a short ... very sick almost suddenly ... well. Bro. Pair was converted ... Hawkins Chapel church where ... He was nearing his 61st birthday ... God. He was a man well liked ... and will be greatly missed. He ... one brother and one sister and ... and four sons. These bereaved ones have the sympathy of the church and community.

The ... on the home on April 2nd and ... in the family burying ground ... Personally we feel that we ... friend. The good Lord takes ... friends but gives us other friends ... their place. He is very good and wise in ... and we bow in humble submission to His will. He does all things well.

Stansberry.

Mrs. Annie D. Stansberry died April 3rd, 78 years, 1 month, and 19 days of age.

This ... joined Bethel M. E. church ... She was living with her ... Willis Liles, at Corinth ... she died. She had been blind for 14 years, and while she could ... she could see with ... Savior and trusted Him to ...

... church and ... family burying ground and laid to rest. ... the sympathy of ... church.

... B. O'Briant.

HIGH POINT COLLEGE

HIGH POINT, N. C.

Co-educational, denominational, but not sectarian. Third session begins September 7, 1926. Students can now register for the fall semester. A deposit of five dollars insures a room.

Splendid courses in modern language, English, science, education, religious education, etc., offered by competent instructors. Correspondence solicited.

R. M. ANDREWS, *President*

...ward Food Products Corporation, popularly known as the "billion-dollar bread trust," must be dissolved, or broken up into the separate companies that formed it. That is the decision, handed down recently, of the Federal District Court at Baltimore, Md.

—Five hundred and six commercial ships passed through the Panama Canal during the month of March. That equals the record set in December, 1923. However, the total amount of tolls for March was more than $137,000 short of the record amount in December, 1923 —$2,338,729.

GOD'S GIFT OF LOVE.

Peace on earth," the angels sang
On Christmas morn;
'Good will toward men," the answer rang,
"The Christ is born;"
The mighty God, the Prince of Peace,
Hath come from sin to give release;
From weary pain and sorroy cease,
All ye who mourn.

Ring out, ye bells, glad Christmas bells,
With songs of cheer;
The message which your cadence tells,
Send far and near;
"For unto us a son is given—"
God's gift of love from very heaven;
Let fear from every heart be driven—
The Christ is here!

"Behold, good tidings of great joy,
To all shall be;"
God's peace, with which is no alloy,
So full and free;
Join with the angel choirs to sing
Their hallujahs to the King;
Give to this message joyful wing,
O'er land and sea.

—Fred Scott Shephard, Toronto, Ont.

Teller pointing to man across street)—There's a man o' culture.

Asker— Is that so? what sort of culture?

Teller— Agri, in other words he's a farmer.

"The happy heart is likely to do a good deal of singing."

"It is disastrous to any man whose outlook is narrower than the world."

WEDDING GIFTS

COMMUNITY AND
STERLING SILVER
PLATED WARE
CHINA
CUT GLASS
AND POTTERY

ODELL'S
INCORPORATED
GREENSBORO, NORTH CAROLINA

WE MAKE A SPECIALTY OF
LOOSE LEAF BOOKS
For Ministers' Use
WILLS BOOK AND STATIONERY CO.
GREENSBORO, N. C.

Wanted.—Young men and young women Bookkeepers, Stenographers and Salesmar learn in a few weeks in the Oldest Business College in North Carolina's Largest City, small fee, easy terms. Board and room for boys and girls in the dormitory reasonable.

HOWARD'S BUSINESS COLLEGE,
WINSTON-SALEM, N. C.

Wanted.—A middle-aged white woman to do general house work at Bethel Home. Write Rev. Homer Casto, Weaversville, N. C.

It was to the weary and heavily laden that Jesus offered rest. Beneath His own tremendous load He nevertheless found peace and joy. He has the secret of adjustment, and He offers it to all who are willing to learn it.—Youth's Companion.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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J. F. McCulloch, Editor and Publisher

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THE SINLESSNESS OF THE SAVIOR.

One of the most unique and significant fac- s in the consciousness of Jesus is his con- tion of his own sinless holiness. Not that was constantly asserting his freedom from ; such a self-assertion could hardly have led to arouse suspicion regarding the clar- and candor of his moral consciousness. is never said to have categorically assert- his sinlessness.

According to the Fourth Gospel he uttered challenge, "which of you convicteth me of ?" But it is not quite certain that these rds are meant in an absolute, universal se. It is not on the ground of assertions de by Jesus himself that the Christian rld believes in his perfection. The more im- diate reasons for that belief are these: (1) fact that his life reveals to us, under the sest scrutiny, no moral stain; and (2) the t that those who companied with him. ends and foes alike, received and attested same impression. Here was a man who med to those who knew him in the flesh to holy, harmless, undefiled, and separate m sinners, and whose spirit, purposes, and ds have ever since seemed to those who e contemplated them to be free from all nixture of sin. He was tempted, without lding. He lived in constant contact with l, without contracting it. He was a friend publicans and sinners, but was untainted their sordidness and selfishness.

The sinlessness of Jesus was something re than innocence; it was fulness, positive fection of life. Jesus was no recluse; his iness was no cloistered virtue. His charac- was not of that negative, ascetic type ose ideal is to escape from the sinful world l dwell apart in holy contemplation. Nor his perfection consist in a repression or ing down of any of the legitimate powers his manhood. He mingled freely with his low-men at their work and their recrea- ns, in their joys and in their sorrows. His life was always at its maximum of energy and strength. He had no fear of being soiled by con act with the world. He joined his brother men in the struggles of life and the battle with sin, proving himself to many the Captain of their salvation, leading them on to victory and strength. These are qualities and powers without which Jesus could not have been the Saviour. He qualified himself to be the Redeemer by the achievement of the perfect life; he attained completeness through his ex perience of trial, conquest and suffering and so became the author of life to all who will join themselves to Him.

Our Lord well knew what sin was. He had felt its attractive, seductive power. At the be ginning of his ministry the path to an easy victory had opened before him if he would bow to the requirements of the age and con sent to be the wonder-worker whom popular messianic thought demanded; but he saw that this would be but a false and hollow success. His soul was most sensitive to the approach and suggestion of evil; he detected it under its most winsome and deceptive disguises. In vain did Satan clothe himself as an angel of light; in vain did his suggestions take on the guise of plausibility and prudence; the an- swer was the same, Get thee behind me! And with a piercing glance did he discern the lurk- ing selfishness in the thoughts of other men.

He could detect the taint of hypocrisy in the prayers of the self-righteous, the intoler ance which often underlay religious zeal, the envy and meaness that sought to cloak them selves in an ostentatious generosity. None ever saw so clearly and exposed so plainly the sinfulness of other men; yet he confessed no sin of his own, he betrayed no consciousness of an evil bias or a selfish motive. Just here lies the supreme proof of the sinless holiness of Christ. It is impossible that one who knew and judged sin as he did could have failed to find and confess it in himself unless he had been conscious of a perfectly holy inner life. This is the moral miracle of Jesus; this is the transcendent, inexplicable wonder of his person. Men have tried to exalt him by as- cribing to him all manner of metaphysical characteristics and powers; but that which the gospels place in the forefront of their portraiture is just this moral completeness this perfectly filial consciousness, this stain- less, untainted holiness.

Without this he could not have been the Saviour; with it he could not but be. Perfect holiness fits him for perfect sympathy with sinners; perfect love enables him to bear the burdens of a sinful world. Law, righteousness, purity—does he not know what these are? They are the very breath of his own inner life. Is he not able to honor and exalt them? They are enthroned in his every thought; they preside over his every act. If a pure spirit like his ever visits our prison-house, he will sure- ly never condone our sin, and will open no door of escape except through purification, and will offer us no refuge and no safety save in a holiness like his own. Here is One who knows sin as no other ever knew it, who judg- es it as God judges. His eye discerns its b igl ting, soul-destroying power; he sees it black against the white radiance of the eter- nal love. If he undertakes to save men, he will save them from sin to holiness. Let his method be what it will; be his specific ex- periences in our world what they may, there is but one conceivable way in which Holy Love can recover sinful man, and that is by destroying sin through replacing it—by win- ning men into sympathy, contact, likeness to the life of holy love in God.—Stevens in "The Christian Doctrine of Salvation."

COLLEGE BUILDING FUND.

I regret that I have no receipts to report this week. Will not our friends, who can pos- sibly do so, keep us in mind, and endeavor to make a payment before next week?

I do have to report, however, $500.00 from Mr. John W. Ward and wife of Keokuk, Iowa, for Annuity Bond. Mr. Garrett became ac- quainted with these good people at the Gen- eral Conference, and by following the matter up has been able to show them that by taking one of our Annuity Bonds they not only have an assured income for life, but at the end the money will go for our College, and will con- tinue to do good.

The money received for Annuity Bonds is invested in first mortgages on real estate, which are held for the benefit of those hold- ing the bonds, so their security is absolutely safe. If friends of the College will be on the lookout they may find opportunities to secure contributions on the Annuity Bond Plan, or in other ways which may be of direct help to the College.

The College is our greatest undertaking, and it needs the constant interest and sympa- thy of our people. J. Norman Wills, Treas.

—The United States now has the most ex- tensive and efficient air mail service in the world. Twelve air mail lines extending to the four corners of the United States and con- necting with the transcontinental air mail line from New York to San Francisco, are now, or soon will be, in operation. Mail planes over all these routes will fly more than 16,000 miles a day.

LETTER FROM INDIA.

March 20, 1926.

Weekly after reading the Herald I say to myself that at the earliest convenience I too shall write a bit. But unlike the many late reporters who always say that though they have not written yet they have done much worth telling, I fear that we have not much to report. We have had neither a great revival nor a pounding, yet I must do the washerman full credit, he did send us a leg of mutton last week. Though we are not sorry that there have been no poundings yet we regret very much that we cannot report a great revival. We did have a revival in the schools but all the children except a few small ones are Christians. However we have had a fair year in many respects and in our Sunday schools we feel like it has been a very good year. Not what it might have been nor what we should like it to be yet in our department we have more than doubled in Sunday school scholars. We are very grateful for this but with the material at hand we might have numbered hundreds more. We have taken into church membership only about a dozen. Yes, there must be about a hundred thousand unsaved left in our district, yet we feel like God has been quite generous with us. There are quite a few who are being taught now and we shall baptize them about the middle of June. After one says that he wants to become a Christian we have the preacher in his district teach him until he knows the chief things about our religion. In the majority of cases he or she is unable to read so he must learn about the Bible from the preacher and he must be taught to pray and how to pray. From what I can see from the Hindu he does not do much praying. So the new convert must needs learn to pray. He must be taught to sing the Christian songs as well as new tunes. So from this you can see that the village preacher is a very important man. As a matter of fact he is about the only one fortunate enough to get an opportunity to do real mission work. The poor missionary is run to death directing, teaching, and trying to learn how to do better work. For instance I get to teach only a small class of little boys from the school in which I work. We have six Hindu Sunday schools run by this school. The masters and big boys go out every Sunday morning before our Christian Sunday school time. I have to go weekly to visit one of these places to see how the teachers do and what trouble they may have and what they could do to have a better school. It also encourages the boys and teachers as well as the Hindu children. Nothing would please us more than to be able to go into some village alone and have our little Sunday school. But it now looks like we shall be compelled to try to help make teachers instead of doing the work. Yet we are told that India must be saved by Indians if she is ever saved, and though we should prefer to work first hand yet possibly we can do more by preparing others to do the work themselves. Every Sunday two teachers and three big boys from the school go together to their respective schools. But if the teachers are not along the boys take the class and enjoy it. Two Sundays ago the boys from one of the best schools came back covered with mud and cow manure. They came back smiling and as they looked like vicims of an election after much mud slinging, I too laughed. On this day they went alone and it was a Hindu holiday and on this day they throw colored ink or paint on every one. The boys were very fortunate to get off without some of this paint as it never comes out. The next Sunday they went back and a good crowd met them. About two months ago the masters failed to go with the boys to another village so they came back running and very excited. One boy had a small bottle in his hand and they all tried to tell me at once that there was a sick man who had taken a dose of the medicine and was getting worse rapidly. It so happened that the contents of the bottle was Sulphuric Acid and the man had purchased it in the market for the pain he often had in his stomach. I sent an ox cart for the man and had him taken to the hospital where he recovered. Since that time the boys say that their school has improved. Yes, the man who sold the medicine was prosecuted and only yesterday the boys were called to testify in the case.

Up until last October I had to look after all the work but at that time Mr. Cassen had completed his first examination and took his turn while I rested a bit in study. At the beginning of the new year we divided the work. He has charge of the farm and the district work while I have the boys' school and the evangelistic work done by the teachers and boys of the school. Our school has about seventy-five boys and teaches all the standards. One little new boy came yesterday and the fnuny part about him is his inability to speak a word of this language. He does not understand a single word of what I say and I understand less of what he says. I asked his mother how she expected him to study here but she too failed to get the point. I saw him playing with the little boys today so I suppose that there must be some way to express himself.

This is the hot season and our schools have holiday at this time. The examination will soon be given and about a month later the boys and I will be given two months holiday. Mrs. Minnis and I too are taking our holiday at this time and are expecting to leave for the hills in about three weeks. Mr. and Mrs. Cassen and two of the young ladies from the other bungalow are at Mahableswar now They will stay until June when the rains are expected to come there.

There are two or three other things I should like to tell of but I see that this is getting too long even now. The man whose people were about to cut off his nose for wanting to become Christian is here now and the little lost boy named Ant; both are interesting. I shall tell you about them next month.

We received the Journal of the last conference which read like the best novel and the Herald is a pleasant visitor even though a month after date. We are very happy to see that you are doing excellent work in all line The new interest in High Point, New Colleg New Church, and the Orphanage makes proud to be a member of the same conferenc Sometimes it is all we can do not to want be in the work with you in Dixie. When read of the good work you are doing in eve community our little work looks mighty sma Yet we are happy and healthy here and hope and pray that this work too will mo up somewhat like yours is doing.

I shall try to write again soon, and tell yo a bit of what it means to be a Christian eve in this age in India.

Praying that this may be a pleasant an profitable year for all in His service, I beg remain,

Faithfully, J. F. Minnis.

THE GLADIOLUS—MY FAVORITE FLOWER.

By Luther K. Long.

In order for a plant with its flower to b come a general favorite four things are ne essary:

1. It must furnish an abundance of bloo soms.

2. It must show a large variety of beaut ful shades of color.

3. It must be satisfactory as a cut-flower.

4. It must be comparatively easy to grow.

All these requirements, and more, are ful met by the modern, improved Gladiolus.

It blo soms profusely. On a long spike fro twelve to twenty large florets open in succe sion, from three to eight being open at th same time. Two or three spikes often com from a single bulb. Planted in liberal quant ties, at intervals of ten days, one may enjo through a long season literally arm-loads delightful blossoms.

The colors are almost endless in variety— shades of pink, yellow, lavender, blue, carm ine, glowing reds and scarlets, to almo black. Every year, by planting hand-pollina ed seed, growers are adding to the list ne shades and interesting combinations of color

As a cut-flower the Gladiolus is pre-emi ently satisfactory. After the first floret h opened the stalk should be cut—please do n break it off—and placed in a vase. If you c off a half inch from the stalk each mornin and change the water in the vase, all the bu will open, requiring ten days to two week Nothing is more showy and cheerful on th table, in the window, on the porch, or in th church, than large boquets of these brillia flowers.

The Gladiolus is not difficult to grow in a most any sort of soil, though it respon gratefully to especially favorable situatio and thorough treatment. I have succeeded light sand and in stiff clay; but a rich, mois loamy soil is preferable to either of thes Ground that is suited in character and ferti ity to the production of general garden crop including corn and potatoes, will be fou adapted to the growth of these flowers. Su light, moisture, fertility, and thorough cult vation are the essentials.

No flower has been so much improved du

the last twenty-five years as the Gladiolus, the improvement is still going on. A few en bulbs make a good start for a collec-. Other varieties should be added from e to time. Many of the sorts increase rap-, so that in a few year one may have ugh to satisfy all reasonable requirements. he first plantings of Gladiolus should be le at the same time early potatoes and peas put in. Successive plantings well into e will provide a succession of blossoms to gathered well into the fall.

JOHN 12:32.

And I, if I be lifted up from the earth, draw all men unto me."

Ve hear a great deal of urging and exhort- christian people to "hold up Christ in r lives," for in so dong, this "will draw men unto him." And also, great stress is on what they call "lifting up Christ" in- pulpit. That the preacher in the pulpit, the people in their living, must "hold up ist before the world," so the world can see , and so be drawn, attracted, to him, and be saved—all be drawn, if he be "lifted " Their idea seems to be something like "elevation of the host"—something to be ally seen—at the altar, in the celebration the mass, in a Roman Catholic Church this all sounds very nice, but it is purely iful, being a gross perversion of the mea- of John 12:32. It is passing strange that ons cannot see the verse just following the in question, i. e., John 12:33, which plain- tates the fact that in the previous verse. n 12:32, Christ referred to what death he ld die—crucifixion—on the cross, having reference whatever to preaching nor godly ig. "This he said," in verse 32, "signify- what death he should die." This settles sense of verse 32. Not preaching, not liv- but, dying—on the cross. If he be "lifted " on the cross, not a figurative "holding up ist" from the pulpit, nor in the lives of people, but his sacrificial death on the s, he would "draw all" (men supplied by translators) "unto him."

ow just what this "drawing" is, or means, ot so easy to determine, further than to that it is something Christ does himself. men. "I will draw." So as has been al- y said, it is not living nor preaching, for is done by mean, but the "drawing" is e by Christ himself. A divine work, and a human work. We can suppose—not dog- ize—that in virtue of the sacrifice offered the sin of the world, on the cross, he ld "obtain eternal redemption for us," b.9:12) and in virtue of all this, the Holy it was to come into the world, "Convince the world of sin, righteousness, and judg- t"—"drawing" and moving upon the rts and consciences of all. This "drawing " Christ does not mean, of itself, salva- , but makes salvation possible. "The grace God that bringeth salvation hath appeared ll men." (Tifus 2:11) The grace, or favor, God, has appeared to all men, the grace brings salvation. While there could be alvation apart from the "drawing" and the "grace," this of itself is not salvation. The "grace" must be received, appropriated, the "drawing" must be yielded to, in order to be saved.

So, "if I be lifted up"—crucified—"I will draw," affect "all." Not the Jew simply, but the entire world, without partiality, or discrimination. Equivalent to, "I am the true Light, which lighteth every man that cometh into the world." Jno. 1:9.

We've even been hearing a song sung with a great deal of gusto, "If I be lifted up I will draw all men unto me," emphasizing the fanciful notion that it is to be done by us, by preaching and living, forgetting, ignoring, or ignorant of the fact, that the "lifting up" to which Christ referred, occurred 1900 years ago, and will never be repeated.

When you read Jno. 12:32, don't stop, but read the next verse, Jno. 12:33, and see that the latter definitely states that the former refers to his crucifixion, and not preaching and living. And not excoriate the people for not living, nor the preacher for not preaching—for not lifting up Christ—as you say, and not "drawing all unto him," according to your fanciful and false interpretation and application of Jno. 12:32. We can preach Christ and live the Christ life, but not "lift him up." This has been done, and will never be done again.

J. F. Dosier.

THE PRESENT STATUS OF THE MEN'S CHURCH LEAGUE AND AN OUTLINE OF SOME OF THE POSSIBILITIES OF COOPERATIVE WORK BY CHRISTIAN MEN

The Men's Church League exists to promote the increased spiritual efficiency of the evangelical churches of the United States and Canada through the enlistment and training of many more laymen as active Christian workers. The League seeks the fullest cooperation of all men's Church organizations, both denominational and interdenominational. Recognized leaders in twenty-five different denominations are members of its General Committee, and twenty-one denominations are represented on its Executive Committee.

This League held its first meeting in the Hotel Shelton, New York, on October 11, 12 1924. Fifty men were present from ten different states. These men were deeply impressed with the vast latent power of the men of the Churches, and believed that steps should be taken to enlist and train many more of the men who constitute the rank and file of Church membership for definite religious work. A Provisional Committee was formed with instructions to convene a General Conference that would be truly representative of the men of all evangelical Churches.

This General Conference was held at Columbus, Ohio, May 8-10, 1925. Registered delegates were present to the number of 240, representing 23 denominations, 25 states and the Dominion of Canada. By unanimous vote of this General Conference, the Men's Church League was definitely organized on an interdenominational and international basis. Since that time regular monthly meetings of the Executive Committee have been held, lasting from three to four hours each. The General Committee has been gradually expanded until it now numbers 235 members scattered widely over the United States and Canada.

An all-day semi-annual meeting of the General Committee was held in New York on September 23, 1925, with forty members and invited guests present. As one of the main results of the study of how to enlist and train many more laymen for active Christian service, the SMALL-FELLOWSHIP-GROUP plan has gradually emerged as supplementing other plans of organization already in use in the Churches. This plan was officially adopted on February 19, 1925, by a joint meeting of the Executive Committee, together with such members of the General Committee as could attend. This plan was summarized in this official action in the following paragraph:

"The Men's Church League believes that the best way to set millions of Christian laymen at work for Christ and the Church is to organize them into small fellowship groups of not more than twelve each to work toward christianizing the geographic area near their homes or the area of life where they work. There should be a meeting of these separate groups once each week for reports, conference and prayer. It is a great advantage if all the groups in any one Church can meet at the same hour each week at the Church for their group fellowship. They should also have a meeting all together at frequent intervals for the sharing of group experiences and plans. The leaders of all such groups in any community should also meet for conference at least two or three times each year."

This SMALL-FELLOWSHIP-GROUP plan has been widely published and favorably commented upon, both by the religious press and by alert religious editors of the secular press. It is of interest to note some of the denominational comments on this plan:

In a published article, under date of March 6, 1926, entitled "Spiritual Fellowship in Small Groups," the following sentences occur: "There is much that is heartening to Friends in the small group plan of organization of the men of the men of the churches which has reecently been proposed by the Men's Church League of New York City. Their recognition of the individual responsibility of the laymen of the Church brings them very close to the Friendly point of view....We feel that in this plan the Men's Church League is taking a long step forward in going back to the Light within each individual soul."

In the Methodist Advocate of February 17, published at Nashville, Tennessee, by the Southern Methodist Church, in an editorial on the Men's Church League, the following paragraph occurs: "Methodists will at once be reminded of that potent agency for spiritual growth and Christian work which John Wesley devised, the class and the class meeting. The Men's Church League is the Methodist class meeting brought down to date."

The editor of The Moravian, Published at Nazareth, Pa., Dr. Charles D. Kreider, says: "The purposes of the League seem to me to correspond so well with many of the methods

of the Moravian Church that I shall be glad at all times to cooperate with it in any way that I can."

In a letter from Dr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions, the following paragraph occurs: "The idea of small living groups is a fine idea. It has been a living principle in the history of the Church from the time of the Apostles and will continue to be so and I trust may take on new life with the present promotion. One can be sure, furthermore, that wherever new life springs up, it will find expression in just such vital personal and social action."

This same basic idea is being urged widely in Canada by Dr. John Mackay, Principal of Manitoba College at Winnipeg, who has already published two manuals for the guidance of small organized groups of twelve or less. In a letter from him under date of March 4, the following statement occurs: "Our work here is spreading very rapidly. 1500 copies of the first volume, and 200 to 300 of the second have gone out since Christmas, and this week I was asked to present the Movement to the Ministerial Association of Winnipeg, and to the Presbytery of Winnipeg of the United Church of Canada. Both these bodies were enthusiastic in regard to the Movement, and I have more requests for assistance and organizing than it is possible to meet."

At the present time the question is being seriously considered by the administrative secretaries and Boards of some entire denominations of urging this SMALL-FELLOWGROUP plan as a very valuable feature of the method of organizing and training for the members of all of their Churches. One favoring consideration is that this can be easily worked into any plan of men's organization that may already exist.

The SMALL-FELLOWSHIP-GROUP plan is also being worked out interdenominationally in various communities, especially in connection with community evangelistic efforts. It is felt that an organized group of men and another of women, in each geographic area of a city or county, can actually discover the people in their own area who are not professing Christians, and can with greatest naturalness and influence undertake to evangelize their own neighborhood. It is believed that all such work should stress the duty and privilege of every person to be vitally related to Christ as Savior and Lord, leaving the question of which Church each shall join to his own individual preference. If every community-wide evangelistic effort could be accompanied by such organized personal visitation to every home and every person in the community, it cannot be doubted that the lasting results of such efforts would be greatly multiplied. The permanent SMALL-FELLOWSHIP-GROUP plan of organizing the members of a Church or community seems to be not only an ideal way to prepare for special evangelistic campaigns, but also probably one of the surest and best ways to follow up and conserve such efforts. New converts should be added at once to working groups and thus enlisted and trained for fruitful service in extending the Kingdom of Christ, both locally and universally.

Turning to some of the possibilities of cooperative work by Christian men, one feels that this field is so vast as to be almost unlimited. In the field of Evangelism, first of all, is there any real reason why any community in the United States or Canada should not be definitely evangelized within a reasonable period of time? Are there not the Christian men and women in practically every community who are willing to be organized and directed into such activity as shall carry to our whole population the message of the gospel, together with an earnest invitation to accept and follow Christ? There are nearly thirty millions of evangelical Church members in the United States and Canada. If even one out of six of them can be enlisted for active personal service, this would be a force of five millions of men and women. Five millions of people each spending at least two hours a week in personal visitation evangelism could surely reach every person in these nations with a vital spiritual message within a few years at longest—perhaps in a much briefer period than this. Should not this be the definite goal, what ever period may be required to reach it?

This spirit of aggressive evangelism toward our entire population would soon develop a greatly expanded program of systematic religious education. Our Sunday school work would be vastly extended and improved Week-day religious instruction would be so organized and multiplied that tens of millions of young people would be helped to find God and so to find themselves and the spiritual meaning of life. Community centers for organized recreation and religious training would be multiplied. The bulk of the crime that is now being committed would be prevented in the future by reasonable and practicable methods of bringing essentially our whole population under definite moral and religious influence.

The expansion of this program to include other backward races and nations would be inevitable. Personal evangelism extended to its logical boundaries means adopting a sensible program for evangelizing the world. In addition to all the other methods that have been used and that should be expanded, there may be uses for the Radio on the various mission fields, which would greatly multiply the power of the missionary force. With appropriate broadcasting and receiving stations covering all main centers of population in a province or a nation, why may not the voices of the leading prophets and teachers of all countries be heard by practically the entire population of these nations? The immense spiritual possibilities of the Radio await demonstration over great areas of the world.

To undertake such a program of really Christianizing our own nations, and sharing our religious knowledge with other nations and races of the world, would call for a new era of Christian stewardship and sacrifice by all earnest Christians. We should like to see a serious effort made to guide large potential givers into the most fruitful lines of spiritual investment. There is a real danger that so large givers may bestow great sums on i practical or unwise enterprises, and that n ny other possible givers may not know wh the most important and fruitful investmen really are. The Men's Church League m well appoint a Commission to make an earn study of some of the most helpful uses which to devote wealth. Might it not also reasonable to suggest to persons of resour beyond the needs of their children that making their wills, they give at least as mu to the work of Christ in the world as th have to their families? Our Lord declar that "He that loveth father or mother mo than me is not worthy of me; and he th loveth son or daughter more than me is n worthy of me. And he that doth not take h cross and follow after me is not worthy me." (Matthew 10:37, 38). If this princi were to be followed in the making of wills Christian men and women, large sums wou be made available for promoting religious e ucation, world-wide missions, and other ba Christian enterprises. Even better than givi at least half of one's property to the Lord death is the principle of giving at least h of one's regular income to the work of Chri In this way, a person becomes in a true sen his own executor. Money transmuted in [illegible] multiplies much faster th in stocks in more material investments.

In Winston-Salem, N. C., an evangelis campaign was conducted nearly a year a that deeply affected the men of the city. this present time, there is an active Men Evangelistic Club in that city, with near 1,000 members. This Club is divided in eighteen organized "teams" that hold mee ings and give their testimony in church prisons, factories and any other place th may open to them. In a recent single we seventy such meetings were held by the "teams." About 3,000 persons have profess conversion to Christ as Savior and Lord as result of the efforts of this one Men's Cl In some individual churches holding a ser of evangelistic meetings running through t weeks, a different "team" from this club to charge of the meeting each evening. In o case 75 men of one team went 80 miles to h one meeting. Many of the worst drunkards a other types of sinners in the community ha been radically changed and are now witne ing boldly for Christ.

Another form of Christian service by l men that seems destined to spread widely o the world is the organized "Visitation Ev gelism" being led primarily at present by A. Earl Kernahan. In twenty-three months active campaign work, Dr. Kernahan has rected about 6,000 laymen and women in ganized visitation of people in their homes. the result of this effort over 42,000 pers have signed cards declaring their purpose confess Christ as their Savior and to unite once with the Church of their choice. The Men's Church League is hoping to arra with Dr. Kernahan for close cooperative re tions with him in his future work as soon

s present engagements are filled. Doubtless her men will be developed who will be competent to direct similar efforts.

THE WORK AND THE WORKERS.

This last week was spent mainly in Gibsonlle where Mrs. Dixon was assisting Rev. G. . Hendry in a meeting, and where I preach- three or four times during the meeting. 'eather conditions were somewhat against e meeting, but it was in many ways a good eeting. We feel that the church was rengthened and six conversions and a few clamations were the visible results of the eeting. I visited Rev. D. R. Williams of Gram twice during the week and found him imoving in health. He is slowly and we trust rely coming back to heath, and we hope that thin a few weeks he will be able to take up s pastorel duties again. Let all praying peoe, who read this, continue to pray that God ll fully restore him to health, and spare him r many years to the work he loves to do.

Sunday morning I preached in Gibsonville d Sunday evening in the Fountain Place urch, Burlington. So far as we are able to dge both of these Churches are in splendid ndition. It seems to us who know the conditons, that the time has come when each one these churches should have the full time rvices of a pastor, so after consultation with e Committee on pastoral supply at Gibsonle, I asked the Gibsonville Church to permit me to release Rev. G. H. Hendry from rther obligations there and let him give his tire time to Fountain Place Church after ay 1st. This they agreed to do, so after May Rev. J. D. Hardy will serve the Gibsonville ople for the remainder of the year and Bro ndry will move to Burlington.

The Gibsonville people regretted to give up o. Hendry, but realizing the needs of our ung and growing congregation in West Burgton the great majority of them voted to nt the request for the change.

We thank them for this consideration, and nfidently believe that the change will work greater things in Kingdom service in both se communities. May God bless and direct

Cooperation.

Several of the district chairmen are planng district rallies for Saturday and Sunday ay 29 and 30. They will notify pastors in ir respective districts.

My observation is that those district rallies ve been very helpful where there has been fficient cooperation. There is a need for ser cooperation and friendship between our arges which are in contigious communities f we knew each other better we would love h other more." Make it a point to attend rally in your district and get acquainted h more of the Methodist Protestants near u. You will also hear much in the addresses d discussions that will be helpful.

The Summer Conference July 19 to 26.

In accordance with conference action our stors' Summer Conference and our Young oples' Summer Conference will meet in the gh Point College on July 19th. The Young oples' Conference will run through to July 26, just one week. We are hoping that all the pastors will plan to stay through the entire conference with their young people and their workers. This should be, and we believe it will be, the very best Summer Conference we have ever had. Cooperation on the part of all of us will make it so.

Please let all pastors plan their work so as to be able to attend this conference from July 19th to 26th. And we are asking all charges to excuse their pastors from the regular services on Sunday, July 25th, provided they are in attendance at this conference.

God's Acre.

We are anxious to know how many groups of young people, as others, will select and plant an acre or more of ground in some money-producing crop and put the proceeds into the General Conference Budget. We are anxious to see this tried out. The missionary and educational work of the General Church is a part of our job, and we ought to lay our plans to help share in this great work.

Appointments.

1. April 24 and 25, Mecklenburg.
2. May 2nd, A. M., Commencement sermon Stokesdale, N. C.
3. May 2nd, P. M., Grace Church.
4. May 9th, Haw River.
5. May 16th, Tabernacle, Memorial Service.
6. May 23d, Pleasant Hill, Circuit Rally for West Forsythe.
7. May 30th, A. M., Chapel Hill, Circuit Rally for Davidson.
8. May 30th, at night, Davidson.
9. June 6th, Plan to have commencent sermon in High Point.

June 6th, at night, Lebanon.

Yours in the Masters service. A. G. Dixon.

NOTICE, DELEGATES.

The Annual Board Meeting of the Woman's Home Missionary Society will be held at the High Point College, High Point, N. C., beginning May 12th, 10 A. M. We are very anxious for a full Board meeting,—every Branch sending its full quota of delegates. We have had a good year's work at all the mission's stations. Let's have every Auxiliary and so every Branch come up with a 100 percent financial report, and make the year a great one financially.

All delegates planning to attend please notify Mrs. H. A. Garrett, High Point College, High Point, N. C., date and hour of arrival at High Point, that some one may meet you there and take you to the College Should you arrive in High Point and there be no one to meet you the Bus Station is just across the street from the Depot and you can get a bus about every half hour for the college.

All trains from the North, East and West through Washington connect with 9:35 P. M and arrive in High Point at 6:30 A. M. Trains via Cincinnati, Asheville and Salisbury, N. C., leave Cincinnati at 6:35 P. M. reach High Point 5:30 P. M. next day. Coming from Asheville through Winston-Salem leave train at Winston-Salem and come by bus to High Point.

Delegates from the South can leave Atlanta at 7:40 P. M., arrive in High Point 7:05 next morning.

Delegates coming through Ashville and desiring to visit Bethel Home please notify Mrs. C. W. Bates, 165 Hillside St., Ashville, N. C., and she will plan for the trip—and meet you at the train.

St. Paul.—Last Sunday the attendance of the Sunday school was very good.

Brother Moton brought to us two very inspiring messages at the morning and evening services.

Mrs. Moton, who is the teacher of the Philathea class, is able to be out again. She has been confined to her home with the flu. The class is very grateful for her being able to be with them again.

The Ladies' Aid held their regular meeting this month with Mr. and Mrs. Edward Hunter on Bessemer Avenue. The Society had never met with Mrs. Hunter before and a very delightful time was enjoyed by everybody. Delicious refreshments were served.

The Easter program was rendered on Sunday night of Easter Sunday and was very interesting. The Sunday school appreciated the untiring efforts of Miss Flossie Jones who had charge of the program.

We extend a cordial invitation to all who are not in Sunday school anywhere to come and worship with us.

Nellie Wade, Rept.

Siler City.—Sunday was a beautiful day. A large number were present at the morning and evening services. Mr. Johnson and Mr. McNeal of Elon College favored us with several violin and saxophone selections during the day.

Plans are being made for the first meeting of the Junior Christian Endeavor. We hope to get things going and begin at a early date.

The Senior Christian Endeavorers enjoyed a social and business meeting Saturday night at the church. Ten new members were received.

The Ladies' Missionary Society will meet with Mrs. L. L. Wrenn Tuesday evening.

AIMLESS ARROWS.

John R. Mott, in an address, gave ten constructive points for Christian culture, as follows:

1. Have far-sighted plans for culture of our spiritual life.
2. Observe a quiet day or half day.
3. Keep the morning watch.
4. Fight for your prayer life.
5. Always keep before you a devotional book
6. Count the day lost if you do not daily turn on the searchlight of the Bible.
7. Avail yourselves of the privileges of the Christian Church.
8. Observe the vital relation that exists between body and soul.
9. Always seek to relate some other one to Christ.
10. Preserve a right attitude toward your temptations.

VERY DESIRABLE.

The children and youth especially are having their thoughts turned to the day which the church has set aside in recognition of their place in the Kingdom.

It is the first special day which was set apart by our denomination for the purpose of centering, in a signal and impresive manner, the attention of our people on the foreign missionary work of the church, and of enlisting the enthusiasm and energies of the young in securing the means for the development of that important work.

For 41 years the Board has published and sent to the Sunday schools a Children's Day Service consisting of new music, carefully selected recitations, etc., and in recent years the Service has been illustrated, and large illustrated posters and other features have been provided.

The Children's Day Service has done more than any othes single agency in the church, we believe, to create a widespread missionary spirit among our people, and annually, from the services held with the supplies furnished by the Board, a goodly share of the income for the support of the growing work has come from the Children's Day offering, while the inspiration and information imparted have made deep impressions which fact has been shown in more devotion and labors at home and in greater effort and liberality in behalf of the work in distant lands.

No pains, no reason ble expense have been spared in the effort to make the very best Children's Day Service for our own Sunday schools, and it has been generally conceded that no better service has been published in the interest of foreign missions, certainly not for Methodist Protestant schoo's, as ours has distinctive features provided especially for them, and found in no other.

Our Sunday schools have appreciated the Board's efforts, and last year a larger number of schoo's ordered the supplies, and we anticipate a still larger number this year as would seem to be indicated by the fact that in the first five days that orders have reached us there have been 97 orders received, and establishes a record.

Your Sunday school, Brother superintendent, cannot afford, for its own sake, its influence in the community, its obligation to the young and the future of the church, to fail to hold a Children's Day Service, and remember all the supplies are sent to you free of cost, and the offering will count on your church's budget.

Last year we celebrated the 10th anniversary of the Children's Day Service which was instituted in 1885 by the Secretary, Rev. F. T. Tagg.

This year we celebrate the 40th anniversary of the organization of the first Methodist Protestant Church in the heathen world, organized in Yokohama, Japan, July, 1886, by the writer.

Every consideration involved calls for a church-wide use of the Children's Day supplies by our Sunday schools, and earnest efforts to raise the largest possible offering for foreign missions.

Your order ought to be sent to me at Berwyn, Md., without delay, and be assured of prompt attention in sending what you order.

If all our Sunday schools will heartily cooperate in holding a service, and in securing a good offering, the Union Board will be able to get out of much of its present financial difficulty, and for this we depend upon you. Do not fail us, we beseech you.

Fred. C. Klein.

NOTES OF TRAVEL.

After the number of letters I have written of my trip I find that as I come to write about our last stop there is a shortage in my power to think out clearly just what I would like to report. I am not sure whether this is a lessening of my interest or whether the contrasts seen are so great or what. But really I find myself tired trying to give an interesting write up. If you have gotten anything to interest you out of these notes it is because the writer has been willing to sacrifice some of the enjoyments that are to be experienced with congenial company on board, for I must say that our people in the cruise generally speaking are so pleasant that one delights to be with some of them all the time.

I have tried my best to make these reports like letters to my best friends. If you have taken the time to read them I thank you, for had not several asked me on leaving home to write I would have given it up as a bad job several days ago. But not being of the kind that likes to give up I have kept writing.

The original plan was to spend only Sunday in Nice, or the port villa France, but our cruise director found by speeding up the ship some we could make the port by Saturday noon. In my own mind I had decided should we not get there till Sunday I would not go ashore. But our delightful drive came Saturday afternoon.

We took the Upper Cornice Road to the top, or nearly to the top of the mountain overlooking the Mediterranean. We were twelve hundred feet above sea level and the wind from the snow capped Alps beyond us sent a chill through us as we reached the top.

There were many interesting villas on the way up. We reached the ruins of Ceasar's tower and from there took the Lower Cornice Road to Monte Carlo. It seemed to be the desire of all to look in upon that wonderful place. Like the rest of the party I wanted to see. I had no desire to learn how the game was played, for it is truly a game of chance But a desire to look into the faces of the professional gamblers and see if my opinion would be confirmed that I had of those who practiced this in other places. Yes, I found it there too. There is an expression on the face of the regular gambler that is different I need not discuss that here. But I believe I can pick them out in any company of people

The roulette wheel seemed to be the favorite device here, for there were many tables. Some where one was limited, as to the amount staked and there was one section where there was no limit. The strange thing about it th were about as many women as men at tables.

A Canadian in there while we were lo ing on had lost thirty two thousand doll while a woman made seven hundred. Do ask me how it is done, for I never tried learn.

One of my friends who was there dur the World War showed me what was kno as "Suicide's Place" where they jump i the sea after losing all. That is if t choose drowning. I was told that there an average of one suicide a day of th whose fortunes took wings and few aw Hard faces that sat around those tables. T ty minutes looking on satisfied me for time.

This is one of the most beautiful places all Europe. There are many people who there for vacation we were told who ne go about the Casino. It seems to me th should be some concerted action on the p of the powers to put an end to this infe

Our drive along the Reviera was delight flowers in bloom, oranges hanging above and many things in nature that makes section a very attractive place. Wish th was that power in my mind to put into wo some of the natural beauties seen here.

After coming back to the ship for din quite a bunch of us went ashore and took electric car up to Nice which was three m from the ship. Then was when the fun beg The conductor could not understand Eng and every one was wanting to know where get off. The only thing he could say was fare which was eighty centines going, (ab three cents) coming back it was more beca it was after ten o'clock. Then we had tro sure enough because the conductor could explain that later in the night the fare higher. But there being some French la on who could speak English it was explai I do not know when I have enjoyed the of a thing more. He was a jolly fellow be mopped his forehead to show us we n him sweat.

We only found the Souvenir stores which is different from our country. So extent of our purchases was very limited. were told that Nice was a wide open city. Bro. Ballard and I took a walk around Promenade Sunday afternoon and we n saw any grocery or dry good stores open. we made that trip for it gave me a be opinion of the country of my ancestors.

Nice is a city of about ninety-thousand here we saw some of the most beautiful bu ings. The store fronts in the business sec are not to be surpassed any where.

We enjoyed a splendid sermon on b Sunday morning by Dr. Lambert, a Luth minister from Pennsylvania.

Five o'clock our ship pulled anchor New York.

One of the touching scenes as we were ing was to see many of our sailor boys co on board drunk. They were examined as came up the gang-way and if a bottle found, which I saw done it was pitched

rd without waiting to see what it was. here were more here than any place we e anchored. After seeing this I did not der why they gave them shore leave so om.

his is Tuesday afternoon and we are ex- ing to pass through the Straights of Gi- tar into the broad Atlantic some time to- it.

rom Nice to New York is three thousand e hundred and fifty four miles. Practically thousand.

shall attempt some time before reaching York to give you a write up of the S. S ublic which will be quite a task to get it

N. G. Bethea.

n Board S. S. Republic. Mar. 2.

HICKENS COME HOME TO ROOST.

ecently the papers told the story of an man being arrested at the age of 93 for t alleged to have taken place forty years . The venerable man who seems to have yed no little distinction and repute indig- tly denies the charge. The facts on which charge are based, so far as they relate to tification, and the old gentleman's gener- tanding and status present every reason for ng him benefit of the doubt, according to nan judgment. But whether or not he is man who committed the alleged crime the y has as good a moral as if it were true. mphatically reminds people of a fact that are prone to forget. This fact is that gs supposed to have been long forgotten e to cover when least expected and some- es at a very late day; that justice may be yed but never set aside.

Every act good and bad sets something in ion. There is a sequel of some sort for ry deed committed. No statute of limita- intervenes between cause and effect. A time is required for the acorn to grow the mighty oak. No one can say into what nisdeed, though deemed a small one, may elop in the course of time. The man who committed wrong can never tell when the of reckoning will come, though the act have been lost to sight and the effects posed to have been neutralized.

n one of the greatest stories in literature tor Hugo made the power of this truth the l of the story. Life, however, puts it across stronger manner than fiction. Certain peo- apparently get by with misdeeds and some m to go unrewarded for deserving conduct constantly hear rejoicing, in the one in- nce, and complaining, on the other, of for- e's inconstancy. But the game is not over Somewhere, somehow, the right answer nes out. It may be long in coming. Some- es it does not come this side of death, to pearances. But the same One who knows of ry sparrow's fall knows of the rise and l of every human being. The consequences l invariably follow the act, no matter how g is the time in which effects are germinat-

Men forget, but are not forgotten, Neith- the good nor the bad. The good may seem to e the bad end of the deal always, and the bad amy seem to thrive as the green bay tree. This delusion may be kept alive for years and decades. Time proves or will prove in every case that no man goes finally immune from his wrongs nor shall any be cheated out of his rights.—Masonic Journal.

BOARD OF EDUCATION ITEMS.

The annual meeting of the Board of Education will be held in the office of the Secretary, Publication Building, Wednesday, May 19th at 9:00 A. M.

The members of the Board, besides the Executive Secretary and the President of the General Conference, are as follows: Rev. G. I. Humphreys, D. D., Chairman, Rev. J. E. Pritchard, Recording Secretary: Rev. E. T. Howe, Mr. Ralph A. White and Mrs. H. M. Johnson.

The income from Ministerial Education return payments this year totals to date, April 17, $2266.50. That compares with $1673.50 or an increase of $593.00. If those who have indicated a purpose to send something before the end of the month are able to carry out their plan this sum will be increased. Our present overdraft on this Fund with Mr. Staley is $1836.00. Unless the unexpected happens we shall run behind this year fully $1500.

The plan of sending circular letters of information to present and many former beneficiaries is proving a useful innovation. The purpose is to keep those who have benefited from the service of the Board informed of our situation and responsibilities, thereby maintaining their interest in our work. The many voluntary expressions of appreciation make us more convinced than ever of the value of the plan.

The returns from Rally Day to the end of March were as follows:

1. Maryland, $3418.38—D; 2. Ohio, $3262.92—D; 3. Pittsburgh, $1304.24—D; 4. Indiana $836.10—D; 5. Eastern, $787.92—D; West Virginia, $576.47—I; 7. Onondaga, $370.72—I; 8. Kansas, $305.58—I; 9. North Carolina, $279.26—D; 10. Illinois, $257.13—I; 11. Michigan $250.00—D; 12. Alabama, $125.00—I; 13. Iowa-Missouri, $120.36—D;, 14. Arkansas $77.63—I; 15. Texas, $75.00—I; 16. Kentucky. $17.50—D; 17. Georgia, $12.42—I; 18. Colorada-Texas, $10.00—I.

D.—Decrease. I.—Increase. The comparison is made with the full returns from last year We have yet to learn the income for April of this year. It is to be noted the increases are confined almost entirely to the smaller conferences. The total income to date for Rally Day is $12121.80 which is $1307.47 less than at the same date last year.

The Board of Education is facing another situation which has greatly handicapped our work this year. The total receipts from the General Conference Budget last year were $25083.34. To April 1 this year they were but $11028.24 or $14055.10 less. It is expected considerable will be distributed to the Board this month due to the fact that the Maryland Conference has just held its annual session. For the year, however, we are facing a diminished income of at least $13000. It means that five of our six schools will have deficits this year ranging from two to five thousand dollars. The larger demands for help on the part of our ministerial studens also has increased our embarrassment.

A similar situation faces us relative to the Student Loan Fund. The seventeen students we are helping this year require $2550 of which nearly $1100 is still unprovided for. We have received annuity gifts recently totaling $1100 but according to the action of our Board these funds must be invested and cannot be used for current obligations. We anticipate receiving considerable before the end of April but are fearful of a distressing deficit here also.

The Board of Education is supposed to receive out of the denominational budget a little over $100.000 provided the entire sum is raised. When we are receiving but 15 percent of that amount it is impossible to do the work we are asked to do and certainly not what we have the opportunity to do. Even though we received but thirty-five or forty thousand dollars from the budget it would increase our effectiveness and general usefulness three or four times what it is. This is not a complaint but a statement of simple fact.

It is not the policy of the Board of Education to go in debt to finance its program. However, when the Budget fails our schools run behind. They are forced to depend upon the Board appropriations to meet their requirements, for the income from student charges only cover two thirds of the amount needed to maintain the college or seminary. If each institution had sufficient endowment the situation would not be so serious but they do not have. If the church intends to maintain its own educational enterprises it must furnish the funds with which to do it.

The total enrollment in our schools this year is 1318 or a ten percent increase over last year. Of this number 384 are Methodist Protestants as compared with 350 last year. Last year's enrollment showed 87 ministerial students. This year 84. That is not an unusual variation, the number fluctuating even more widely.

Of the 100 members of the faculties 44 are Methodist Protestants and every one of the one hundred is a member of the church and in most cases is an active Christian.

Frank W. Stephenson, Sec'y, Board of Ed.

MARRIED.

Rich-Williams.

The Asheboro M. P. Parsonage was the scene of a quiet marriage on Saturday afternoon, April 17, when Miss Lucile Williams became the bride of Mr. Henry Rich. Mr. Rich is a son of Mr. and Mrs. Elmer Rich, while Mrs. Rich is a daughter of Mr. and Mrs. Thomas Williams. Both the bride and groom lived on the same street and within a city block of each other. We are glad to know that they will make their home here in Asheboro where both are attendants of our church, Mr. Rich being a member of our church. The cere-

mony was performed by the writer in the presence of the required number of witnesses. This bride and groom set a good example to other people by attending church twice and Sunday school in addition, on the first Sunday of their married life. J. E. Pritchard.

OUR TASK AND OUR PRIVILEGE.

Paid All Claims In Full.

1. State St. Lexington.

Paid A. C. B. In Full.

1. Whitakers,
2. Fountain Place.

Paid College Assessment In Full.

1. Whitakers.
2. Grace.
3. Mebane.
4. Glen Raven.
5. Burlington
6. Fountain Place
7. Reidsville
8. South Winston
9. English St.
10. Asheboro,
11. Concord,
12. Graham,
13. High Point, 1st,
14. Welch Memorial.

Churches.

1. Julian on Tabernacle.

Paid On College Assessment.

1. West End	$34.00
2. Tabernacle	24.00
3. Charlotte	17.13
4. Littleton	16.50
5. Enfield	15.00
6. Alamance	13.12
7. Halifax	12.80
8. Friendship	10.00
9. Mt. Pleasant	10.00
10. West Forsyth	10.00
11. Siler City	10.00
12. St. Paul	10.00
13. West Thomasville	7.15
14. Spencer	6.70
15. Albemarle	5.00
16.Thomasville 1st	5.00
17. South Davidson	4.30
18. Saxapahaw	2.00
19. Forsyth	1.90
20. Union Grove	1.00

Paid On A. C. B.

1. Burlington	$210.00
2. Grace	185.00
3. Henderson	150.00
4. High Point, 1st	120.00
5. Reidsville	$117.50
6. North Davidson	110.00
7. Orange	106.00
8. Siler City	105.42
9. Charlotte	93.77
10. Richland	91.00
11. Glen Raven	87.50
12. Mebane	80.00
13. Flat Rock	75.62
14. Haw River	75.00
15. Lebanon	70.00
16. Asheboro	63.32
17. Mt. Pleasant	60.00
18. West Forsyth	57.75
19. Granville	51.17
20. Mocksville	50.25
21. Calvary	$50.00
22. English St	50.00
23. Pleasant Grove	50.00
24. Thomasville 1st	49.00
25. West End	48.00
26. St Paul	45.00
27. Littleton	42.50
28. Bess Chapel	41.34
29. Halifax	38.00
30. Friendship	38.33
31. Forsyth	38.04
32. Albeamrle	35.00
33. Randolph	35.00
34. Concord	35.00
35. South Davidson	34.35
36. Davidson	33.66
37. Mt. Hermon	32.27
38. Tabernacle	30.65
39. Weaverville	30.00
40. Saxapahaw	29.01
41. Yarborough	29.00
42. Randleman	26.25
43. Spring Church	26.08
44. Vance	26.06
45. Roberta	26.00
46. Rockingham	25.00
47. Midland	23.80
48. Pinacle	22.80
49. Why Not	22.25
50. Welch	22.00
51. Kernersville	21.27
52. Asheville	20.00
53. Anderson	18.45
54. Spencer	10.50
55. South Winston	10.00
56. Union Grove	8.50
57. Cleveland	7.00
58. Melton's Grove	7.00
59. Chase City	5.00
60. Pageland	4.75
61. Guilford	4.45
62. Denton	3.52
63. Fairview	2.50

General Conference Budget.

	Ch.	WHMS	WFMS
1—10			
Asheboro	$128.65	$106.00	$139.95
Winston	100.00	255.01	89.75
High Pt. 1st	98.05	178.20	375.20
Forsyth	92.10	23.14	24.63
Asheville	90.00	40.30	67.30
West End	62.00	—,	68.77
Siler City	56.70	7.50	7.50
Whitakers	51.41	.—	41.30
Tabernacle	49.01	34.13	93.59
Grace	45.00	458.74	419.51
11—20			
Sp. Church ,	41.87	.—	.—
Littleton	39.00	—	—
Graham	35.54	—	27.22
Charlotte	35.01	5.60	114.13
Pleasant Gr.	34.30	.—	.—
Glen Raven	34.27	,—	.—
Randleman	26.30	10.00	9.20
Saxapahaw	25.87	9.50	72.95
N. Davidson	24.90	,—	34.55
Gibsonville	23.18	15.00	.—
21—31			
Calvary	22.00	44.82	124.90
Mebane	21.10	87.10	46.3
W. Forsyth	18.76	11.40	33.7
Davidson	18.20	,—	.—
Randolph	16.51	2.40	41.7
Tho'sv'lle 1st	16.19	.—	15.0
Orange	16.00	201.80	29.2
Albemarle	15.00	.—	.—
Concord	15.00	.—	.—
Mocksville	14.62	.—	.—
31—40			
Burlington	13.72	284.00	436.2
St: Paul „	13.38	,—	,—
Pinnacle	12.30	10.05	12.2
Why Not	12.10	9.20	23.2
Bess Chapel	11.67	20.70	.—
Lebanon :	11.05	.—	.—
S. Davidson	11.00	.—	.—
Anderson :	10.85	.—	.—
Enfield	9.25	40.00	.—
Halifax	9.10	20.00	.—
41—50			
Flat Rock	8.09	.—	.—
Lincolnton	7.52	.—	.—
Yarborough	7.40	.—	23.2
Foun. Place	7.22	38.00	.—
Guilford	7.18	.—	.—
Vance	5.25	29.80	8.5
Cleveland	4.77	.—	.—
Pageland	4.30	,—	,—
Union Grove	4.25	8.75	2.5
Friendship	4.22	.—	.—
51—60			
English St.	4.13	.—	10.0
Richland	4.00	.—	.—
Roberta	3.75	.—	.—
State St. :	17.00	.—	11.0
Alamance	.—	16.34	126.0
Carleen	.—	4.45	.—
Henderson	.—	122.00	238.0
Granville :	.—	134.29	123.0
Mt. Pleasant	.—	51.50	62.0
Reidsville	.—	35.24	51.0
61—70			
Spencer	.—	5.35	.—
Mt. Hermon	.—	76.00	9.0
Weaverville	.—	27.45	.—
Thosv'l Com.	.—	75.00	62.0
Myra C. Mis. Cl.	.—	3.80	.—

State Street, Lexington, has been over top for some time but have free will offeri in this week on two counts. Reminds one the man who said last year that he paid assessment early so that he could pay m later.

This is our first attempt to publish with budgets the amounts paid to the mission societies. We are attempting to publish the amounts that will count on this confere year—not the missionary year. Will pas and auxiliary treasurers note casefully an these amounts are not correct please notify or the Branch treasurer that we may get t amounts correct. It is impossible for me or Branch treasurers to tell which of the amo sent in in last November were counted on Conference year's report. We do not want counted twice neither do we want some counted at all. Help us get started corre and then it will be easy to publish these ports.

A. G. Dixon.

YOUNG PEOPLE'S PAGE.

Published in the interest of our Sunday schools, Christian Endeavor Societies, ant other organizations among our young people. All articles, items of interest, etc., for publication on this page should be addressed to Rev. Lawrence Little, 310 Bellemeade St., Greensboro, N. C.

THE BIRMINGHAM CONVENTION.

The writer has just returned from the International Convention of Religious Education held in the City Auditorium, Birmingham, Alabama, April 12-19. It seems fitting to give the space of our Young People's Page this week to a kind of summary of the happenings there, although it would be impossible to give an adequate idea of its bigness and its far-reaching significance in the short space we have.

What The Convention Is.

This convention is the quadrennial meeting of the International Council of Religious Education and is made up of all the Sunday School Associations and the Religious Educational Councils of thirty-five denominations in the United States and Canada. At the Kansas City convention four years ago the state Sunday School Associations and the denominational agencies merged their over-head organization in a great council that will mean much in the unification and correlation of program and activities. Dr. Hugh S. Magill, formerly President of the National Education Association of the United States, is the general secretary of the International Council and is working out a splendid program.

Where It Met.

The convention was held in the large and commodious Municipal Auditorium, which has a seating capacity of 8,000. At a number of the sessions, every seat was taken in advance of the beginning of the program and on Sunday night, thousands were unable to obtain seats. The main convention sessions were all held in the auditorium. The exhibits, which were a major part of the convention interest, were on display at a number of the churches near the auditorium and at the Y. W. C. A (Of especial interest were the exhibits of the World Sunday School Association in the Y. W. C. A. This was a collection of Sunday School material gathered from all over the world.) In the afternoons, special conferences were held for pastors, superintendents, directors of Religious Education, children's workers, adult workers, young people's leaders, denominational editors and publishers, city and state executives, etc.,

Who Went.

Over 7,000 delegates were in attendance from all parts of the United States and Canada, as well as a few from Latin and South America. Among the representatives from foreign countries were Dr. William C. Poole, pastor of Christ Church, London, and president of the World Sunday School Association, and president of the India Sunday School Association. Both of these made addresses on the closing night of the convention.

North Carolina was well represented, both by the State Association Office and by local churches and colleges. Among the delegates were D. W. Sims and Miss Flora Davis, of the state association; Dr. W. A. Harper, of Elon College; Dr. J. C. Leonard, of Lexington; Mr. C. F. Finch and Rev. Dwight L. Fouts, of Community Church, Thomasville; Rev. Lawrence Little and William Hunter, of Grace Church, Greensboro; as well as a large number from other points. (It would be of interest to note that our North Carolina road system came in quite often for favorable comment.)

Entertainment.

Delegates were entertained in hotels and in homes in the city. The writer preferred to stop in some home because of the opportunity of making a personal contact with some of our workers in Birmingham and was placed in the home of the musical director of our Methodist Protestant Church in the city, Mr. J. W. Morgan. Surely nobody could have been more cordial and royal in their reception than were Mr. and Mrs. Morgan. They have a beautiful and well-arranged bungalow home in the suburbs and knew how to make visitors at home The pastor of the church, Rev. J. S. Eddin was most cordial and placed himself and h automobile at the disposal of our M. P. delegates.

Welcome.

The program on the opening night was out of the ordinary. The editor has often longed to attend a convention where the usual and highly over-done "welcome addresses" might be left out. But the persons chosen for this task in the Birmingham Convention certainly knew how to give spice and variety to this routine part of a meeting. We were assured that this was an "average convention" for Birmingham, but that this was the only one to come "up to the average," and that we were "as welcome as a sweetheart would be to an old maid." And we were! Birmingham certainly outdid herself in making us all welcome. Automobiles met the delegates at the railroad station, and, under the direction of a capable corps of Boy Scouts, conveyed everybody to the convention hall and directed them to their homes. On Friday afternoon, over 1000 automobiles were secured for a free trip sight-seeing over Birmingham and its environs.

The Program.

Space is too limited to give any adequate report of the very splendid program. In later issues we hope to give interested leaders and workers the benefit of our note-book that is filled with ideas and suggestions from the addresses of the speakers, but we shall not attempt to do so now. We shall just give a running sketch of the outstanding features. The sessions began each morning at 9:00 a. m. with a Fine Arts program, led by Prof. H. Augustine Smith, of Boston. Dr. Smith is an outstanding exponent of worship and fine arts, in religion and demonstrated to the satisfaction of every delegate that worship programs may be highly enjoyable and delightful without the jazzy type of music so many of our churches have.

The theme of the convention was "Building TOGETHER a Christian Citizenship," and every address had some bearing on this very appropriate subject. Tuesday, the topic was, "The Responsibility of the Church in building a Christian citizenship," with addresses from such outstanding leaders in the religious field as Dean Athearn, of Boston University; Luther A. Weigle, of Yale; and Prof. Artman, of Chicago University.

Thursday was Laymen's day. Some of the most prominent laymen in America made addresses. Including among these were Russell Colgate, of Colgate and Company; L. W. Simms, of Toronto; Cecil H. Gamble, of "Ivory Soap" fame; J. L. Kraft, cheese manufacturer; and George Gordon Battle, a former Tar Heel and now one of the leading attorneys of New York City. These men are splendid examples of Christian consecration and stewardship.

Thursday night, Ex-Governor Pat M. Neff, of Texas, gave a ringing message on "Making America Dry" and kept his large audience spell-bound for an hour and ten minutes. This address was broadcasted and most of Birmingham, as well as many thousands in other places, heard this Christian statesman as he challenged the Christian leaders of America to conserve the benefits from the eighteenth amendment.

Sunday was the peak of the convention in interest and attendance. In the morning, delegates were privileged to attend the churches of their choice. Dr. James I. Vance, of Nashville, preached the convention sermon on Sunday afternoon. Sunday night, Bishop Robinson, of India, brought a fraternal message from his country and gave us an insight into the missionary problems of India. Dr. Poole, of London, gave the closing message on "World Brotherhood and Cooperation." I wish every person in America could have heard this message. It would make us all more humble if we could realize our selfishness and greed, our lack of concern for the welfare of the rest of the world, here in our so-called "Christian America". At some later time, we hope to give a brief report of this address.

Continued next week.

THE LOAD.

I recently watched a man, said the minister, who was carrying heavy loads up a flight of stairs, and marveled at his strength and skill. It seemed incredible that anyone could carry such weights and be none the worse for it. Half the load that man carried would have injured an ordinary man. I asked him how he did it.

"There's a knack to it," he said. "You have to learn it. It isn't strength so much as it is adjustment. You've got to know how to get under the load, and there's only one right way of doing it."

Adjustment is no less important for burdens of another sort. "There's a knack to it," a way of carrying our troubles that makes them seem lighter. If the load is breaking us, we should readjust it.

THE DAY OF REST.

"Sunday, a Day of Rest!" cried Mrs. Vincent as she bustled around her kitchen while her husband sat placidly smoking his pipe. "You may call it so," she went on, "but as for me, I know it is the day I work the most."

"O come, Mother," replied John Vincent "You know you need not do so, unless you choose."

Just then, Jimmy called down over the banisters: "Mother, I can't find my tie anywhere."

At the same time, Martha called out from the bathroom: "Mother, you didn't give me a clean towel."

"If those children don't drive me crazy, I'm sure I don't know who will," said Mrs. Vincent, wiping her flour-covered hands on her check apron. "John, you just look to the baby if she wakes while I'm upstairs."

It did not take long to give Martha a towel, but it took quite a time to find Jimmy the exact tie he wanted, for though Jimmy was only eleven, he was quite fussy in the matter of ties.

"Be sure you turn the tap off, Martha," exhorted Mrs. Vincent as she went downstairs to the now crying baby.

"Why does this child always howl all Sundays," asked her husband. "Can't you quiet her?"

"She doesn't howl," exclaimed Selina "Anyway, hold her another minute. I've got to look at those pies. O my," as she opened the oven door, "they're nearly burnt. I only just got down in time. Why didn't you take them out, John? Haven't you a nose?"

"You told me to look after the baby," observed the husband. "You said nothing about pies."

"O well," said Selina resignedly. "They're all right. Give me the baby. She's hungry That's what's the matter with her. I never have time to feed her as early as usual on Sundays."

For a few minutes peace reigned supreme and John ventured a remark. "Why don't you bake your pies on Saturdays?"

"Just like a man," flared up his wife. "As if I'd done nothing all Saturday! Didn't I tidy every blessed room in the house, to have the place look nice for Sunday? Didn't I clean the windows and wash down the steps outside? Didn't I do the shopping and pay the week's bills, Isn't there a cake in the cupboard? Do you think that made itself?"

John whistled. It was beyond him, this problem of woman's work on a Sunday' "I think I'll go for a stroll," he announced.

"You may," snapped Selina, "for all the use you are. A man about the place only delays the work, besides I've got to sweep up the kitchen before I put in the roast."

John waited to hear no more. He took his departure as quick'y as he could. He did not grumble. He was good-natured man. He'd return for dinner. Selina was generally quieted down after the triumph of serving her family the "best meal in the neighborhood." As he walked slowly towards the park, he met Mrs. Watson with her husband and children. "Coming with us to church?" called Mrs. Watson.

"Not this time," answered Mr. Vincent. "Maybe you'll see me tonight, if my wife is not too tired. The children will represent the family." The Watsons walked on. "Yes," thought John. "The children always do represent the family, still I'd like to take my turn, now and then, if Selina weren't so busy." He sighed. He could remember the time when his wife and he had really rested every Sabbath day and walked, arm in arm, quietly to church. Meanwhile, as John sat musing on a bench in the park, his wife bustled the children off to church, tidied the bedrooms, rocked the baby, put the roast in the oven, peeled the potatoes and put on the vegetables. "I'm all done up," she said out loud to herself as she sat down for a few minutes. "I guess I'll have a cup of tea or I'll never be able to finish the day's work."

"Work!" cried a friendly voice from the doorway. "Did I hear you talk of work, on the blessed Sabbath?"

"Oh, it's you, is it," cried Mrs. Vincent. "Come right in. I see you've been to church Mrs. Anderson. You look that fine, I'm a bit ashamed of myself. There, take off your coat have a cup of tea. Sure I know it's the Sabbath day, and this is the first minute I've had to rest before the children return from church."

Mrs Anderson glanced around. By this time the kitchen was spotlessly clean and all signs of the morning's rush cleared away.

"I often wonder how you manage," asked Selina. "You get to church every Sunday: don't you?"

"Yes, I do," replied the visitor. "The children help a great deal or I'd never manage it. Where's your husband?"

Mrs. Vincent laughed as she sipped her refreshing tea and told Mrs. Anderson how John said he was chased from his own home every Sunday morning!

At that moment he returned and greeted his visitor. "Well," he said, "You two look pretty comfortable. I guess the Sabbath commotion is over for a week!"

"If Mrs. Anderson will excuse me, I'll go and change my dress," said Selina. "You'll stay to dinner, won't you?" she asked her visitor.

"Thank you kindly," said Mrs. Anderson "The children have gone off for the day. I was a bit lonely."

There was no more lonely feeling for Mrs Anderson the rest of the morning. The children returned from church and Martha bustled about setting the table, Jimmy lounged in a corner with a boy's paper, and Mr. Vincent between quieting the baby, basting the meat and straining the potatoes was kept busy until his wife descended the stairs in all her finery. Of course she took matters in hand after she entered the kitchen! First, putting on a huge apron, she made the coffee, then dishing the vegetables, she invited all to sit down

It was a dinner for a great feast day, and Selina was in her element as she felt how her visitor appreciated the meal. The meat was done to a turn, the potatoes had just enough salt and not too much, the cauliflower, with its perfect white sauce, was as tender as could be. Then came the fruit pies with their accompaniment of cup custard.

"We'll have the chocolate cake for tea," said Mrs. Vincent. She wanted everyone to know that there was a chocolate cake!

When dinner was over and the children set to wash up, Mrs. Vincent fed the baby and put her to sleep. "Now for a real rest," she sighed contentedly from the depths of an armchair. "I hope you enjoyed your dinner? Was it all right, Mrs. Anderson?" she smiled.

"It was the best meal I ever tasted, Mrs. Vincent," answered her visitor. "And, if you'll excuse my saying so, it was all wrong."

Mr. Vincent looked horrified. Selina sat up stiffly in her chair. "What was the matter with it," she asked. "Didn't I serve up the right sauces?"

Mrs. Anderson could not forbear a smile. "My dear," she said. "Your sauces were excellent and in good taste. You understand how to serve a most perfect dinner, but, if you'll excuse an old woman, and I am years older than you, my dear, it was all wrong to serve up such a dinner on Sunday."

Selina breathed a sigh of relief. Her meal at least, had been perfect, and no one could complain of her hospitality.

"When did you cook this dinner, if I may ask," put in her visitor, gently.

"This morning, of course," answered Mrs Vincent. "I always cook on Sunday mornings while you are in church."

"That's why I never see you and John there any more, I suppise," said Mrs. Anderson. "Ah well! A man needs a thorough good meal once a week!"

"So he does," agreed Mrs. Vincent. "I do my duty by him all right, in that way." She smiled complacently.

"You feed his body all right, my dear," said the visitor. "But you starve both his soul, and yours."

"What would you have me do?" asked Selina. "I can't be everywhere."

Mrs. Anderson shook her head. "It's all wrong," she said. "I wish I could help you."

"How do you do?" asked Mrs. Vincent, beginning to feel uncomfortable.

"I cook most of the meal the day before. The children do their share. They peel the potatoes and tidy the bedrooms before church. Then I never baste my roast. I put it in a steamer, leave a slow, coal fire and find it ready on my return. Sometimes we have a cold dinner on Sundays."

"I do not think my family would like that," said Mrs. Vincent.

"O yes they would, provided they had a good hot dinner some other day. Ham, cold roast beef or chicken make a delicious Sunday first course, if you add a good salad. This takes little time to prepare. Fruit, the most healthy thing you can possibly give, is healthier if given raw. No one can complain of ripe, red apples, juicy grapes or oranges, to

say nothing of raisins and nuts. Try this one Sunday, my dear," said Mrs. Anderson, leaning over towards Mrs. Vincent. "Believe me, even your husband would enjoy such a meal better, if he gained the pleasure of taking you to church. Ask him?"

Mrs. Vincent looked over at John. No need to ask him. She read the answer in his eager face.

"We'll try it once and see how it works," she said.

It worked splendidly. With the children's cooperation, many of Sunday's tasks are done on a Saturday. Martha takes alternate Sundays to look after the baby. The dinners, whether hot or cold, are still delicious, and chaos no longer reigns supreme in the Vincents' house on Sunday.

"It's like the olden days when we were sweethearts," said Mr. Vincent as he walked arm in arm, with his wife to church.

Mrs. Anderson overheard him as she passed "That's what you are still," she assured him with a smile. "See how well your wife looks, since she has learned to rest one day of seven."

John looked at his wife. "She looks no older than on the day I married her," he replied, and Selina answered him with a blush

Then she turned to Mrs. Anderson and said: "Come in to dinner today, after church It's only a cold dinner since it's the day of rest, but I think you'll enjoy it all the same."

"Thank you kindly, I'll come," said the old lady. "Your dinners, whether hot or cold always do you credit. They're still the best in the neighborhood, my dear."—Mrs. Nester Noel, in The Leader.

A PRAYER.

Prof. Addison Hogue.

Our God and Father,
Our God and Saviour,
Our God and Sanctifier,

hear in Heaven, Thy dwelling place, the prayer we now present unto Thee in behalf of our beloved Church. Thou seest how Thy work languishes in our hands, and what numbers of Thy professed followers pursue their pleasures, and give to Thee so stingily out of what is left. We read in Thy holy word how Thy Son, our blessed Redeemer, though He was rich, for our sakes became poor, that we through His poverty, might becoem rich. We profess to make Him our pattern, and His precepts our rule of life. He told us to seek first the kingdom of God and His righteousness, and to trust our Heavenly Father to give us all the things He knows we have need of. But Thou knowest that so many of us put these last things first, and do so little towards helping forward the coming of Thy kingdom. He told us that His followers must renounce self and take up the cross; and yet so many of us make self the first object, instead of living for Him who died for us. These great sins we humbly confess unto Thee in deep and humble repentanee. O Lord, hear. O Lord, forgive. O Lord, revive Thy work in the hearts of Thy people. Give us an ever-increasing love for Thee; and as Thy infinite love for us gave us Thine unspeakable gift so may we learn the joy of giving to Thee. Let not our Church bring reproach upon Thy name and dishonor upon itself by failing to come up to the help of the Lord in every good word and work to which it has put its hand. O Lord, righteousness belongeth unto Thee but unto us confusion of face, as at this day. O our Lord, incline Thine ear and hear; open Thine eyes and see our great spiritual needs Help us, Thou infinite Spirit, to walk worthily of Thee unto all pleasing, in every good work bearing fruit, and earnestly striving in all holy living and godliness to hasten the coming of the day of God. O Spirit of God, come upon our Church mightily, that we may reconsecrate ourselves to the service of Him who bought us with His own most precious blood and then may we bring forth abundant fruits worthy of our new repentance; and to Thee shall be the praise unto the ages of the ages. Amen.—Selected.

THE WRONG USE OF LIBERTY.

This is an age when liberty is invoked by men of every profession and advocates of every cause, so that one is reminded of Madame Roland, who, when about to be guillotined, exclaimed, "O Liberty! Liberty! how many crimes are committed in thy name!"

Liberty is claimed by the man who insists upon making a beast of himself and becoming a nuisance to his neighbors.

It is claimed by men whose salaries are paid by the taxes of the people, who, notwithstanding, claim liberty to teach doctrines that undermine the faith of many.

It is claimed by men in theological seminaries, when they teach doctrines contrary to the views of those who endowed the various chairs.

It is claimed by the modern girl who shocks us with her short skirts and her imitation of masculine habits.

It is claimed by the theaters and moving picture houses, when they debase the minds of the young and wreck the lives of many.

All of them take refuge behind what they claim is liberty, when in reality liberty has nothing to do with it.

Take prohibition, for example—liberty has nothing to do with prohibition.

The law does not forbid a man to get drunk. If he can find pleasure in it, no one can complain.

When, however, his being drunk makes him a nuisance in public, and causes others to suffer, then the law forbids it, just as it does when he makes his wife and children suffer by spending his money on drink.

I can fire my gun in the country and no one can interfere with my liberty; but when I do the same thing in a town or city, the law forbids, not that it would interfere with my liberty, but because it would keep me from interfering with the liberty of other people.

The trouble about whiskey is that the drinking man is never content to keep within the bounds of his own liberty. If he would, there would never have been any Volstead amendment; but because he is always interfering with the liberty of other people, the law had to be enacted.

In like manner, we have to deal with the abuse of freedom of thought. Each man thinks as he pleases. If he thinks that there is no God, or that he has ascended from Simian ancestry, no one can forbid him. He is merely indulging in freedom of thought. If this freedom reduces him to a beast, the Lord will deal with him in due time.

When, however, he tries to teach such a view to my child, and I am paying his salary, I can forbid such teaching, without being charged with interfering with his freedom of thought.

This plea of being controlled in thought appeals to the ignorant, who are not accustomed to look below the surface of words—and that explains its popularity with those who are restricted in their teachings.

These would-be scientists are really not sincere in raising the cry of persecution. They know better, but as it is a plea that will deceive the multitude, they do not hesitate to use it.—Presbyterian Standard.

CHILDREN'S HOME.

Rose Hill, Pageland, S. C., $3; Clarks Chapel, Weaverville, $3.50; Lebanon, High Point, $8.11; Bethesda, N. Davidson, $6.25; I. F. Russell, Troy N. C., $100; Mrs. Geo. T. Penny, $3.33; Midland, Midland Charge, $4.56; W. H. M. S. by Mrs. H. A. Garrett, $210.31; W. H. M. S. Asheboro, $5.

Sundays Schools:

Bess Chapel, $3.50; English Street Philathea Class, High Point, $1; Mizpah, Haw River, $2.40; Reidsville, $4.17; Ray Memorial Bible Class, Graham, $3; Midway, Haw River, $1.25; Whitakers, $6.25; Liberty, Siler City Charge, $20; Gibsonville, $12; Pleasant Grove $8; Hickory Ridge, Forsyth, $5.25; Tabernacle, $5.10; Concord, First Church, $29.01; Saxapahaw, $4.10; Glen Raven, Burlington, $4.15; Fair Grove, Haw River, $6.25; Bethany Randolph, $2.11; Miss Mamie Johnston, Whitakers, Sunday eggs, $1; Mrs. D. T. Gaster, Sunday eggs, Bethany, Randolph, $4.70.

N. M. Harrison, Sen., Sunday school superintendent, Bethesda Church, Littleton, N. C., a pack of books.

I am much pleased to see that the offerings are increased both in number and quantity, but just at this time I am through these lines asking something that I have not before asked, and that is, that all churrhes and Sunday schools, double their contributions for the Home during the month of May.

I feel sure all friends of the Home will enjoy reading such a report, and the Supt. will be glad to record such a one. Please don't forget this request when the collection plate passes you.

Thank you. E. G. Lowdermilk, Supt.

—Professor C. E. Griffin, of the University of Michigan, has been making a study of that question and has found that the average life of a motor car is 7.04 years.

FROM PASTORS AND PEOPLE.

Rev. J. W. Quick.

On Monday, April 5, about 4:25 o'clock Rev. John Wesley Quick passed to his reward. Brother Quick had been in bad health for about two years. Much to his sorrow he had to give up the active ministry sometime in the early part of last year, not being able to carry on in his worn and weakened condition.

For about eleven and one half years he served as pastor of Pageland Circuit only giving up the work when he did because of his health. The people loved him. Some said that after he became ill they were willing to pay him if he could sit in the pulpit: they just loved him and wanted to see him before they. Brother Quick did work that will pass before the great Inspector on high.

For about eighteen years he was Postmaster at Pageland, S. C. The office was small when he was made Postmaster but under his faithful care it grew to an office of importance. He went about his duties when others would have been in bed.

Brother Quick was born October, 1872, and besides his wife he leaves one son David, and four daughters, Mrs. E. E. O'Neil of Monroe N. C., Mrs. E. C. Meyers, of Wilson, N. C., and Misses Vance and Mary of Pageland. Several brothers and sisters survive him also.

He had been suffering with high blood pressure for some time and only a few days before his death he was taken with pneumonia.

The funeral was held in Rose Hill Methodist Protestant Church Tuesday at 2 P. M. the services being conducted by the writer assisted by Revs. A. T. Stoudmeyer of the Baptist Church and W. G. Elwell of the M. E. Church. The burial was at Rose Hill cemetery. The great concourse of people and the many beautiful floral designs attested the love and respect in which he was held.

We pray God's blessings upon the family and relatives.

C. E. Phillips, Pastor Pageland Circuit.

Mt. Zion.—We are still up here most of us at least, but a lot of us have missed Sunday school since Christmas; last three Sundays were beautiful and this is the order of attendance: 47—45—43 present. Today, the third Sunday, being Bro. Hunter's regular appointment we had 95 present for Sunday school and Bro. Hunter had a wonderful sermon for us and we all enjoyed it very much. But that Sunday school attendance bears on my mind—yes, I know we have had a lot of sickness—but the number present for the Sundays a year ago from these named above was as follows 127—133—149. There's something more than sickness the matter?

Since I put myself in my Master's hands I received that I would not shirk any duty or work that God's people called on me to do and I shall continue to do. But the situation does become embarassing; for instance. I am asked by the people of my church to serve them as Superintendent of Sunday school: therefore I am trying in my weak way to serve in that capacity. Then the church meeting of officials appointed me to serve the church as reporter to The Herald and Brother Hunter instructed me that my duty in that capacity was to report conditions as they actually are and happen. So you see where I am placed. I'm sure I have the sympathy of at least every Superintendent.

Listen, Mt. Zion people, if we have good reports that show that we are really doing worthwhile things I am ready and very anxious to report, but I shall continue to report conditions as I find them.

We always have a "patch of blue" though regardless of how black the clouds may become. Brother Hunter has arranged for a revival at Mt. Zion with a Gospel team of the Billy Sunday Club of Winston Salem to conduct service every night for five successive nights, starting tonight. Pray for us, folks that pray, that we all may get closer to God during this revival.

The woman's board (both societies) met on the evening of Sunday, April 11, for business meeting and had good meeting.

Bro. E. S. Stone is just back from Lawrence's hospital of Winston where he took treatment for appendicitis. We are glad he is improving. Mr. and Mrs. Chas. Mikles have come to live with us for a few months, Mr. Mikles' school having closed in the Blue Ridge recently.

We didn't have an Easter program this time. But we hope to have a Childen's Day exercise soon.

We have had in our midst an epidemic of Mumps and Influenza and a lot of people have been detained at home because of this fact. But as our reporter from Shoals said in her report, God is calling us back by reminding us that it's planting time: spring is here and everybody loves spring-time. I have faith in our people up here to the extent that we will have better Sunday school attendance. May God add His blessings to every church and Sunday school. C. W. Allen, Rept.

Asheboro.—Sixteen new members were received on profession of faith at the morning service. There are several more to be received soon. Counting the twelve which had already been received, we have added twenty-eight to the roll since conference. Our revival closed last Wednesday evening. Rev. R. A. Hunter of Lenoir-Rhyne who did the preaching greatly endeared himself to the people of Asheboro and will always be welcomed back whenever it is our good fortune for him to come.

J. E. Pritchard.

Friendship Station.—Our pastor filled his appointment Sunday morning at 11 o'clock with a large crowd as spectators, and preached a most wonderful sermon. After which the Lord's Supper was administered with a large number partaking of it.

Our second quarterly conference was held on Saturday night at 7:30 o'clock, April 3 with a very large crowd attending the conference. Business was transacted in brotherly love.

As the conference year comes to a close may we strive to do our Master's will more each day of our lives. O. L. Hatley, Rept.

Henderson.—On our return from Asheboro where we assisted Rev. J. E. Pritchard in a ten days' meeting, we found that the work here had been well cared for. On Sunday during our absence Mr. Welch, Secretary of the local Y. M. C. A., filled the eleven o'clock appointment, and from reports made a splendid talk. The evening service was taken over by the Senior Christian Endeavor Society, and although, on account of the inclement weather, was not largely attended, was a splendid service. We wish to thank all who had a part in making these services a success.

Last Sunday morning 210 were present at Sunday school, a number of the classes having one hundred percent present. The congregations at both preaching services were splendid, and the Senior and Intermediate Christian Endeavor meetings were attended by some forty young people. I think perhaps the most encouraging feature of the work here is the large number of young people and chidren who not only attend Sunday school and church services, but who through the Christian Endeavor societies and other agencies are being trained for leadership in the church.

R. A. Hunter.

We were glad to welcome Rev. R. A. Hunter back after a ten days absence. Rev. Mr. Hunter has been helping Rev. J. E. Pritchard in a revival meeting in Asheboro. He reports a fine meeting, several decisions made for Christ.

Our new church directory is out and we find that the young Ladies' League with the help of the pastor have turned out a good piece of work.

At a call meeting of the ladies of the church Sunday morning, it was voted to ask the Branch Missionary meeting here next year. We hope that we can succeed in getting it.

The second quarterly conference will meet after prayer meeting Wednesday night. The pastor has asked for a full attendance.

The choir director has announced that the choir will give a cantata Sunday night week.

The Senior Christian Endeavor society had a very successful social last Thursday night, which they called an "All Fools' Frolic." The plans given in the Christian Endeavor World were carried out, with a few changes. The invitations sent out were written backwards and a mirror had to be used in order to read them. Handkerchiefs were tacked to the floor and when someone innocently suggested that a handkerchief was dropped they were fooled in trying to pick it up. April fool candy was passed around at the same time good home made candy was being passed. Needless to say, that some didn't like the taste of theirs.

The different contests were, Observation Test, Memory Test, and Intelligence Test, also a Fan Ball contest. The Musical Medley was greatly enjoyed, by those who were listening, as well as "The gathering of the Nuts." After the games, everyone was asked down to the basement to a delicious chicken supper. But they found out it was only another "fool."

as the plates had chicken food on them and the tea was cold coffee with salt for sugar. "Confessions of a fool" follows this, while waiting for the real refreshments which consisted of cream and cake. Every one expressed themselves as having a good time, even those who got the badge "I am once a Fool," "I am twice a Fool," "I am a confirmed Fool," pinned on their shoulder. Reporter.

Shiloh Notes.

Bro. Leonard of Albermarle, who is one of Shiloh's own home boys, wants to hear from Shiloh, we have not been asleep by any means. No sir! Shiloh is wide awake! Come, Brother Leonard with your family and see home folks.

Our Sunday school has 200 on roll. Our attendance today was 200. Now say, "O, yes it was third Sunday—preaching Sunday." True enough! But almost all present are members of our Sunday school. Our Worker's Council has set a goal of 300, and we mean to reach it. We hope to have a Sunday school large enough to burst out our walls; then while they are out, put in some much needed Sunday schools rooms.

The Sunday school has been doing some organizing. From a mixed class of old and young men, we have organized two classes. The younger men have organized into a young men's class, with Bro. J. L. Evans as teacher. A finer bunch of young men can not be found and they could not have selected a better teacher. They had 31 present today. They are manifesting keen interest in their new class.

When the young men left the men's class the number left was conspicuous for their hoary heads and small number. Nothing daunted, they organized a Brotherhood Class with C. W. Sink as president and Mrs. W. L. Shoaf as teacher. A better hearted and more teachable bunch of men you never saw. To teach such a class is a pleasure. The Brotherhood class had 26 members present today. The two classes combined have doubled their attendance since organizing separately three weeks ago.

One of the livest things of our church is our Christian Endeavor Society of which Mrs. Crotus Koontz is president. They have about 35 on roll with an average attendance of 20. Each member takes an active part in the work, and enjoys it, too. We are expecting to see great results of this important work in years to come. These young folks will be a blessing to any church in which they may be called upon to work. Training plus the leadership of God's Spirit is a mighty force for effective work in the Kingdom of God.

Our beloved pastor, R. S. Troxler, preached a powerful and soul-stirring sermon today on "Our Religious Life." The house was comfortably filled with a very attentive congregation. His subject for the next third Sunday will be "The Problems of This Life."

On Sunday, April 4th, at three P. M. one of the most beloved women of this community was laid to rest in Shiloh cemetery. A grandmother in Israel. Mrs. Riley Leonard, had lived to the ripe old age of 89 years. For many years, she was an active member of Shiloh church, but in her last years she held her membership in the First M. E. Church of Lexington. The funeral services were conducted by her pastor, Rev. Mr. Shelton, and R. S. Troxler, pastor of our church where her funeral was held. She had been a church member nearly eighty years, and a few days before her death she expressed her joy over her consciousness of her fellowship with God. Blessings on her memory! Mrs. Wiley Shoaf.

A very interesting as well as helpful meeting of the Ladies' Aid Society, met Wednesday night, April 14; at the new president Mrs. J. H. Harkey, Rev. A. Ridge presided over the meeting. Some unfinished business was settled and a number of good suggestions were offered for the improvement and the uplift of the Society. A membership committee was appointed and they are making a thorough canvass, and we will see results of this at our next meeting.

Only a few members were present but each one seemed to be full of interest and eager to do something. We are looking forward to a successful year. Although late starting we are expecting to accomplish great things for our church. Mrs. D. W. Sides, Reporter.

Tabernacle Church, Tabernacle Circuit.—Yesterday was another good day for us at Tabernacle. We were glad indeed to see so many at Sunday school. Attendance wah 167. Yet that is not what it should be.

A large congregation attended preaching services. Quite a number of visitors from neighboring churches were present. We welcome them, and invite them to come again.

There will be a memorial service at this place on the third Sunday in May. We are expecting two services aside from the service at the cemetery.

Best wishes to the Herald and its readers.
Reporter.

North Davidson Charge.—We held our second quarterly conference on Saturday, the 17, at Shiloh Church; the atterdance was good. All churches were well represented and made good reports from all departments of the church.

As spring is opening up, everything is taking on new life.

We are expecting our Sunday schools to show a better report this year than last, as well as all the organizations of the church.

The Christian Endeavor society of Shiloh a few Sundays ago organized a society at Friendship, which is doing a good work. About thirty present last Sunday evening; the program given by the young people was interesting.

I am justly proud of my two societies.

All churches are doing good work and making progress. We are expecting a good year's work.

On the first Sunday in April Friendship church gave another real surprise. After service I went to my car. I found it just loaded with all kinds of good things to eat and some money. It looked like a rolling grocery store; but I tell you it looks good when it gets to a preacher's pocket.

We certainly do appreciate these good things. I have a big job, a good people, may God richly bless them, and help us to do our best service. R. S. Troxler, Pastor.

New Hope, Big Pot Circuit.—We now have a splendid Sunday school with better attendance every time we open up.

We had an Easter service on Easter Sunday morning. The children had much fun in the program for before Easter we almost gave up trying to have an exercise but the children learned their pieces well considering their practice.

We intend having a Children's Day some time before long, but we haven't commenced preparing for it yet.

Our pastor, Bro. D. I. Garner, gave us an interesting sermon last Sunday. "Every sermon gets better," was the remark some of the members made. We were glad to have two of our oldest members out last Sunday, Bro. J. T. Williams and Sister Lanie Tucker.

Among our visitors were Miss Louzena Presnell and Mr. and Mrs. Everett Nance of Asheboro.

Pray for us that we may do more for the Master this year than ever before.
Mrs. Noah Williams.

Siler City.—Yesterday was a great day for us at Siler City. The Sunday school, preaching services and Christian Endeavor seemed to take on new life. It was indeed an inspiration to the writer to see a large congregation at both morning and evening services. Mr. Paul McNeil and Lindsay Johnson with their violin and Saxophone rendered some beautiful music. Their vocal duets were also great additions to the services. The Senior C. E. reports ten new members. We have, also, taken steps to organize a Junior C. E. Society. Mrs. Lewis Woody and Miss Lebas Stone have been elected to carry on the work.

One of our faithful members, Mrs. Jim Cooper, is now in the St. Leo Hospital. We pray for her a speedy recovery. F. L. Gilbert.

Midway, New River Ct.—Our pastor, Rev. W. D. Reed, has filled all his appointments with splendid sermons. At his last appointment he organized a C. E. Society with Mrs. B. P. Butler president, Mrs. J. E. Dobbs, vice president, and Milton Wright, secretary and treasurer. We are hoping that this will be a great help to the young people.

Our Sunday school has been moving along nicely during the winter months, tho' the attendance is not what it should be. But we come now as spring opens up that we will have better attendance and more interest. We had prepared a little Easter program but because of sickness could not have it on Easter Sunday. We had it the following Sunday night. The children acted their parts well, and the collection was $16.00. Mrs. G. W. Apple.

Laurel Hill, Toluca Charge.—We are glad to report that our Sunday school is progressing nicely, although our superintendent has been absent for several Sundays on account of sickness. We are praying that God will restore him to his health and strength and that he will soon be back in Sunday school with us. Mr. Joe Sain is also real sick. If it be God's will we hope that he will get well, and if not we hope to meet him some day in a better world.

Rev. J. M. Morgan, our pastor, filled his appointment Sunday morning at eleven o'clock. He preached us a great sermon.

Our hearts were made sad last Tuesday morning when the death angel visited Mr. Joe Canipe's home, and took Mr. Canipe away. He was 65 years old. He is survived by his wife, one daughter, and one son. Mr. Canipe will be greatly missed by all who knew him. The funeral services were conducted by Rev. Mr. McSwain Wednesday morning at eleven o'clock at Laurel Hill, the body was laid to rest in Laurel Hill cemetery.

Our Easter program was well rendered Easter Sunday morning at ten o'clock. The program was furnished by the Sunday school girls and boys. We were glad to have Rev. Vance Heavner with us to deliver us a good message Easter Sunday morning at eleven thirty. "Pray for our success at Laurel Hill."

Reporter, L. E. W.

Mrs. Mary E. Hayes.

(Granny Hayes.)

Death has come and taken our loved one.

Grandmother died April 7, 1926, aged 85 years, eight monhs, 24 days.

She had been in declining health for over six months. But she bore her suffering with great patience, never impatient nor discouraged. She always had a kind and cheerful word for every one.

The funeral services was conducted at Chestnut Ridge Church, Thursday morning at eleven o'clock, by her pastor, Rev. B. M. Williams, assisted by Rev. T. A. Williams. The funeral service was carried out as Grandmother wished it to be. The theme that she had selected was, "Prepare to meet thy God." The songs were: "There'll be no Dark Valley when Jesus Comes," "Shall we Meet Beyond the River," "Tell Mother I'll be there." To conduct the singing, Prof. T. O. Pender. To assist in services, Rev. T. A. Williams.

Grandmother was willing and ready to die. I have often heard her say, "I am prepared to die. I have no fear of death, I am only waiting for God to take me home." We feel perfectly sure that Grandmother is sweetly resting in heaven, after her long journey on earth.

Surviving are one daughter, Mrs. R. K. Pender, of Mebane, N. C., five sons, S. N. and A S. Hayes of Mebane, T. R. Hayes, G. O. Hayes of Durham, and C. E. Hayes of Charlotte. Besides a number of grandchildren and great grandchildren. Also one brother T. R. Squires of Mebane.

The flower bearers were: Mabel McDode. Elevene Hayes, Louise Hayes, Mabel Hayes, Mrs. Thelma McGrannahan, Lucille Hayes, Mrs. T. O. Pender, Mrs. R. G. Baker.

Grandmother joined the church when she was fifteen years of age. She tried to live a true Christian life during her 71 years of membership. She missed only one revival meeting (which was during her recent illness).

Grandmother was always good and kind. She tried to do her duty toward every one. Tongue can never utter, nor pen ever write, the words to express how we miss her.

There is a vacant place in our homes and lives that can never be filled. We know we can never see her on earth again but our great solace is that the parting will only be for a short while. Then we will meet Grandmother in heaven, where parting will be o'er.

A Grandaughter that Loved Her.

Intermediate Honor Roll, Midway Church.

Annie Mae Pearson,
Dorothy Pearson,
Alice Mae Butler,
Reid Wright,
Elbert Wright,
Connie Wright,
Howard Apple,
Herbert Parks,
Joe Butler.

I find this is one of the best ways to get the children to attend regularly. I also am using the cards.

Yours truly, Mrs. R. P. Butler.(Pres.)

Fairview Church.—The regular quarterly conference was held at Fairview Church on Saturday afternoon, April 10th. There was a good number present and some important business attended to. We had with us Dr. A. G. Dixon of Greensboro, who also preached a very interesting and instructive sermon on Sunday morning. His text was taken from the first verse of the 12th chapter of Ecclesiastes. "Remember now thy Creator in the days of thy youth." He gave some very instructive advice to both young and old. The evening service was held at the regular hour by our pastor, Rev. C. E. Isley.

Our Sunday school work is going on nicely wih a good attendance each Sunday. F. D. M.

Second Church, Charlotte.—We were glad to have our pastor with us again on Sunday, April 4. We were sorry he couldn't be with us for the morning service, but he delivered an inspiring sermon at 3 o'clock. He baptized 10 children and received seven new members into the church at this service.

On Sunday night we had our Easter program which was enjoyed by a large congregation. On the following Sunday the children were carried to Alison Grove, where they rendered the same program, which was enjoyed by another large congregation.

On Saturday, April 10, we held our second quarterly conference at the home of our pastor, Rev. D. A. Braswell, in Concord. Those present had a most enjoyable time.

We are glad to be able to announce we have purchased our lot on which to erect our church.

When our Sunday school was first organized the Junior Class and Senior Class, entered into a new member contest in which the loser was to give the winner a treat. The Juniors outclassed the Seniors by a large number, so the Juniors are expecting a good time at a "weinie roast," next Saturday night.

A Tribute to Dr. C. L. Whitaker.

His labors on earth are ended,
No pain nor sorrows he bears;
He has gone to that beautiful city
Where all are joys that were cares.
He lives and walks with his Savior,
The one for whom he labored so well
And I know his joys are far greater,
Than any who journey down here.
We miss his friendship and counsel
Which he was worthy and willing to give.
We miss him who labored for others.
His labors he cheerfully did give.
Dear Jesus, we pray that you'll help us,
To follow his footsteps so grand,
And ever remember his counsel and friendship
Tho' parted we be for a while.
In presence he is gone from among us,
In influence he will ever remain:
For his kind disposition and goodness
Say, He did not live in vain.
Dear friend, we know you are with Him
With whom we long to be,
And we hope we may meet Him
In that Home for His children who live like you.

M. Ivey Crutchfield.

Lexington, N. C., April 9, 1926.

HIS COMING.

Samuel Valentine Cole.

Silence, and midnight, and a star;
The flash of shining robes afar;
Some wondering shepherds—But they say
He came in such a lowly way,
Though destined this great world to sway,,
The great world never knew.

The dawn begins to break and glow—
Hark! Do you hear the bugles blow,
And hear the throbbing drums?
Again the King! But with such power,
And tyrants so before him cower,
The world scarce knows in this great hour
That it is He who comes.

Yet through all perils and alarms
He kept men's hearts, and nerved the arms
That swung the righteous sword;
The legend which his banner bore
Was "Right is Might," and evermore
The powers of darkness fly before
The glory of the Lord.

—The widow of the late Prof. J. A. W. Thompson died suddenly last Saturday. The funeral was conducted on Sunday at 11 o'clock by her pastor, Rev. H. L. Isley, assisted by Rev. G. W. Holmes and Rev. J. R. Newlin. She was one of the best loved women of her community.

—The Stephens meetings continue with unabated interest. On Sunday night the tabernacle would not contain the congregation. It is to be enlarged.

SUNDAY SCHOOL LESSON,—MAY 2.

God's Covenant with Noah.

Lesson Text: Gen. 9:8-17.

Golden Text: Gen. 9:13.

The Central Truth: Mercy triumphs over judgment. "The Lord is good to all, and his tender mercies are over all his works."

Scriptural Points.

1. A covenant of perpetual loving kindness between God and every living creature is given to Noah and his sons. This covenant contained promises, obligations, and a token.

2. There are four promises given. He first gives the promise of no more floods. God said: "I will not again curse the ground any more for your sake;.....neither will I again smite any more every living thing, as I have done,.. neither shall all flesh be cut off any more by the waters of a flood." Gen. 8:21; 9:11.

The second is the promise of perpetual and fruitful seasons: "While the earth remaineth seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

The third is the promise of supremacy over the entire animal creation: "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth and upon all the fishes of the sea; into your hands are they delivered."

In the fourth promise God adds meat to the herb diet that He had prescribed at the creation: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things."

3. Two great duties are required in this covenant. One is the perpetuation and increase of the human race: "Be fruitful, and multiply, and replenish the earth." This duty embraces the duties of family life and the caring and training of children. The other duty set forth in this covenant is the responsibility of setting up an effective civil government in order to punish evil doers, encourage righteousness, and protect society. "Whoso sheddeth man's blood, by man shall his blood be shed," through the channels of organized civil government.

4. The token, seal, or pledge of this covenant was the rainbow. This was evidently the first time the rainbow had appeared. This is conclusive proof that the rain of the flood was the first rain that fell. Up till this time the ground had been watered by means of mists. For it is recorded in Gen. 2:6: "But there went up a mist from the earth, and watered the whole face of the ground."

5. This covenant, like the covenant of grace, is an everlasting covenant. The covenants with Abraham and Moses had their fulfillment in the coming, ministry and sacrifice of Jesus Christ, and were superceded by the covenant of redemption.

Practical Points.

1. The promises of God are a rich heritage to His saints. Every one of them is a promissory note to be paid on demand.

2. They guarantee the entire divine nature of love and holiness,—the fulness of the blessings of the gospel of peace. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

3. The promises cover every need of the human race. Daily food is pledged to the believer. "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37:3. "Bread shall be given him; and his waters shall be sure." Isa 33:16.

4. Constant care and protection are also provided. "Casting all your care upon him for he careth for you." 1 Pet. 5:7. "I will not leave thee, nor forsake thee."

6. There is the promise of the abiding, comforting, and uplifting presence of God. "My presence shall go with thee, and I will give thee rest." Ex. 33:14. "Lo, I am with you always, even unto the end of the world." Matt. 28:20.

7. There are promises of deliverance in times of distress. "God is our refuge and strength, a very present help in trouble." Ps. 46:1. "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee." Job 5:19.

8. There is the promise of forgiveness of sins, even the most corrupt and damnable of sins. "Come now, and let us reason together saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18.

9. There is the promise of victory in temptation. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." 1 Cor. 10:13.

10. And there is the promise of immortality. "To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne." Rev. 3:21.—Word of Life.

GOD THE HOLY GHOST.

The third Person of the Holy Trinity occupies a big place in this gospel age. In fact we are living in the dispensation of the Holy Ghost. The Father is exercising sovereignty throughout the worlds. The Son is interceding at the Father's right hand in behalf of a sinning race. And the Holy Spirit has been entrusted with the task of saving lost mankind. He has come into the world to "reprove of sin, of righteousness and of judgment." He has come to impart regeneration, sanctification, power, and all the Christian graces.

But the Holy Spirit does His office work in harmony and in cooperation with human instrumentality. The gospel must be preached in all earnestness and faithfulness. Sinners must repent. Christian workers must pray and believe. The unity and purity of the church must be maintained. The Holy Ghost must be given the right of way to the hearts and lives of all who hear the call of the gospel. And there must be complete yielding to the Holy Spirit's gentle and insistent entreaties and influence. Let us magnify the Personality and work of the Holy Spirit. Let us remove every hindrance that lies in His way. Let us hate sin with a perfect hatred. Let us hunger and thirst after righteousness and all the blessed fruit of the Spirit. And let us seek the cleansing and power of the Holy Ghost, that we may be holy as He is holy.—Word of Life.

MY DREAMS.

Mrs. Susan Leland Baker.

I dreamed I walked by the seashore,
And watched the ebbing tide.
The waves receding from the strand
Left their tribute far and wide.

There were sea shells pink and pearly,
There were weeds with silver hair,
There were spars from a stranded vessel;
Driftwood and jewels rare.

I saw that the beach was crowded
With people who searched the sands
For the broken cups of promise
That had shattered in their hands.

"It was here my ideals vanished;
My prayers were of no avail."
So never looking upward
They lost the sight of the "Grail."

Then I said I may find my treasures
Which I dropped on life's highway.
Lost home, lost joys, lost jewels:
"Lost chords" of the winsome way.

I stooped on the rim of the ocean,
For the scattered parts of a lute,
A voice of keenest sorrow cried
"Please help me to find my flute."

So kneeling, I found the pieces
And placed them in her hands.
"Your flute will breathe thy minor notes
When mended with silver bands."

I looked—and saw in the gloaming,
Two figures aglow in the light.
They beckoned, and words like music
Came clear in the purpling night—

"My child we have found your treasures,
We have them safe over there.
You have walked life's way with courage;
Go forward without fear!"

I reached my arms to mother.
"Father! You cared, tho' so far?"
"Not far!" breezes chimed. They passed
In the light of the evening star.

—Greensboro had a great fire last Sunday night, supposed to have been started by lightning. The Dixie Fire Insurance Building was partially destroyed. Loss to building and contents estimated at $200,000. Partially covered by insurance.

Speak gently, 'tis a little thing
Dropped in the heart's deep well;
The good, the joy that it may bring
Eternity shall tell.

—G. W. Langford.

—Sin saddens.

CUSTER'S LAST STAND.

The fiftieth anniversary of the "Custer Massacre," probably the most famous battle with Indians in American history, is to be commemorated next June. General George A. Custer, after making a fine record as a Union commander in the Civil War, went west to fight the Indians. On June 25, 1876, Custer, at the head of 260 men, attacked the Indians near the junction of the Big Horn and Little Big Horn Rivers, in Montana. Although Custer and his soldiers were outnumbered by the Indians twenty to one, they fought valiantly until every man was killed.

Custer and his men were members of the Seventh U. S. Cavalry regiment at the time they were massacred by the Indians. In commemorating the battle it is planned to send the present Seventh Cavalry over the same route taken by Custer. As nearly as possible the battle of fifty years ago will be re-enacted.—Current Events.

—Twenty-seven million people, about one-fourth of the total population of the United States, hear radio programs through more than five million radio sets now in use in this country.

—New York City is a busy place. in 1925, railroads and ferryboats carried a total of nearly 340 million passengers into and out of the metropolis, according to a report of the New York Transit Commission. Of that total nearly 250 million were "commuters," that is, persons who have their business or work in New York but who have their homes outside the city.

—David W. Riggins, a ten-year-old boy of Chester County, Pennsylvania, has just received a gold medal awarded by the Pennsylvania Society for the Prevention of Cruelty to Animals. Last August David was seriously burned while trying to rescue two horses from a burning barn. He succeeded in leading the horses to safety.

Mrs. D. B. Johnson.

Minnie Ethel Johnson, wife of D. B. Johnson and daughter of Mr. and Mrs. Gales, born Nov. 15, 1881, departed this life April 11, 1926.

She leaves in sadness and wonder a husband and eight children, a mother, one sister and two brothers, besides a host of relatives and friends.

But just beyond this there is a sweet thought that presents itself like this: She was ready and we can meet her in the sweet by and by.

She was a sweet and loving wife and mother, always found on the right side of all the problems of life and always ready to help the sick and needy, always giving out cheer and comfort.

She loved her class of children in the Sunday School and hated so bad to stop teaching them.

Some time, some where we will understand

She joined the church in early life and remained a faithful member until her death.

We the husband and children want to thank the good neighbors and friends for their great help, comfort and cheer in these our hours of sickness and death. Also the doctors and nurse for all they have done and the pastors of the different churches for being so faithful in prayer for wife's and mother's health to be restored. D. B. Johnson and children.

The funeral service was conducted in the home of Mr. D. B. Johnson by her pastor, Rev. W. L. Carson, assisted by Rev. W. B. Lockrage, Rev. J. B. Fitzjerald, Rev. A. C. Swaford and Rev. Mr. Armstrong.

To evidence the fact of Mrs. Johnson's faithful service in the Lord's business many many friends and relatives in spite of the inclement weather attended her burial service.

Mrs. Johnson's class of little children made a lasting impression on the mind of those present as they served as flower girls to pay the last tribute of respect to their much loved teacher.

Mrs. Johnson was the queen of her home. She trained her children up in the nurture and admonition of the Lord, establishing a model home.

Her body was laid to rest in the Lincolnton cemetery under the covering of many beautiful flowers to await the summon on the resurrection morning.

Dear mother, thou hast left us
In our home no more to be,
You are gone but not forgotten.
Thy God shall be my God.
Lincolnton, N. C.

A man went to a store to buy a water-proof coat, and, selecting the cheapest one offered, he inquired of the Jewish proprietor if he could thoroughly recommend it. Isaac could and did so with such rare warmth of feeling that the money was paid over, and then, in a burst of frankness, he added:—

"You haf here a coat dot vill be a credit for years to come, but try, my tear frendt, and not go out vid it ven it is raining."

Benevolent lady (to hobo)—You poor man! What caused you to become discouraged and abandon the race so early in life?

Weary William—Tire trouble, lady.

HIGH POINT COLLEGE

HIGH POINT, N. C.

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WINSTON-SALEM, N. C.

Wanted.—A middle-aged white woman to do general house work at Bethel Home. Write Rev. Homer Casto, Weaversville, N. C.

Miss Smart—It must be three years since I saw you last. I hardly knew you—you've aged so.

Miss Albright—Really! Well, I wouldn't have known you except for that dress.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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J. F. McCulloch, Editor and P sher.

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By Ralph Connor.

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GRACE OPENING NEW CHURCH.

Next Sunday, May 2nd, will be a great day the history of Grace Church, Greensboro will not only be the thirty fifth anniversary the organization of the church, but will be day for opening the beautiful new church lding on North Edgeworth and Gaston Sts We have been looking forward to this day a long time and we shall celebrate the ening with appropriate services. It is the n to open the Sunday School building for regular session at 9:45 o'clock. At the rning hour, 11:00 A. M., Dr. Spahr, the stor, will preach. And an afternoon meeting l be held at 4:30 P. M., to which service we inviting all the former pastors and mem- rs of Grace Church, as well as other friends be with us. According to present plans, Rev. orge Stephens, evangelist, will deliver the ssage, after which a communion service will held. Dr. A. G. Dixon will be with us at time and we hope to make it a great oc- ion.

Grace Church had its beginnings in 1888. when at the Henderson Conference, Rev. J. R Ball was assigned to this field to secure subscriptions and funds toward erection of a building. Early in the spring of 1891 work on the building began and a Sunday School was organized in April of that year. Rev. W. F. Ohrum, of Maryland, was the first pastor and took up his work in April, 1891. He served only six months when he was taken severely ill and died.

The succeeding pastors have been: Rev. J S. Williams, D.D., who served from June, 1891, to the conference of 1896; Rev. J. F. McCulloch, D. D., the year of 1897; Rev. T. M. Johnson, D. D., 1898-1902; Rev. R. M. Andrews, D. D., 1903-1907; Rev. T. J. Ogburn, 1908-1912; Rev. R. M. Andrews, D. D., 1913-1917; Rev. C. W. Bates, 1918-1919; Rev. R. C. Stubbins, 1920-1923.

January 1, 1924, Rev. S. K. Spahr, D. D., of the Pittsburgh Conference, took up the work as pastor and is still leading the church on to higher and bigger things. Rev. Lawrence Little was assigned to the church as Associate Pastor at the last Annual Conference and is devoting his time largely to the religious educational program.

Since the beginning of the church in 1888 two other churches have grown out of the original organization and West End Church organized in 191 , and Calvary Church, organized in 1925, have become strong and influential organizations. These two, with Grace Church and St. Paul, make four strong churches in Greensboro. Grace Church now has 30 members.

It is hoped that the initial service in the new church Sunday will be but the beginning of a much larger and more effective service than the church has ever known. It is hoped that a large number of new members will be received at the morning service, and that a large offering will be given for the benevolences and general interests of the church.

The entire church will be pleased to have any of our friends of the Conference worship with us at either the morning or the afternoon service. Lawrence Little, Associate Pastor.

—We thank President Elderdice for an invitation to the closing exercises of the year at the Westminster Theological Seminary. This will be an interesting occasion. We regret that distance makes it impractable for us to attend. We are glad to believe that the Seminary has enjoyed a good year.

—Wanted by a man in Alabama, a copy of Paris' history of the Methodist Protestant Church. If you can supply it, write this office naming price, postpaid.

RECEIPTS FOR COLLEGE.

Account previously reported, $164,919.58.
B. M. Payne, $4; M. A. Coble, $100.
Total, $165,023.58.

Endowment Insurance Fund.

Amount previously reported, $4,179.86.
Glenn F. Iseley, $5; Mrs. W. T. Braswell $15.
Total, $4,199.86.
May we hear from you next?

J. Norman Wills, Treas.

THE BEAST AT THE DOOR.

The word sin first appears in the Bible in Genesis 4:7. God uses the word in speaking to the angry Cain and represents sin as a beast crouching at the door. This beast is at the door ready to spring upon and devour Cain, but it is possible for Cain to subdue the beast and keep it under control.

All men of all generations have had to contend with this sleeping beast. How easily awakened he is, and with what ferocity does he spring upon his intended victim. Yet God does not will that any one should be overcome of this beast, but has made it possible to overcome him. And the thought of bringing him under control seems to suggest that he may be converted from a beast of prey to a useful servant, a bearer of burdens or a drawer of vehicles. Is it not so, that the forces that might and would destroy us if we permitted may be converted into useful servants. Sin is simply perversion, misuse, "missing the mark."

—Bro. R. F. Williams has located in Greensboro at 217 Church St. He will be missed in Burlington where he has lived so long and taken such an active part. We welcome him to our city and hope to see him often. He is now president of the Board of Trustees of High Point College.

—Rev. G. H. Hendry changes his address from Gibsonville to Burlington where he will give his entire time to Fountain Place Church. Gibsonville church will be served by Prof. Hardy, of High Point College.

—Among the graduates of Westminster Theological Seminary this year we note the name of Brother M. P. Chandliss, pastor of Vance circuit.

—Mrs. W. D. Kirkman, of Pleasant Garden, has passed away and will be buried at Tabernacle this P. M. She was the good mother of Norman W. Kirkman, of Clark and Adger and Miss Lelia, and was one of Tabernacle's saintly women. She was about 70 years of age.

—Who gives to me teaches me to give.—Dutch Proverb.

FACE TO FACE.

No, I have never seen him face to face;
But I have spoken in his listening ear.
Have tasted freely of his saving grace;
Have proved his promises and felt him near.
I have not seen him face to face; what need?
When day by day, his tender love and care,
Wrap me around; when I can with him plead
My heart's desires, and know he answers prayer.
Not face to face, not yet! but hand in hand!
As he has willed it, I would have it be.
But some sweet day, I shall in his own land
Behold him, and his glorious beauty see!

—Pauline F. Camp, in Congregationalist.

ABNORMAL EVOLUTION.

A Case in Which Evolution Misses the Mark.

By Luther K. Long.

Evolution does not always mean, going forward. Sometimes the movement is backward. There are losses as well as gains.

Survival of the fittest does not mean that what is best from a moral and spiritual viewpoint will always come out ahead. Conditions may, for a time at least, be on the side of undesirable individuals, groups, or social customs.

Parasites prosper. Leeches live, and weaken the lives of the superior animals on which they fasten themselves. Spanish moss hangs in flourishing festoons from valuable trees in southern forests, doing serious injury. Mistletoe grows in the branches of great live-oak trees, and may eventually suck the life out of the latter.

In much the same way certain individuals and classes in human society fasten themselves on the social body, perhaps for a time serving a useful purpose, and then becoming injurious parasites.

In one of Mark Twain's volumes he has a humorous, satirical section on the doings of a man who had found it profitable to engage in the business of Undertaking. Now, furnishing caskets and attending to the burial of the dead is a perfectly legitimate form of social service. But it has its temptations, and Mark Twain holds up to ridicule and scorn the man who plays upon the sensibilities and sad situation of the bereaved in order to fill his own pockets. The humorist is so discerning and life-like in his presentation of the matter that you would almost think he had been in your neighborhood and was telling of incidents that had come under your own observation.

Just recently a man was telling me of an Undertaker whom he has known for many years and who has built up a large, and financially profitable, business. He advertises, he is on the look-out for new customers, he skilfully displays caskets and other goods, he tactfully talks styles and prices, he advises the use of plenty flowers and a cement vault and a "suitable" monument—and he gets a commission from the florist and from the venders of vaults and monuments. This undertaker has the reputation of being expert in many things that have only remotely to do with his proper business. He likes to have as many details as possible left to him. He knows just what to do—arranges, if the bereaved are willing, for the minister; he knows what ministers and what singers will do the most advertising for him, and arranges their compensation accordingly. Knowing the people in his large territory, and their financial condition, he is able to guard against bad debts. The result is, so my informant told me, that in a region where the people are generally poor, he is making plenty of money. Families need to economize for years in order to pay the expenses connected with the burial of their dead. My friend firmly believes that this particular Undertaker is a harmful social parasite.

Is there any way out of this? Shall we go back to the old ways? Time was when funeral costs were very small. Neighbors dug the grave, a local cabinet-maker put together the coffin, flowers were brought from home gardens, a neighbor's spring-wagon served as a hearse, a simple service at the house and grave was perhaps followed by a memorial service in the church at a later time.

We can't well go back, it would seem too crude to satisfy now. In the case of man evolution works more or less through his intelligence. That is to say, men can determine to a certain extent the lines and directions along which they will attempt to progress. They have developed elaborate educational systems, transportation, business and governmental methods—surely they can work out a satisfactory way of disposing of the bodies of their dead.

As sickness and death are the common lot of men—and they usually mean serious financial loss to the family—it is thought by some that the community should bear the expense of disposing of the bodies. It would be possible to bear the body away and bury it, quickly and in a sanitary manner. Later, a memorial service could be held in the home or in the church—this to be as public or as private as the friends might desire. I know there are people who would not want to go to a funeral in the absence of the dead body and the evident distress of the mourners. I know, also, there are people who would much prefer a service free from the distractions connected with the Undertaker and the final farewell to the remains.

Cremation, as a method of disposing of the bodies of the dead, is slowly winning approval. Eventually we become dust and ashes; why not, in the interest of simplicity and sanitation, hasten the process? When our country is as old as China, we may be as much embarrassed by cemeteries and monuments to the dead as are the Chinese. We can never hope to excel the Egyptians in making the body immortal. Being Christians we don't want to. Then, why should we so much desire to preserve the body for only a few more months or even for many years, from its inevitable destiny?

Whatever may be our present practice in the matter, it seems to me that the time has come for Christians to think the thing through, institute reasonable reforms, and adopt sensible customs.

THE EASY WAY.

Tourists sitting on the veranda of a ho at a mountain resort were idly watchi through glasses a little band of adventuro mountain climbers who were endeavoring reach the summit of a lofty peak in that vici ity. Through the glasses they could be see mere black specks, faintly outlined again the snow-covered slopes. Suddenly there w a commotion. One of the figures, after an a parent struggle, threw up its arms and disa peared. A second followed and then a thir The fourth struggled for a moment and pre ently was seen standing alone upon the slo where his companions had disappeared.

A searching party was hastily organiz and sent out. Late in the evening it returne bringing with it the lone survivor. The othe were lying maimed and battered at the botto of a deep gulch. But to the anxious frien at the hotel it soon became apparent that t survivor was not popular with his rescuer They seemed systematically to avoid him a never spoke to him if they could escape h presence. Finally the explanation leaked ou When the rope was examined the rescuer found it had been cut. Apparently the four man of the party had deliberately decided t save his own life at the sacrifice of the liv of his friends.

It was a dastardly thing to do. The man wh deliberately saves himself at the expense o others is not a man to be admired or imitate He has no place in the chivalry of a mode age. His place is back in that barbaric peri when man believed he must look out for hi self, no matter what happened to the other Measured by today's ethical standards, o cannot only sympathize with, but approve o the attitude of his former friends.

Yet such acts are not so uncommon as o might suppose them to be. Humanity is boun by invisible ropes—ties of social and busines moral and spiritual interests—and history di closes that we rise or fall together. One ma cannot fall without putting an addition strain upon his brothers or dragging dow others with him. Conversely we cannot ri to any honorable height in this world witho lifting others by the power of our examp and the inspiration of our courage and dev tion.

It is to be regretted that with this unive sal knowledge in almost every Christianize community there should be so many wh should deliberately choose to cut the ro that they may save themselves. It must b confessed it is the easier way. One who liv in daily contact with men and women who a struggling against great odds to save then selves from disaster, may, by simply cuttin the rope, doom those unfortunates to destru tion. That is one way, but is it Christ's way

Yet this is what many do. There are mi sionary problems in almost every communit There are foreigners to be Americanize there are social outcasts to be regenerate there are men and women plunging daily ov precipices to moral and spiritual ruin. Th pity is that so many Christians, not realizin their responsibility, should deliberately c

e rope rather than take upon themselves the rden of pain and sacrifice that saving an- her naturally involves. Yet their hope of lvation is in One who gave his life for them. -Forward.

HIS PICTURE.

By Minna McEuen Meyer.

On one of the hills above the town in which sus grew to manhood stands a low building. rrounded by fields and fir trees. This build- g is the home of more than a hundred boys om twelve to fourteen years of age—or- ans of the great war or survivors of the de- rtations from Turkey. From their home on e hill they may look out over the valley of sdraelon through which, centuries ago, great ngs with their legions marched to conquest to defeat. It was on this plain that

"The Assyrian came down like a wolf on the fold,
His cohorts were gleaming in purple and gold."

ver it the Egyptians passed with their war ariots and their horsemen, and the armies many nations followed until, last of all, llenby, in the year 1917, marched into Pales- ne, and drove out of the land its Turkish pressors, To the west stands Carmel, a long w range, on which Elijah met the priests Baal.

In the valley, a little to the south and west Nazareth, stands the village of Dothan here Joseph went to see his brothers as they red for their father's flocks. It was there e brothers took Joseph and sold him to some erchants passing by on their way to Egypt he boys of the Nazareth orphanage watch e shepherds leading their flocks to pasture nd the merchants with their camel caravans ass along the road, just as they did in the ys of long ago. The events of the Bible stor- s are so real to them that they have drama- zed the story of Joseph, and often act it for sitors from America who visit Nazareth.

In a shop down in the village of Nazareth nd across the street from the place where it supposed stood the carpenter shop of an- her Joseph, a large group of boys from the rphange are learning the trade that Jesus arned when he was a boy. From the wood of ive trees, cut down during the war because the heavy tax on orchards, the boys make rniture for the people of Nazareth, and uvenirs, such as rulers, book-ends and fancy xes, for American visitors who like to take ch souvenirs back to their homes. The boys e interested in their work and try to do it ell.

One evening someone entering the large om where at night the boys sleep, spreading eir pallets on the floor, heard a lad of twelve ose his evening prayer with the words, "and ake me a good carpenter."

The orphanage buildings, though clean and dy are very plain, and the whitewashed alls are bare, except for three pictures. Two these are framed pictures of Lincoln and Roosevelt. They were a gift from some merican friend. The boys are familiar with e words and deeds of these great men which caused others to love them and honor their memory. The third picture is a new one that was recently placed between the other two It is the gift of Mr. Blatchford, the Near East Relief Director for Palestine. After several years of strenuous work, Mr. Blatchford was planning a vacation trip to England. Before sailing he went to say good-bye to the boys of the orphanage and they asked for his picture for their hall.

"Who am I that my picture should be placed beside the pictures of those two illustrious men?" asked Mr. Blatchford, modestly. But the boys urged, and finally he consented to bring them a picture on his return.

His vacation over, the Director was again welcomed to the orphanage. "I have brought my picture, as I promised," he said, and opening a package, held up to the boys' astonished gaze a photograph of that famous statue by Thorwaldson, showing a man wrestling for his life in the coils of a huge serpent.

"That is a picture of me," said Mr. Blatchford. "All my life I have wrestled daily with an old serpent, which is called by such names as my lower self, my temper and my temptations. And so must every man or boy wrestle who would win the victory over himself."

Mr. Blatchford's picture was placed on the wall between the pictures of Lincoln and of Roosevelt, and evenings when the day's work is done, the boys frequently gather in groups before it. One evening a teacher heard a boy say to a friend who stood beside him: "Have you had a fight with the serpent today?"

"Yes, I have," replied the other boy, "and I strangled him, too."

THE EVIDENCES OF CHRISTIANITY IN OUR COLLEGES.

By Bishop W. A. Candler.

(The article that folllows, by Bishop Candler, is worthy of consideration by all of our colleges. Are our colleges being paganized? It would seem so, as much as we dislike to admit it. J. F. Dosier.)

In The "Historical Catalogue" of the University of Mississippi is this interesting bit of history:

"In connection with the School of Metaphysics and Ethics there occured in the very infancy of the institution an incident which doubtless, in no unimportant degree, influenced and determined the character of the work to be done by the university throughout the whole of its existence. In one of the first meetings of the board of trustees a proposition was offered to exclude from the course of study the subject of 'Evidences of Christianity.' This proposition provoked a prolonged and heated discussion, a result of which was the resignation of one member of the board, who in his letter of resignation took occasion to make a bitter assault upon the Christian religion. Happily, however, an over-whelming majority of the board were favorable to the admission of the subject into the curriculum, and the result of the contsoversy was to stamp the university as a Christian, though in no sense as a sectarian institution."

At another place in the "Historical Catalogue" it is said:

"It was Judge James M. Howry who successfully led the forces favoring the introduction of the Evidences of Christianity into the curriculum and establishing the university on a basis distinctly Christian."

On still another page of the same publication is this record:

"At a meeting of the board held in Oxford July 12, 1848, the election of a faculty was considered. During this meeting of the board occured an earnest discussion relating to the religious character of the university. Two members of the board vigorously opposed the introduction of the Christian Evidence into the curriculum and the election of any Christian minister to a professorship. It was then definitely settled that the university should have stamped upon it such religious and moral character in its work as would be acceptable to the Christian people of the state of Mississippi."

This position of Judge Mowry and "the overwhelming majority" of the board of trustees of the University of Mississippi was that held almost, if not quite, unanimously by all the educators in the United States, and the Evidences of Christianity continued in the curriculum of the university for a half century after its establishment. There the famous Rev. Augustus Baldwin Longstreet, D. D. LL. D., taught the Evidences of Christianity from 1849 to 1856. In the same work he was followed successively by Rev. Nathaniel M. Crawford, D. D., Rev. George W. Carter, D. D., and Hon. L. Q. C. Lamar, LL. D.

The subject of the Evidences of Christianity was a part of the courses offered by all the state universities until some years after the War Between the States; and Christian ministers were the presidents of a majority of them. Then mighty men came forth from these institutions.

Just when and why this wise policy was abandoned cannot be determined with certainty. But it has certainly been renounced by our colleges and universities. Even institutions owned and controlled by Christian churches, with few exceptions, no longer include Christian Evidences in their courses of study, and, many of them, with increasing wealth and the ability to pay larger salaries, cease to engage ministers of the gospel as members of their faculties. Bad results are following this bad policy, and thoughtful men of piety and patriotism are awakening to the fact of the evil consequences that are flowing from it.

In a strong article which recently appeared in "The Presbyterian," of Philadelphia, the subject is most forcibly and wisely discussed. The writer begins his article as follows:

"A basic cause of the current drift from the firm moorings of evangelical Christianity out into the darkening and unchartered sea of Agnosticism and Infidelity, so noted in schools and colleges, seems to be generally overlooked. Briefly, it is that while the honest folk who support supposedly Christian education have been asleep, the pegagogic oligarchy

have stealthily removed the reliable landmarks of faith. Specifically, we mean that while courses in material sciences and pseudosciences have been multiplied, the subject of Christian Evidences seems to have been quietly dropped from the curriculums. Formerly 'Christian Evidences' was a required subject in the senior year; now it is not even found in the popular catalogues. An inspection of some fifteen or more catalogues reveals no signs that such an important subject as 'Christian Evidences' exists or has ever been heard of. A dozen of these institutions show a total enrollment (including correspondence and summer students) of around 135,000 men and women—probably a majority of whom are to become teachers or leaders of the people in one way or another. But while there is no apparent attempt to present the evidential claims of historic Christianity, all kinds of freak dishes are served to their students."

After naming a number of the leading universities of the country, and showing how they include in their courses of study such freakish courses as "Police Microscopy," "Evolution of Morality," "Social Activities of the Primitive Man," "The Psychophysiology of Motivation," and much other nonsensical stuff, while excluding the Evidences of Christianity, the writer of the article goes on to say:

"With such rations, can you wonder that the individual products of 'higher education' have chronic spiritual dyspepsia and an unwholesome craving for the know-nothingism of agnosticism, if not the yet more depraved taste of atheism—a very old ailment, for a wise writer said, some thirty-five hundred years ago, "The fool hath said in his heart there is no God." It is not strange that students who constantly hear the asserted evidences of biology proclaimed from the housetops, but nothing of the evidences about our spiritual nature and life are like the barrel of a jug—all on one side. Whatever may be the connection between declining Sabbath observance and increasing crime, between both is the demoralizing influence of the traitors in colleges and universities who under the plea of subtly removing the intellectual liberty—license for themselves—are foundations of a God-fearing morality.

"In other words, while all kinds of hypothetical isms or ologies are thrust before students and prospective teachers, the historic and logical evidences of Christian truth are ignored as if they were not. Do you expect to avoid the effects of poison when you have thrown away the remedy and have no antidote to administer? Parents should take care in approving a college or university for their children to see that a legitimate course—properly named—in 'Christian Evidences' is at least offered as elective—preferably required."

The language which he thus employs in the discussion of this important subject is no stronger than it is wise and just.

The subject of the Evidences of Christianity should be restored to its rightful place in the courses of studies of our institutions of higher learning—and most especially in the courses offered by the colleges and universities of the Christian Churches.

In Harvard University a course in "Modern Philosophy" is offered. Why then should not course in Christian Evidences be offered by the institution which bears the revered name of John Harvard and owes its very existence to the thought and efforts of that holy man?

Why should any educational institution which professes to impart useful learning and promote liberal culture exclude from its curriculum the Evidences of Christianity—the religion of the civilized world?

The subject should not be in the courses offered by schools of theology alone, but should be presented in the courses leading to degrees in the undergraduate departments of all colleges and universities.

But even in some schools of theology it is not a required course. It is not surprising that a number of these schools are no longer called theological seminaries, but "schools of religion." Presumably "any old religion" can find place in them. From such institutions no distinctively Christian life or influence can be expected to issue.

But there are left not a few institutions to which the churches and the country have a right to look for better things, and many of them will not disappoint the wishes and expectations of the devout men and women who have founded them and who expect them to render the service which they were founded to render.

Christian colleges and universities have no excuse for hesitating or failing to be Christian. When they renounce or forfeit their Christian character they deserve to die in dishonor.

Let them, therefore, be ready to give to all on a reason for the faith that is in them, and impart that faith to all students who seek the educational advantages which they have to offer.

No one is compelled to patronize them; but they are bound by every consideration of honesty and fidelity to fulfill the high and holy mission which they were established to serve.

Every college or university which professes to be a Christian institution should be able to give a candid, clear and courageous answer to every one who asks it, "What do you more than others?" If it cannot answer that question with a reply comporting with its professedly Christian character it is guilty of educational simony: it seeks to use a holy name to get unholy gains. Certainly nothing can be more discreditable than that.

If Christian institutions will not defend the Christian religion by presenting the evidences by which its divine origin is established, what can be expected of secular colleges and universities?

Shall the cause of Christ and His holy religion be betrayed in the house of His professed friends? Shall His name be worn for gain and His truth betrayed for gold?

Better to do nothing than to do ill.—Pliny.

THE WORK AND THE WORKERS.

In response to a call to go to Pine Ridg... to preach the commencement sermon ... Sunday, April 25th, so today, April 22nd, Mr... Dixon and I are on our way to Pine Ridge, ... visit once more that splendid school, to lo... over the splendid work accomplished there ... Dr. T. R Woodford and his associates durin... the last few years.

Budgets Reports.

This brief note is being sent to the Hera... to state that no report will be made on t... budgets in this number of the Herald. Wat... for the report next week, and add to it ... much as possible by sending in all money y... have in hand for the budgets.

This trip will also delay a bit the sendi... out of report blanks to pastors. However ... these will be sent out about the first of Ma... Remember that with the coming of May ... begin the second half of our conference year... work. If we have not done half the work ... the year it is high time we get busy; for ... other half will soon slip by.

The Children's Home.

All of us are interested in the Children... Home. I have yet to meet a person in the e... tire conference who is not interested in t... Home. Our churches and Sunday schools ha... shown their interest by their contributions. ... [illegible] ... during Ma... last year was very [illegible] ... the Hom... so at present the superinte[illegible] ... is having quite a bit of material to buy, ... help out the very best you can. Thank you.

Summer Conferences.

Please remember the dates for the Summ... Conferences—July 19 to 26—and be caref... not to plan any other meeting which will in... terfere. Let us meet at the High Point Colle... July 19 to 26 four hundred strong. Fine pr... grams are being prepared. We can make th... a great meeting if we will. Come On, Let ... do!

Yours in the Master's Service.

A. G. Dixon.

NOTICE, DELEGATES.

The Annual Board Meeting of the Woman... Home Missionary Society will be held at t... High Point College, High Point, N. C., b... ginning May 12th, 10 A. M. We are very an... ious for a full Board meeting,—every Bran... sending its full quota of delegates. We ha... had a good year's work at all the mission... stations. Let's have every Auxiliary and ... every Branch come up with a 100 perce... financial report, and make the year a gre... one financially.

All delegates planning to attend plea... notify Mrs. H. A. Garrett, High Point C... lege, High Point, N. C., date and hour ... arrival at High Point, that some one m... meet you there and take you to the Colle... Should you arrive in High Point and the... be no one to meet you the Bus Station is ju... across the street from the Depot and you c... get a bus about every half hour for the c... lege.

All trains from the North, East and W...

rough Washington connect with 9:35 P. M
d arrive in High Point at 6:26 A. M. Trains
a Cincinnati, Asheville and Salisbury, N. C.,
ave Cincinnati at 6:35 P. M. reach High
oint 5:30 P. M. next day. Coming from Ash-
ille through Winston-Salem leave train at
Vinston-Salem and come by bus to High
oint.

Delegates from the South can leave Atlan-
at 7:40 P. M., arrive in High Point 7:05
ext morning.

Delegates coming through Ashville and de-
ring to visit Bethel Home please notify Mrs.
W. Bates, 165 Hillside St., Ashville, N
, and she will plan for the trip and meet
ou at the train.

High Point.—A musical comedy, "The Min-
ter's Wife's New Bonnet," was presented
st Friday evening in the Assembly room of
e church, and the performance was greeted
a large audience, which was highly pleased
ith the entertainment. The parts were well
osen and cleverly portrayed. Mr. J. W
inkle made a first-rate minister, Rev. Mr
rundy, and Mrs. S. S. Coe was an admirable
rs. Grundy, who was elected a delegate to
e Sunday School Convention, and needed a
w bonnet to wear to this important event
d this created a number of funny incidents.
iss Johnsie Oaks was Pres. of the Sewin
ircle, Miss Dot Rankin was Penelope Per-
ns the precise lady, and Miss Elizabeth
akes was Nodanna Simpkins, who is always
leep. Miss Iola Perryman as the Blustere
reated much merriment, and Mesdames C. C
obbins as the lady who was hard of hearing
nd Lewis E. Teague as Cayenne Pepper, the
dy who stuttered, brought down the house
r. Lester Teague as Billy Butcher and Mrs
ohn Walker as Vivian, the milliner from
e city, were the principals of a romance;
nd made love in a charming manner, which
ould have done credit to professionals. Mr
urman Auman as Always Knoxit lived up to
is name, and knocked everything and every-
ody. Mr. Chas. Robbins, Jr., was a splendid
ountry Sport, and Mr. Wayne Rhodes made
good Choirmaster. The choruses were bright
nd sparkling, and the solo members rendered
y Miss Iola Perryman and Mrs. John H
Valker particularly pleasing. Miss Annie Rob-
ins, Mrs. C. L. Gray, Mrs. A. M. Rankin and
Irs. Jas. T. Ryan gave valuable assistance in
ne choruses. Altogether, this was the best and
ost enjoyable play ever given by our congre-
ation, and each performer is to be congratu-
ated on the successful rendition. Some of the
ostumes were ludicrous and "of auld lang
yne," and provoked much laughter. This play
ill probably be repeated. A satisfactory sum
as realized for the Ladies' Aid Society. Mrs
innie P. Harrell was the able accompanist
t the piano.

The following members attended Branch
eeting at Thomasville last week for a whole
r part of the sessions: Dr. and Mrs. Geo. R.
rown, Mr. and Mrs. H. A. Garrett, Supt. and
Irs. E. G. Lowdermilk and Mrs. J. A. Dixon
f the Children's Home, Mesdames W. P.
ickett, Minnie P. Harrell, L. J. Diffee, J. A.
Gray, H. A. Modlin, Dr. and Mrs. Andrews of the College and their guest, Mrs. S. R. Harris of Henderson, Mrs. R. T. Pickens, Mrs. W. C. Lyndon, Capt. A. M. Rankins and several others.

The Mission Study Class will meet Monday afternoon at 3 o'clock in the C. E. room at the church. The new Home Mission study book, "Adventures in Brotherhood," will be taken up.

The Brotherhood, which failed to meet last month on account of sickness among the members, will hold a meeting Thursday evening and have supper in the Assembly room. A good program for this occasion is being prepared.

The choir under the leadership of Mr. Dan W. Smith, with Miss Novella McIntyre of the College at the organ, is rendering beautiful music at every service, and the congregation is enjoying it greatly. A lovely Anthem, "O Praise the Lord, Ye Nations," was sung last Sunday morning, and a charming Cello Solo, "Pereense," was rendered by Mr. Frank C. Evans. At the evening service Miss Iola Perryman sang a delightful solo, "Spirit of God," by Neidlinger.

The Executive Board of the Woman's Home Missionary Society will convene May 12 at High Point College, and several services will be held in our church. About fifty delegates from the different conferences are expected and plans are being made for their entertainment.

On June 6, the commencement sermon of High Point College will be preached by Dr. J. W. Hawley of Pittsburgh, Pa., and his coming to our church is anticipated with much interest and pleasure.

Mrs. S. R. Harris of Henderson, who has been the guest of her daughter, Mrs. R. M. Andrews, has returned home.

Mr. Clifton L. Whitaker Jr. of Gastonia spent Sunday with his mother at the College.

Master Virgil Hinkle, the eight year old son of Mr. and Mrs. J. W. Hinkle, underwent an operation for appendicitis at the Barnes Clinic last week, and his friends are pleased to know that his improvement is satisfactory.

We are pleased to see Mrs. Geo. Penny out after a recent illness.

Mrs. Faulkner and son of Henderson was a recent visitor to the college where they were guests of her daughter, Miss Alice Faulkner.

Second Church, Charlotte.—We were glad to have our pastor with us again yesterday. We observed The Lord's Supper, and also received one new member into the church at the morning service. A number of us went to Mt. Zion Grove with Bro. Braswell, where we enjoyed a comforting sermon delivered by our class leader, Bro. J. E. Thomas.

A revival broke out in our midst at the evening service, and Bro. Braswell has kindly consented to remain with us this week and conduct the meetings for us.

In my last report I failed to send in the pastor's report and recommendations, which he gave us in the quarterly conference. This was an over-sight on my part, and I beg your indulgence. I enclose his report herewith.

Reporter.

(This report may be expected next week.—Editor.)

Mt. Lebanon, Randleman Charge.—On Sunday evening, April 18, at 7:30 a band of young people from High Point College chaperoned by Miss Mary Young visited our church and gave us a demonstration of Christian Endeavorers at work. Miss Elizabeth Nicholson was the leader for the evening. The program was carried out in an interesting way and was much enjoyed by the large audience that had gathered for the occasion.

The young people from the college were: Misses Mary Young, Elizabeth Nicholson, Alice Faulkner, Lelia Wagoner, Lillie Mae Braxton, Leo Sowell, Jewel Hughes and Ruth Duncannon from the Children's Home: Messrs Jabus Braxton, Grover Angel, Hermon Cobler and William Herndon.

At the close of the program Miss Mary Young took charge and in her interesting and impressive manner explained the work of the Christian Endeavor Society and organized a Society here with the following officers: President, Miss Dorothy Lamb; Vice President, Miss Bart Caudle; Secretary, Miss Kate Ferree; and Treasurer, Mr. Kenneth Daniel. The Society met Sunday evening to complete their organization and will hold their first meeting Sunday, May 2 at 5:30 P. M. A good attendance is much desired.

On last Sunday our Sunday school was favored with a duet by two young ladies from H. P. College, Miss Leo Sowell and Miss Minnie Cooper. They very impressively sang, "My only hope," then Miss Sowell favored us with a solo, "Jesus is Calling." These young ladies spent the week end with one of our girls who is in school at H. P. College, Miss Jewel Hughes.

Miss Mary V. White of Vance Charge was the guest of Rev. and Mrs. Neese a few days last week. She was on her way to attend the Woman's Missionary Convention at Thomasville and stopped over for a short visit with her former pastor and family.

These people who say that a preacher and his wife have an easy time would not say so any more if they had been with the Randleman pastor and his wife on last Sunday. They attended six services on that day and enjoyed them everyone.

Two of the services were regular meetings of the Missionary Societies. We will report at a later date the forward steps that were taken in those meetings. Mrs. W. H. Neese.

I find in the House of Commons, especially among the labor party, many men who fifty years ago would inevitably have gone into the Christian ministry. They have been drawn into political life from a deep desire to help the people.—Stanley Baldwin, prime minister of Great Britain.

—Children and fools are prophets.—French Proverb.

A suspicious parent makes an artful child.

MY FAVORITE ILLUSTRATION.

They called her Old Bust 'er Up. She was a gaspy old steamer that made weekly trips between points on the Ohio River. Her sides were battered and worn, the engine sputtered, and the decks were cluttered with refuse. Moreover, something was eternally wrong with the boat, and great crowds gathered at the docks to poke fun at her and wonder whether she'd ever again make the return journey.

It was the one standing joke of all the river towns, and an ever live topic with the dock loafers who bet among themselves on the time it would take "the old tub" to load her cargo and stumble off down the river again. So things went on year after year, and the wonder is how her captain, Big Bill Smith, ever withstood the onslaught of jibes and sneers.

But one day there came a change, and the usual crowd were surprised to see the boat come in on schedule for the first time in well on to ten years. The crew, usually a sullen and disgruntled lot, were smiling, and the decks were clear, and the engine was working with a steady chug-chug.

What could be the matter? Why, she didn't look like the same boat at all, and curious glances were exchanged by the hangers-on Then a bolder spirit in the crowd took up courage, and cupping his hands over his mouth, hollered:

"I say, man, what's up?"

The crew grinned, and one of their number answered:

"We've got a new captain."

It is so with the life of a man. He goes stumbling through the years with little signs of life, and nothing worth while in view. The great change comes with the changing of the Captain. When Christ takes charge old things pass away, a clean heart is assured, and the new life begins.—Selected.

THE THINGS LEFT UNDONE.

Alice was crying bitterly. As her mother tried to comfort her, she asked her what she had done:

"I didn't do anything," sobbed Alice.

"It is what I did not do. I forgot to feed Peter, and he is dead!" Then she sobbed again as if her heart would break.

Peter was her pet canary, whom she loved very much. The mother felt very sorry for the little girl; but at the same time she knew that she needed a lesson like this to cure her forgetfulness.

Our greatest heartaches may come from the things we have left undone.

It was the man who hid his talent, and made no use of it that received condemnation. Dives did not touch Lazarus; he simply ignored him.

We are more prone to watch against the sin of commission than we are that of omission; but we have great need to guard against both —Selected.

—Grace Church people are to enter their splendid new house of worship next Sunday. Some of them have been looking forward to this for twenty years. They have hoped for it, prayed for it and worked for it, and now they have it. We congratulate them.

MOUNTS OF VISION.

On the Mount of Transfiguration Peter said to Jesus, "Lord, it is good for us to be here. Let us make here three tabernacles, one for Thee; one for Moses and one for Elias."

The first sentence of this suggestion of Peter's was good. It was indeed a blessing for them to be there. They had become weary in well-doing. They had begun to doubt and fear and in their minds was the thought of turning back and forsaking Jesus as so many others had done already. It was the vision of the Mount that called them back to their loyalty and their love.

We all need our mounts of vision. We need, like the Lord and the disciples, to get off in the stillness where the busy din of the world is hushed and we can hear the voice and see the glory of God. We have all known men and women full of zeal for God. They undertake a vast amount of difficult and exhausting work. They give the most abundant promise. But as the years pass their light becomes dimmer and fainter, like a lamp when the oil is exhausted. The trouble is they have never known the quiet hour. They do not know what it is to be alone with God. Of course the light fades and goes out.

But the closing words of Peter's suggestion are utterly foreign to the Lord's purpose. "Let us make here three tabernacles, one for Thee; one for Moses and one for Elias."

Peter had never seen such a vision as that which broke before him there on the mount. He had never before been in such company. All the deep spiritual longings of his heart seemed in that hour to be more than satisfied. He wanted to stay there always. He forgot the foot of the mountain. He forgot the rest of the disciples. He forgot his family and home. He forgot the world of need. He was thinking only of his own spiritual comfort and said, "Lord, let's stay here always."

Many of us, I am sure, have passed through this experience. In the midst of some grand spiritual uplife which has come to us we long to remain there always.

Longfellow in one of his poems pictures a youth who takes in his hand a banner and starts to ascend a mountain. As he goes he gradually leaves behind him his home, his family and friends and everything he had known. Higher and higher he goes shouting the word on his banner "Excelsior." His voice grows fainter and fainter in the distance till it ceases to sound at all. He had ascended so high that the air would no longer sustain life.

So often we see Christians going the same way. They are enthusiastic about their religion and we need enthusiasm. There is too little of it. They rise higher and higher till they have lost vital touch with the practical world in which they were intended to live. They lose sight of their every-day duties. They are so absorbed in meetings and conventions and various forms of spiritual ecstasy that they forget such trifles as truth, and honesty, and loving their neighbors and paying their debts. They have become too religious to pay attention to these minor matters. Before long, like the youth with the banner they reach the point where their spiritual life no longer exists at all.

You recall the legend of St. Simeon Stylites. He was a hermit who lived on the top of a pillar. For three years by day and by night in winter's cold and summer's heat he kept his lonely post at the top of the pillar, schooling his soul in prayer. One day there came an angel who bade him come down. The angel took the worn and half mad old man to a quiet valley where a poor goose herd lived. The goose herd was a simple peasant who rose every morning to pray and spent the rest of the day caring for his flock. He had a little child whose parents had been killed by robbers. He had taken her home and adopted her and loved her as his own child.

Old Simeon looked upon them with envy. "I know now," he said, "why you are so happy. A simple life of kindness and service doing the will of God and loving one's neighbors is holier than mere fastings and austerities and prayers."

Simon would have built Jesus a tabernacle on the hill. But the Lord led him down the hill to the crowd and the Cross and there is where He would find us, putting to the test of service the visions of the mount.—Dr. S. N. Hutchinson, in Presbyterian Banner.

A MODEL CHILD.

Every mother hopes that her child will be a model child, and some secretly think that theirs are models, although they are apt to add that they "don't expect children to be perfect."

But we quote a wise old French philosopher "Children need models rather than critics." When we come to sift the matter down a model child needs a model mother.

A school teacher readily recognizes those children whose mothers are "on their job," for well-behaved children come from such homes. And while school teachers, friends and relatives have influence with the children the mother's influence is first, nearest and most personal. The hand that tucks the cover in at night is more intimate than the one which corrects the arithmetic paper!

Of course the conscientious mother teaches her child honesty, kindliness, charity, thrift, good manners and many other details of good character and breeding. But the model child is not conscious of such teaching, the model mother teaches by example. Children, being extremely imitative naturally, observe and copy whatever is close at hand. The model mother does not say, "Respect your elders," she goes out of her way, herself, to show deference to the grandparents, and the children unconsciously take the cue in their manner toward old age.

If a mother's voice is sweet and gentle children are far less likely to snarl at each other. If she is scrupulous about paying bills and giving every one his due, the model child likewise scorns to cheat.

When a mother permits no waste in the kitchen, keeps clothes neatly mended, brushed and cleaned, the model child, though he does

become faultless at once—this is too much xpect—has nevertheless the idea of thrift orderliness very firmly fixed for the rest is life.

hildren, of course, need direction and ad , which can be suggested in a friendly, ful way. But the model child is really the lt of a model mother—for above all "Chil- need models rather than critics."—Mar Brownfield.

HE OLDEST AND GREATEST ART.

It's just the art of—being kind!"

ot sloppily tolerant, but justly generous rds are very simply things. they are easily ned. They have no shape—but they have stance. They can not be seen—but they can deeply felt.

Words fall so quickly—they last so long! no matter how regretful we may be for rds that jump out too soon, and no matter many times we may seek pardon for their erance—they live forever!

hey creep into the night and wake us from slumber. They float upon the air into dis t ports—they keep working.

Daily do we walk upon a crust of uncertain- Tomorrow—there never was a tomorrow! today we may be kind.—Selected.

CHRIST THE LIGHT OF THE WORLD.

The secret of a world-overcoming faith to lies in the fact that we have more than a dition of the origin of that faith, more n a history of its rise. We have more than ecorded Jesus, the echoes of whose sayings e come down to us through the corridors time. We need the record; we are more n grateful for its preservation. We have fear what the most exacting criticism may ke of it. Whatever new discovery may yet p to light, that record never shall be sham traiture of our Saviour and Lord which we gaze on with adoring faith and love. But t which makes us understand the enthusi- n for Jesus which its pages speak about l which was the historical start of that be- ficent river of life and love which, in great- and greater volume, is pouring itself over continents, is that the self-same Furnace Divine love incarnate whom we confess fore the visible and invisible world as our rd and Saviour Jesus Christ.

We need neither go back into history, nor mb the heavy stairs, to get in contact with m. He communicates directly by His Spirit th the soul of man. The voice within is the o of His call. He is the inspiration of every ht desire, of every longing after purity every unselfish thought and deed. We have Presence in our modern world. He can heal disorders, solve its questions, direct its ivings after a nobler life and a worthier cial order in which there is a fair opportun for every man. Every ray of true light in y man anywhere, whatever his creed, color caste, is an emanation from the eternal rist, the Light of the world.—Banner.

—Rev. R. A. Hunter will preach the com- ncement sermon at Dabney High School t Sunday afternoon.

LOVE ONE ANOTHER.

The West Virginia Reform School News falls in line with the command to love one another, in this fashion:

"We may if we choose make the worst of it. Every one has his weak points; every one has his faults.

"We may forgive even as we hope to be forgiven. We may put ourselves in the place of others and ask what we should wish to be done to us and thought of us were we in their place. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain, and earth will become like heaven. and we shall become not unworthy followers of Him whose home is love. This is absolutely correct, but to see and feel that love is not returned for love and loving service given—what then? There is a lot of love and kindness expended in the world which is never returned in an appreciable degree; but all the same, it makes an impress, and is gold in the matter of example. If every one had the sense to try to be worth the loving of others, and could give love in return, the world would be heaven."—Selected.

THE ROAD TO HAPPINESS.

Alice Freeman Palmer, that wonderful woman who was president of Wellesley College at the age of twenty-six, was to address some children from the tenement districts of Boston on a hot day. She was wondering what she might say to throw a little brightness and joy into their lives. When she arose before them she said: "Well, children, what shall I talk about?" One little voice replied: "Tell us how to be happy." It was just what Mrs. Palmer had thought she ought to say. And her husband, in his sketch of her life, says: "Suddenly she thought of three rules she practiced every day of her life, and which brought happiness to her, so she decided to pass them on. on. And she did." The rules, brought out of her own experience and given to the group of children before her, were these: (1) Memorize something beautiful each day. (2) Look for something beautiful each day. (3) Do something for somebody each day. How many of those children took the rules and planted them in their own lives we can not say. But the rules are living ones, and do not die with any generation. In brief, Mrs. Palmer's rule was reducing the three to one, to improve her own life each day and to make the life of some one else a little happier each day. Beyond that standard, there is nothing higher, and in it is to be found the secret of the fuller life.—Selected.

PRESIDENT COOLIDGE ON RELIGION.

Men in public life often speak of Christianity's ethics and of "religion" in general, but not so often of the Gospel and salvation. A recent utterance of President Coolidge, therefore, is the more notable and welcome. Speaking in Washington at the unveiling of a statue to Bishop Asbury, a pioneer of the Methodist Episcopal Church, he said: "Peace, justice humanity, charity—these cannot be legislated into being. They are the result of a divine grace." Of Asbury he said: "He did not come for political motives. He came to bring the Gospel to the people....Our Government rests upon religion....It is of great significance that the generation which fought the American Revolution had seen a very extensive religious revival. They had heard the preaching of Jonathan Edwards. They had seen the great revival meetings that were inspired also by the preaching of Whitefield....The religious movement which he (Asbury) represented was distinctly a movement to reach the great body of the people. Just as our Declaration of Independence asserts that all men are created free, so, it seems to me, the founders of this movement were inspired by the thought that all men were worthy to hear the Word, worthy to be sought out and brought to salvation.... As our ideal has been to bring all men to freedom, so their ideal was to bring all men to salvation." These are bold and blessed words from a President of the United States of America. They frankly recognize the Word of God, the Gospel of our Lord Jesus Christ, and the salvation that is not the experience of all men, but only of those who receive salvation. Let us praise and pray for our President. and pray for all those in power, that more and more they may be emboldened and empowered to speak no uncertain word, in this Christian land, concerning the Way of Life.—Selected.

A HYMN.

By James D. Deans.

What wouldst Thou have me do,
Dear Lord, today?
Help me to follow Thee
O'er all the way;
Throughout the rushing flood
Lord be my stay!
Help me to know that fire
Burns up the dross;
And what Thou dost inspire
Can ne'er be loss;
Show me that joy of life
Comes through the Cross.
Lord, when the night is near
And shadows fall,
May I know Thou art near,
King over all;
Then faith will vanquish fear
And dread recall.
Lord when, so lovingly,
For friends away
I cry so anxiously
By night and day;
Lord bless those loving hearts
While I do pray.
Thou wert the very first,
The last shalt be,
So what comes in between
Must be from Thee;
Give me the faith that waits
So patiently!

Selected.

Wanted.—A middle-aged white woman to do general house work at Bethel Home. Write Rev. Homer Casto, Weaversville, N. C.

WOMAN'S MISSIONARY DEPARTMENT.

Edited by Miss Esther Ross, Asheboro, N. C.

Several months ago in this department was used a "Missionary Contest" and we were anxious for our people to try it. A friend wrote: "I enjoyed the work; I know our Missionaries, and their fields of work better by giving a few minutes of my time to study."

This is a list of those names I have received thus far, as having the correct answers. I am sure there are many others who did not send a report in.

Mrs. J. S. Lewis, Miss Kate Bulla, Mrs. R R. Ross, Miss Lollie Jones, Mrs. Lacy Lewis Mrs. W. C. Hammer, Miss Esther Ross, Mrs. Minnie P. Harrell, Mrs. W. F. Kennett, Mrs J. M. Barnes, Mrs. Grady Floyd, Miss Clellie Hedgepeth, Miss Margaret Floyd, Mrs. C. H Coghill, Mrs. J. W. Floyd, Mrs. Marvin Edwards, Mrs. L. E. Barnes, Miss Elenora Floyd Miss Bessie Hedgepeth, Mrs. W. S. Jones Mrs. R. H. Brooks, Mrs. W. C. Ogburn, Mrs J. Norman Wills, Mrs. Paul Rawkins, Mrs. E E. Hester, Mrs. R. L. Fogleman, Mrs. D. E Coletrane, Miss Mary Wills, Mrs. W. S. Jobe Mrs. F. R. Brittain, Mrs. T. D. Sharpe, Mrs J. M. Millikan, Mrs. J. E. Dillion.

If I have mislaid any names please write me about it. Thanks for your interest in this contest. Mrs. J. M. Stone.

At the Branch Meeting in Thomasville last week I was elected State Editor. In trying to follow in the steps of Mrs. J. M. Stone, who has so ably edited this department I feel very keenly my inability and insist the Secretaries of the different departments and the individual societies write often for this column. Send your articles to the Editor of the Herald, Greensboro, N. C. marked for the Missionary Department, or to Miss Esther Ross Asheboro, N. C.

Reports of the committees, adopted in the Branch Meeting, will be published in this column from time to time. Look each week for plays and suggestions for advancing the work. Esther Ross.

Thursday.

This was Home Missionary Day at the Branch Meeting. The attendance was good and reports of all phases of the work most encouraging. Much interest was shown in the SCHOLARSHIP LOAN FUND, which is a fund to lend students attending High Point College, who need financial assistance. In the three years we have had this phase of work $1,286.61 has been contributed.

The Treasurer's report gave much cause for rejoicing as she compared the finances of ten years ago with this year. In 1916 our total receipts were $252.07 while the total receipts for 1926 were $4,888.31.

Rev. E. G. Lowdermilk speaking of the work of the Children's Home cheered our hearts with reference to the things that had been accomplished and stirred us with a desire to do more than ever for the boys and girls of our denomination.

It was a pleasure to have Rev. Homer Caste tell us of the year's work at Bethel Home and we rejoice that the addition to the building is nearing completion and that this makes it possible for Bethel Home to open its doors to a larger number of patients.

The following officers were elected:

President, Mrs. Wm. C. Hammer, Asheboro N. C.

1st Vice President, Mrs. C. W. Bates, Asheville, N. C.

2nd Vice President, Mrs. Geo. R. Brown High Point, N. C.

3rd Vice President, Mrs. W. S. Jones Greensboro, N. C.

Treasurer, Mrs. H. A. Garrett, High Point N. C.

Recording Secy., Mrs. J. M. Millikan Greensboro, N. C.

Corresponding Secy., Mrs. H. C. Nicholson Mebane, N. C.

Auditor, Mrs. W. P. Pickett, High Point N. C.

Secy. Young People's Work, Mrs. T. L Speas, Winston-Salem, N. C.

Secy. Scholarship Loan Fund, Mrs. R. M Andrews, High Point, N. C.

Secy. Life, Memorial and Perpetual Members, Greensboro, N. C.

Secy. Blessing Boxes, Mrs. A. H. Ragan. Thomasville, N. C.

Secy. of Literature, Miss Pearl McCulloch Greensboro, N. C.

Secy. of Christian Stewardship, Dr. Harris Glascock, Greensboro, N. C.

State Editor, Miss Esther Ross, Asheboro N. C.

Record Agent, Mrs. A. G. Dixon, Greensboro, N. C.

District Chairman, Mrs. W. T. Hanner, Julian, N. C.

Bessemer City.—Some one has said that the Bessemer City M. P. Church is in a better condition than it has been for ten years.

Brother W. H. Henderson has been on the sick list since the beginning of this conference year and was not able to serve as Sunday school superintendent of the Sunday school so Brother Francis Lutz has been elected and Brother Lutz says: "Watch the Sundayschool grow."

There is a better day dawning for Bessemer City M. P. Church; during our meeting we had twelve conversions and the church is moving at a better pace.

We are going to have home coming day the first Sunday in June. Come with a basket of dinner and a big smile.

We said, I said, you say "you."

Lincolnton.—Since the revival conducted by Rev. S. W. Taylor, of Burlington, N. C., the church has taken on new life because Brother Taylor preached the fundamental truth that the church and people needed—truth that will enable an individual, home and church to become stabilized.

I am very proud of the work of the Junior C. E. Society; there are on roll 68 and these people are taking a lively interest in the work that will mean much for the church in coming days.

We have established a teacher's class in connection with our Wednesday evening prayer meeting to give our Sunday school teachers a broader knowledge of the Bible and train teachers for the Sunday school.

W. L. Carson, Pastor.

Union Grove, Orange Ct.—We held our Easter exercise the 3rd Sunday P. M., and hope to have the Children's Day exercise 1st Sunday in June.

We were glad to have second quarterly conference with us in March with more members present than usual, when it meets with us.

We are well pleased with our pastor, Rev. B. M. Williams, who is always at his post, a faithful pastor.

Our Missionary Societies are still doing, not all that could be done, for we do not have many taking part in it that should, but the best they can under the circumstances.

The special meeting is to begin 1st Sunday in August. We ask prayer that we may have a revival which is so badly needed in our community, so many are careless and indifferent have almost quit attending worship. May we be made to realize the seriousness of life, and what God requires of us who profess to be His followers.

Death has again entered our ranks. On April 2 Mrs. Kate Dodson, wife of A. M. Dodson passed to the beyond after two weeks of intense suffering. Mrs. Dodson came to our church from the M. E. when she moved to the community several years ago, was first president of our Foreign Mission Society. She will be greatly missed in her home and community. She leaves besides husband, four sons and one daughter. Messrs. Hedrick and Orr who are on the farm with their father, Clarence who lives at High Point and Roland who finishes high school at Chapel Hill this year and Mrs. W. A. Minnie who lives near. Burial service by her pastor Rev. B. M. Williams, of Union Grove and body laid to rest in cemetery.

On April 22, about 1 A. M. Mrs. Betty Ashley passed away very unexpectedly, having been in her usual health looking after her household duties and retired well as usual. Her sons heard her making a peculiar sound in breathing and went to her bed side and she was gone. She was not a member of the church but was a hard working harmless creature who staid at home and looked after her own affairs. Her husband, Larkin Ashley, died a good many years ago, left her with four boys Messrs. Johnnie (who is a member of our church), Willie, Henry and Joe all at home with her. Burial at Chestnut Ridge, service by Rev. B. M. Williams. May God comfort these sad lonely boys and may we all take warning and be prepared when our summons come.

The many friends of Rev. D. R. William regret to hear of his illness and wish for him speedy recovery. N. B. L.

—Every dog is a lion at home.

—Dumb dogs and still water are dangerous

YOUNG PEOPLE'S PAGE.

Published in the interest of our Sunday schools, Christian Endeavor Societies, and other organizations among our young people. All articles, items of interest, etc., for publication on this page should be addressed to Rev. Lawrence Little, 310 Bellemeade St., Greensboro, N. C.

MORE REGISTRATIONS.

The following registrations have been received for the Young People's Summer Conference, July 19-26, since the last list in the Herald:

196. Miss Fannie Barnes, Littleton.
197. John Coston, Littleton.
198. R. B. Hunter, Halifax.
199. Miss Mattie Moore Taylor, Halifax.
200. Mrs. J. C. Edwards, Franklin, Va.
201. Mrs. D. I. Offman, Friendship.
202. Mrs. W. A. Johnston, Friendship.
202. Mrs. WoS--ofl
203. REV. R. A. HUNTER, HENDERSON.
204. Mrs. R. A. Hunter, Henderson.
205. Miss Fannie Cunningham, Henderson
206. Miss Ruth Cunningham, Henderson.
207. Miss Myra Hight, Henderson.

RUSH your registration to Rev. Lawrence Little, 310 Bellemeade Street, Greensboro. The fees are only 25 cents for children and 50 cents for adults and go toward paying the expenses of our Young People's Conference. HELP us make it the greatest conference we have ever had.

CHRISTIAN ENDEAVOR.

Christian Endeavor Charts Mailed.

The denominational charts for Christian Endeavor societies have been mailed to the corresponding secretary, president, or superintendent of every society on our records. If you have not received a chart for your society your officers are not listed in our office. If you will write the address given above, we shall be very glad to mail you a copy. Please be sure to give the names and addresses of your officers when you write.

Topic for Sunday, May 9th: "How to Build Happy Homes." Eph. 6:1-10. (Mother's Day)

Plan for the Meeting.

Invite all your mothers, as well as all members of your society, to this meeting. You might include the fathers also. Ask several mothers to speak briefly on some topic relating to home life, love in the family, Christian atmosphere in the home, etc. Have your Endeavorers to take part in the meeting, then ask the mothers to participate. Of course some of them will not care to talk but be sure to give all an opportunity to take part who care to do so. It would be well to ask all your Endeavorers to sit by their mothers and fathers who are present.

Assign to several of your Endeavorers, in advance, the brief story of famous mothers in the Bible, and ask them to show in what ways they were great and in what ways they contributed to happy home life. Such stories may be found in the lives of such women as Sarah, the mother of Moses, the Shunemite woman, Naomi, Hannah, and the mother of Jesus.

Ask your pastor to discuss the topic, "Some Needs in American Home Life today."

Suggestion for Poster.

You will find abundant material for your poster in the magazine this month. Make it lend attractiveness to our love and respect for motherhood and the home. Use one of the many beautiful pictures of mothers you will find on the magazine covers, or use some scene of quiet and peaceful home life. Word your slogan so as to create interest in the meeting.

Topic for a Debate.

Resolved, that modern civilization is detrimental to the best home life. (Christian Endeavor World.)

THE BIRMINGHAM CONVENTION.

(Continued.)

One of the special features of the Convention of the International Council of Religious Education, held in Birmingham, April 12-19 was the "Interdenominational Young People's Conference," held in the Sixth Avenue Presbyterian Church, from Friday night through Sunday evening. Over 1000 young people from all over the United States and Canada were in attendance, and a finer bunch of young people one seldom sees. It would be a sure cure for pessimistic "calamity howlers" to have seen those fine clean-cut young people discussing such topics as, "Christian Citizenship and the Churches," "The Home," "Social Problems," "The Races and Nations," etc.

The young people themselves presided over meetings; led the discussions, and came to their own conclusions. In their discussions of the church, they were of the opinion that narrow denominational prejudices and bigotry were the causes of a lot of inefficient and ineffective work; that no adequate provision had been made for the development of the talents young people have for kingdom service in the average church; that modern youth is interested not in creeds or dogma but in life and living—in the Jesus' way of life. They believed that Jesus' program of love, of unselfish service, of world brotherhood, is still applicable today. Believing in this way, they declared that "War is in all its phases un-christian"; that "Race hatreds are contrary to Jesus' ideals"; that "The church of Christ can do its best work only when all Christian forces cooperate in unifying their work and activities."

Such young people, who thus face up frankly with life and its problems, are going to mean much in the work of the church in the days to come. Would that we had more of their type! And we will have if church leaders do their part in their development.

STATE SUNDAY SCHOOL CONVENTIONS

The State Sunday School Convention is meeting next week in two sections, at Hickory, for the western section, on Monday, Tuesday, and Wednesday, May 3, 4 and 5; and at New Bern, for the eastern section, on Friday, Saturday, and Sunday, May 7, 8, and 9.

Every Sunday School in the state should send a delegation to one of these conventions. It will well repay your school to get acquainted with the leaders in the Sunday School work and fill your heart with inspiration that you can put into practice in your local school.

Entertainment will be provided delegates on the "Harvard Plan," that is, room and breakfast will be provided free. Delegates will pay for their other two meals at the cafes and restaurants of the city.

Among the outstanding workers who will take part on the program are: D. W. Sims, of Raleigh, N. C.; Miss Cynthia Pearl Mann, the Young People's Division Superintendent of the United Christian Missionary Society, of St. Louis; Mr. Robert B. Davids, Director of Organization and Promotion of the International Council of Religious Education, Chicago, Ill.; Miss Mabel Lee Cooper, Field Worker of the Protestant Episcopal Church, New York City; Dr. Owen C. Brown, Editor-in-chief of Sunday School Publications of the Northern Baptist Church, Philadelphia; and Mrs. S. K. Askew, of Atlanta, Ga., the Daily Vacation Bible School specialist of the Southern Presbyterian Church.

HEAR THESE SPECIALISTS AT NEW BERN AND HICKORY.

Albemarle.—As I have been elected as reporter I will try to write. We are still moving on nicely. We are having a very good Sunday school though not as many present as we would love to see. Rev. Mr. Kelly preached two good sermons Sunday. We think he gets better every time we hear him preach.

We have a good Christian Endeavor that meets Sunday evenings at 6:30. We enjoy these meetings very much.

Our Ladies' Aid Society met with Mrs. J. P. Green at Boidin, the business of the meeting being attended to the hostess assisted by Mesdames Efird and Burrelson served a delicious salad course. It was truly a good meeting.

The Woman's Home Mission met Tuesday, April 20th, at the parsonage with Rev. Mrs. Kelly. All the members were very much interested in this new work. We had truly a good meeting. We were glad indeed to receive Mrs. R. L. Leonard as a new member. We hope some more of our good ladies will join with us.

Our hearts were made glad indeed to see such a good report from Shiloh last week. Go ahead, good folks, we know there is much laid up in store for you. Hope you reach your goal of 300 hundred in Sunday school, then I think some of our good folks will wake up and build some much needed Sunday school rooms.

We are looking forward to a much needed revival in the near future, let's all pray that the Lord will send us a man with fire from off the altar and fill our souls to overflowing joy.

Yours in His name. R. L. Leonard.

—Rev. W. A. Lednum has been transferred to Baltimore Church and is well pleased with his new situation.

—A great city—a great solitude.

GETTING UP IN THE MORNING.

"G'by, Ma," called Norton in a stage whisper at the door of his mother's sleeping room, "Nat is outside waiting for me."

"Is Nat going to have breakfast with Phil ip, too?" she asked.

"Yes, and Mother," his sunny face overcasting, "I couldn't find the extra fish-hooks."

"There is some change in the bureau," she said, "you had better take it; you may have a chance to get some."

After he had gone she lay pondering. It was only half-past-five. Usually it was difficult to get Norton up at seven. "Nothing like the prospect of a fishing trip to stimulate the small boys' activity in the early morning," she mused.

How delightfully easy it had been! She had helped him to set the alarm clock the night before, and he had evidently obeyed its first summons. He had bathed and dressed himself without a word to anyone, and when he had come to her room his face had been just glowing with the joy of anticipation.

"I wish he could feel that way about his school," she said to herself. But on further consideration she had to acknowledge that he was fond of his school. It was simply that he had always depended on her, knowing that she would get him up in season. Not at all would he have liked being late. She wondered how it would do to give him the alarm clock and tell him that in the future he must depend upon himself in this matter. But she was afraid he would not get up in time for breakfast, and she was not willing that he should go to school without it even as an experiment. Not being able to think a way out of this difficulty she put the question aside. Nevertheless from time to time, when she was annoyed by Norton's "laziness" in the morning there would come the recollection of his eager animated little face as she had seen it on the morning of the fishing trip. He certainly had felt the inner urge on that occasion and had responded. She felt certain that if she could supply a strong motive for his regular early rising he would respond to it. But there was so little for a boy to do when one lived in a flat.

One morning after she had experienced unusual difficulty in getting Norton up, he said to her, "Ma, if you go to Uncle John's today will you ask him some questions for me about the radio?"

"Yes," she answered with a sudden inspiration, "and I will tell you what he says tomorrow morning at 25 minutes after seven if you are all ready for breakfast."

He grinned.

"Will you call me?" he asked.

"No," she answered, "but you may have the alarm clock."

He was ready at the appointed time.

She kept this up. Each day she told him of something that she had to give, show or tell to him on the following morning. Once it was his new suit, once, only an unusual pencil very often, and he seemed quite as well pleased, it was punctuality itself.

Finally one morning he said to her, "Say, Ma, I have a hunch. Let's have our surprises at night instead of in the morning. We'd have more time." Then, forestalling her objection, "O, you don't need to keep 'em for bait any more, I'll get up. Gee, there's no fun staying in bed half the day. A fellow misses a lot. Sure I'll get up."

And he did.—Ex.

POOR LITTLE EFFIE.

"Mamma, what do you think? There is a little girl in our school who never had a doll in her life! She says she has a rag doll, but not a real one. I feel so sorry for her."

"Do you want to give her one of your dolls, dear?" asked her mamma.

"Why, no, I hadn't thought of that, mamma, but I feel sorry for her. She lives way down by the river in a little bit of a house and I guess her folks are awful poor."

"Perhaps you had better divide your playthings with her," said Mrs. Ross. "You have too many for one little girl, anyway."

"All right, mamma," said Amy, who was a generous little girl. "How can I get them to her?"

"I am going to see if Effie's mamma can do some washing for me," said Mrs. Ross, "and you may go with me. Pick out the doll you want Effie to have, and we'll start at once."

"Poor little Effie!" said Amy as they neared the little house. "Just think of living in that little bit of a house and having no playthings!"

But when they reached the house three rosy little children were digging their pink toes in to a heap of warm, white sand, and having the best time in the world. There were corncob dolls standing solemnly around the sand pile, and each child had a tiny farm with pebbles and shells for animals, and little stick fences to divide the fields. Amy dropped right down to see the wonderful things the children had made, and forgot all about Polly Dolly wrapped up in a newspaper.

"What did Effie think of Polly Dolly?" asked mamma when they started home.

"I didn't give her to Effie, mamma," said Amy. "She has the loveliest plaything in the world, and mine aren't half as nice. She isn't poor at all, but rich."

"All little boys and girls are rich who know how to have good times and be happy," said her mamma. "Never forget that, dearie! All the playthings in the world will not make selfish children happy, while good boys and girls can make their own playthings and have good times all the year round. I am very glad to hear she isn't poor little Effie, but a rich happy little girl."—Helen Richmond.

SOFT STINGERS.

By **Etta Cornelia Squier.**

Joe Knapp and Bert Nelson lay flat on their stomachs on the little dock at Pleasant Beach and with heads and arms overhanging, anxiously watched their fish lines as they trailed below them in the water. The incoming tide swung them about a bit, and Bert began drawing his up to see if the bait was all right.

"How many hooks have you got on your line?" asked Joe.

"Five," replied Bert; "fishing this way for rock cod on the bottom, you have to have a heavy sinker on first, and then I put the hooks about six inches apart and use five or six of them, because if the bait doesn't attract a cod, why maybe a nice fat perch will take one of the upper hooks. Method in my madness you see."

It was Joe's first visit to the Puget Sound country, and everything thrilled him, even to the wiggly pile-worms he helped Bert get for bait. They had some clam necks cut up, too, and baited their hooks alternately with worm and clam, hoping to thus be sure to catch the fancy of some hungry rock cod or perch. They were just lowering their weighted lines after the bait inspection, when Joe cried out.

"Oh, see the big jellyfish! Hello, jelly, softly, softly, hasn't any backbone, YA-A-H! Look at him swim! I'd like to pick him up and give him a shock."

"Oh, you would, would you?" retorted Bert. "Well, I'll tell you right now that you'd be the one to get the shock; and the queer thing is, you wouldn't believe what was hurting you either."

"Go on! What do you think I am? Think you can make me believe a squshy jellyfish could hurt any one? I may not be from the West, but there are a few things you can't make me swallow."

Bert started to remonstrate and explain, but was cut short by a good pull on his line, and at the same time, Joe had a bite, and jellyfish were forgotten as they each pulled up a good catch. Bert had a rock cod, and Joe a perch. After that, the luck was good, and at dark they went to their camp with enough fine fish for a substantial meal. The next day was very warm, and when the tide was well in, every one from the camp went swimming. Joe was a good swimmer, but not used to such cold water as he found at this beach; however, he did his full bit of splashing about, and then, he saw gracefully undulating near him, a reddish brown jellyfish of great beauty. Propelling itself through the water by alternately expanding and contracting, the star-shaped creature swept near him, trailing its long root-like tentacles several feet behind it. With not a thought of injury, Joe swam directly to it and clutched the slippery thing by the fluffy curtain-like ruffle which hung just below the lobed top. The floating tentacles swung about becoming entangled with Joe's legs, and a sudden yell rent the air. As all the boys were shouting, little attention was paid to his cries; but soon he screamed so piercingly that Bert and Mr. Norton, who had charge of the camp, hurried towards him Bert called:

"What's the matter?"

Joe was thrashing the water with his arms, but making almost no headway. His legs did not seem to be working at all.

"Something's got me," he gasped, and then they reached him and drew him into shallow water and carried him up on the beach. Nothing had him, and yet he was in great pain and the lower part of his body would hardly respond to his frantic efforts to move. The other boys came running, each suggesting something as the solution. Several were sure a devil-fish

must have had him in its clutches, but it was Bert who promptly solved the problem.

"Joe," he said, "Joe, listen! You tried to catch one of those big jellyfishes, didn't you?"

Almost unable to speak from the pain, Joe nodded his head.

"Ah," exclaimed Mr. Norton, "so that's the trouble!" Then at his order, one boy was dispatched to the first-aid kit for gauze, another to the cook for a box of common baking soda. Others brought absorbent cotton and basins of warm water, and the work began. First he was bathed in a strong solution of soda water, and later, thoroughly powdered with soda, wrapped with strips of guaze, and put to bed, to be given cooling drinks at stated intervals.

"Now, then," announced Mr. Norton, "we will discuss Joe's enemy. His name, as most folks know it, is just jellyfish; but naturalists know his as Cyanea; a beautiful, but highly poisonous type of jellyfish. He looks so graceful and harmless pulsating through the water that it is no wonder that Joe was tempted to pick him up, but the mischief of it is, that he is remarkably equipped with stinging tentacles. The root-like threads which he trails behind him serve both to get him his food, and to protect him from attack. Those threads are really wonderful; he can make them long or short at his pleasure, and you have all seen that when the creature swims it fairly rakes the water. If small sea creatures or fish come in contact with those tentacles, they receive a shock that paralyzes them for a time, and they sink to the bottom; if Mr. Jellyfish is not very hungry, and goes on his way the stunned fish recovers later.

"You see, Joe got the full benefit of those sweeping threads. Along their entire length are tiny cells, and in those cells are fine coiled threads with plain or barbed points loaded with what is thought to be formic acid. At all events, the sting is much more severe than that of bees, wasps, or spiders. It is a pity to have Joe get his knowledge quite so vigorously applied, but I think he will be none the worse in a few days; and I fancy none of you boys will ever feel inclined to capture Mr. Cyanea or his relatives for pets."

A groan from Joe's bunk answered Mr. Norton, and a weak voice piped,

"Pets! Good gracious, no! And just yesterday I made fun of the thing because it didn't have any backbone. Look how he came back at me. Oh, Well, I'm an awful lot smarter, anyhow."—Selected.

A THIMBLE CAKE PARTY.

By Maud Wilcox Niedermeyer.

Lorena held up a cunning little thimble cake and turned it around slowly. "U-M-" she breathed between her lips, "I bet it's good." Then she opened her mouth, and pop went the cake into it.

She was wiping away some crumbs from her chin when she thought, "I know what I'll do, and I'll have the bestest fun!" She gathered the rest of the thimble cakes into a paper napkin, and tip-toed out of the kitchen.

"Come on, Kate Morency," she called to the kitten, who was rubbing its back against the leg of a chair. "I'm going to have a party." And right then and there a naughty little imp jumped into her heart, for she added, "You may come to my party, but nobody else. It's just for us!"

As she spoke, Lorena peeked between the window curtains at her little sister, Virginia, who was playing in the yard. She jumped back quickly, as she saw Virginia turn and look in her direction. Then she ran upstairs to the playroom, the thimble cakes held tightly in her hands. Kate Morency was close at her heels ready and eager for anything that looked like play.

"I guess I had better lock the door," Lorena confided to the kitten. "Now then, first I'll set the table with these little cups and saucers and plates. Of course they belong to Virginia, but she ought not to mind. Goodness, she's always borrowing my things. I'll put the cakes on this plate. Kate Morency, you may have Virginia's chair. Come, sit up here nice. Oh, who's that knocking at the door?"

"Let me in, please let me in," called a voice from the hallway.

"I guess not, Virginia Day! This is my party, and you can just go outside and play." Lorena stamped her foot as she spoke. Oh, it was a horrid little imp that had crept into her heart, I can tell you!

"But it's my playroom, too. And I want to come in," wailed Virginia.

"I'll open the door, if you'll promise me not to bother or nag," said Lorena.

"Yes, I'll promise anything," replied Virginia, eagerly.

Lorena turned the key, and Virginia, who was pushing the door on the other side, fairly fell into the room head first.

"Look out, clumsy," said Lorena crossly.

But Virginia had spied the cakes on the little table. Her eyes grew round and large with surprise.

"A party, a real party! I just guess I will come. So there!" she cried.

"No you won't. Don't you dare sit there." Lorena jerked her out of the chair. "I thought of this party first, and I guess if I want to have it all by myself I can."

"I want a thimble cake. Stop, you're hurting me. Oh, dear, how can you be so horrid?" Virginia jerked herself away from her sister's grasp.

"You promised not to bother."

"I don't care what I promised," retorted Viriginia. She twisted her arms about Lorena and the next instant they both landed in a heap on the floor.

They rolled about, waving their arms and thumping each other. Then, suddenly, they overturned the Noah's Ark, and Mr. and Mrs Noah, their sons and their sons' wives, and all the animals fell out.

The sisters sat up instantly.

"Gracious! Look what we've done!" exclaimed Lorena.

"Oh, I hope we haven't broken anything," cried Virginia.

"What a silly way for us to act," continued Lorena, a little sheepishly. And the wicked imp jumped out of her heart the minute he saw she was sorry.

"Well—well—I guess it was my fault. I promised not to nag, if you would let me in," said Virginia, slowly.

"But I shouldn't have made you promise anything. I should have invited you to the party," said Lorena, now anxious to make amends. "I've been horribly selfish."

"I guess I have been too."

"Well, let's start over again," cried Lorena, jumping up. "We'll both have a party. Why—why, where are the thimble cakes?" She stood staring at the empty plate on the table.

Virginia bounded up. "Isn't that funny! Look at Kate Morency sitting there as calm as you please, and actually washing her face."

Lorena threw back her head and laughed. "That's where our party has gone," she said.

"The kitten has eaten every one of those cakes while we were quarreling. New weren't we silly?"

"I should say so!" exclaimed Virginia. "Maybe Mary has more in the kitchen. Shall we ask her,"

"Yes, let's."

And the sisters went down stairs, their arms about each other.—Selected.

"THE LITTLE OUTCAST."

"'No home, no home!' said a little girl
At the door of a princely hall
As she tremblingly stood on the polished steps
And leaned on the marble wall;
Her feet were bare and her dress was thin,
And the snow had covered her head,
'Oh! give me a home, she feebly said,
'A home and a bit of bread.'
'My father, alas! I never knew,'
And the tears dimmed her eyes so bright,
'My mother sleeps in a new made grave,
'Tis an orphan that begs to-night.
The night was dark and the snow fell fast
As the rich man shut his door
With a frown on his face as he scornfully said
'No room, no bread for the poor.'
The rich man slept on his velvet couch
And dreamed of his silver and gold,
But the poor little girl on a bed of snow
And murmured, 'So cold! so cold!'
The morning dawned and the little girl
Still lay at the rich man's door,
But her soul had gone to the world above,
Where there's room and bread for the poor."

—Selected.

NOTICE.

Pastors and people of Third district: The rally for this district will be held at Glen Raven Church Saturday and Sunday, May 29-30. Please plan to be there.

Program will be published soon.

Charges included:

Orange, Mebane, Graham, Burlington, Fountain Place, Gibsonville, Fairview, Mr. Hermon, Saxapahaw, Glen Raven and Haw River, and Alamance,

T. O. Pender, Chmn.

FROM PASTORS AND PEOPLE.

A Tribute of Love to Sister Samuel Marion.

In the going out of Sister Marion Pilot Church has lost one of its most consecrated members. It is more than just the going away of one of her members that could only be reckoned in numbers, it was the removing a pillar upon which rests the sure foundation of the church.

She was a woman of strong convictions, she believed something, stood for something and followed her conviction unswervingly. Her going out was like the ending of a perfect day.

Her home was one of generous hospitality. While in her home, she was to us like a mother, her devoted husband like a father and her children like brothers and sisters. A dear old mother in Israel has gone home, and we shall miss her blessings if shall we be privileged to pass that way again. But most of all, she will be missed by her husband and children who cared for her so tenderly when the end drew near.

Truly, it can be said of her:

"Servant of God, well done."

Will some one pause to drop a tear and plant a flower in her grave for us.

W. D. Reed and wife.

In Loving Memory of Mr. and Mrs. M. A Lineberry.

(Written by their daughter, Mrs. Frances (Lineberry) Bowman.)

You are gone, dear father, mother,
There are two vacant chairs,
But some day we hope to greet you;
As we climb the golden stairs.
Your good advice, dear father, mother
(Oh, that I had heeded more)
Will always serve me as a beacon,
To help me gain the other shore.
You were old, dear father, mother
Footsteps uncertain upon the floor.
But I often helped direct them,
As you did mine in days of yore.
I am lonely, dear father, mother,
I miss your presence here below,
But your battles all are over,
And heavenly joys now you know.
As the days, dear father, mother,
Are swiftly passing on their way.
I often stop and wonder, wonder,
If my worthless life will pay?
Oh, so often, dear father, mother,
When the weary day is done.
I remember that you left me,
At the setting of the sun.
A beautiful symbol, dear father, mother,
Of two lives so well spent,
That for both, the angel reaper,
At close of day was sent.
My life's sun, dear father, mother,
Is sinking now oh, very fast,
And I know old Father Time,
With his sword strikes at the last.
You are gone, dear father, mother,
But forgotten never shall be,
And we trust that in God's heaven,
No vacant chairs we shall see.

Teague.

One by one our friends are passing over the river, and we are again called upon to mourn a break in our circle, the going home of a beloved member and an excellent woman, Mrs. W. K. Teague, who succumbed to an illness of five weeks in the early morning of Tuesday, March 15, 1926. On January 30 she suffered a stroke of paralysis, and never left her bed from that time. Her family gave her every care and attention, but their prayers and thoughtful nursing could not prolong the precious life of the mother. Before her marriage she was Miss Emma V. Horney, daughter of the late Geoffrey C. and Keziah Weichel Horney, and was born near Deep Riverchurch Guilford Co., January 7, 1867, where she grew to womanhood. She and her sister, Octavia, now Mrs. A. J. Elliott of High Point, were gifted with beautiful voices, and were noted singers of their day. On February 9, 1886 she was united in marriage to Mr. William K. Teague of High Point, and this proved to be a happy and congenial union. A few months later the young couple moved to their new home on North Main St., where their wedded life of 40 years was passed. The town was only a scattered village at that time, and the new home was then in the suburbs of High Point. To this happy home nine children came, eight of whom grew to maturity: Mrs. W. P. Bodenheimer of High Point, W. Carson Teague of Richmond, Va. Mabel, who died several years ago at age of 14, Homer C., Hunter, Lester, and Lewis E. Teague of High Point, J. Boyd Teague of A. and E. College, Bryan, Tex., and Miss Gertrude Teague, student in High Point College. There are five grand-children. Of a family of six brothers and sisters only one sister, Mrs. O. L. Elliott of High Point, and one brother, Julius O. Horney of Oates, Kansas, survive.

Mrs. Teague had been a member of the First Methodist Protestant church for 25 years. She was of a modest, kind and gentle nature, and was unusually devoted to her home, her husband, and children. Her time, talents, and thought were unselfishly given to them—she spent every effort for their welfare, and every thought and prayer centered in their success. She was a true and consecrated Christian, who lived her religion every day, and a loyal friend and neighbor.

It is the lives of such women as Mrs. W. K. Teague that has made America great. The daily sacrifice and devotion to duty, the inculcation of the old-fashioned virtues of industry, honor, integrity, and right living in her children, the making of a home home to which they will look back in after years with great love, are the real foundations of our civilization, and the bulwarks of our country.

"The truest battle that ever was fought
Shall I tell you where and where?
On the mans of the world you will find it not
But 'twas fought by the mothers of men."

Her contribution to the world is her children, six splendid sons and two fine daughters (who rejoice in, and call her blessed, her husband also, and he praiseth her."

Funeral services were conducted in the home on Friday morning, March 18th, by her pastor, Dr. Geo. R. Brown, and her near neighbors and friends, Rev. Messrs. J. M. Hilliard and Thomas Carrick of the Baptist church. God speed the day when we may have more women of the type of Mrs. Teague, who was a splendid example of the true wife and mother.

"No life can be pure in its purpose and strong
in its strife,
And all life not be purer and stronger thereby."

Blanche Armfield Pickens.

Murphy.

Edward L. Murphy, born July the 15, 1884, died April 1, 1926.

He was married December 24, 1903, to Miss Myrtle Hilton. To this union were born seven children, five of whom survive together with his companion. The children are Miss Mabel, Athel, Arlin, Virginia, and Lillie Mae. Ed, as we loved to call him, came from a sturdy family. His father, J. M., and Mrs. Barbary Murphy raised a family of 11 children, five boys and six girls. All grew into manhood and womanhood. Edward, the first of this large family to fall by the sickle of death. He professed religion and joined the M. P. Church at Mt. Pleasant in early manhood. Some years ago he moved to Thomasville, taking his membership with him to the first M. P. Church of that place, yet never losing interest in his home church. A few years ago he with his family reconnected themselves with the church of his youth at old Mt. Pleasant. Always true to the cause, fully devoted to the church and his God. He was liberal to all calls that came to him for the support of the church. When not a resident of this State, he always came back as often as possible. The last regular service he attended he left a good contribution to the support of the gospel.

Brother Ed looked to the future with fond hopes of a long life, but in the prime of vigorous manhood he was stricken with a malady that medical skill could not arrest. All that loving hands could do was to make his last days as comfortable as possible.

He expressed himself as ready to go and be with Jesus, the object of his life. In passing friends of his on the streets this morning some would say, "I loved him." Some, "He was my friend" another, "the best man I ever worked with" and so on. Surely a good man is gone. A noble husband and father has fallen. But we should not grieve as those who have no hopes. In that glorious resurrection we hope to see his face.

His brothers and sisters: Geo. M., Robert L., Herman F., and Joseph R. Murphy. Sisters—Mrs. Geo. W. Hayworth; Mrs. M. Ball, Mrs. Z. B. Morris, Mrs. J. A. Chinan, Mrs. Jack-or Seehrest, Mrs. Felix Mendenhall all of which survive.

For nearly six years I have known Brother Murphy, I have always found him to be a real true friend and always ready to help in any way he could.

As pastor of Mt. Pleasant Church I have lost a good member and true friend, the church has lost a loyal and faithful member

home will miss a good father and husband.

Many good things could be said of this noble life, but it is enough to say that he lived a Christian life, and when the death angel came, he said he was ready.

When our time comes, if we can look death in the face and say, I am ready to go, it will be well.

The funeral was conducted by the pastor assisted by Rev. Mr. Palmer and Rev. D. C. Cox of Thomasville.

The body laid to rest in Mt. Pleasant cemetery to await the resurrection morn.

R. S. Troxler, Pastor.

Marion.

Joanna Elizabeth Butner Marion, born September 5, 1850, died March 26, 1926.

She was married to Samuel Haywood Marion August 8, 1872. To this union were born 12 children: Mrs. Mary Watson, Mrs. Maggie Wall, Mrs. Lillian Hawks, Mrs. Mattie Hardee, Mrs. Ada Blades, Carrie Marion, Nellie Marion, Eddie, Julian, Sammie and Harmon Marion. There are 27 grand children and one great-grand-child.

She professed faith in Christ in early childhood and lived a consistent Christian life, until she was called home.

Just before crossing over she called her family around her, and repeated the Lord's Prayer, and told them not to grieve for her that she was going to Heaven and wanted them all to meet her. Her last request was for the children to look after their father.

I have known Sister Marion about 28 years and served as her pastor nearly 17 years of this time. Her home was always open to her pastor, and she was every ready to greet him with a smile of welcome, and willing to divide of her worldly means for the comfort of his family.

She will be greatly missed in her church and community, but most of all in her home where she so faithfully administered to all their wants and needs.

They will never find another in this world that can fill the vacancy that has been made by her departure, but we trust that this means of sad providence may serve to draw each member of the family nearer the Master, and some day they may be an undivided family around the great white throne.

Funeral services conducted by the writer assisted by Brother Reed of Haw River Ct. and Brother Williams of the M. E. Church.

The bereaved have our sympathy in this sad hour.

A. L. Hunter.

We the members of the Ladies' Aid Society of Mt. Lebanon, M. P. Church of Randleman desire to offer a tribute of love and esteem to the memory of our dear friend and co-worker Mrs. Martha Lineberry.

She was intensely interested in all our plans and anxious that the society perform its full duty. She was a personal friend of each member and we honored her for what she did with faithfulness, and loved her for what she was a quiet, true, oper-hearted Christian.

Our Society will miss her presence and aid during the years of her loyal service; while he would not always be present at our meetings we were sure of her encouragement and prayers.

Whereas it has pleased our Heavenly Father to call her to her reward,

Therefore be it resolved that this society shall ever hold in loving remembrance her Christ-like spirit of her association with us and her Christian influence among us.

Resolved that we have lost a dear friend and a kind neighbor and her children have lost one of the dearest of mothers. Especially do we extend our sincere sympathy to the children and grand children who have so faithfully ministered to one who has gone to be with the Lord.

Resolved that a copy of the resolutions be sent to the families, one to the Methodist Protestant Herald, one to the Asheboro Courier and a copy placed on the minutes of our society.

Mrs. W. F. Ivey,
Mrs. S. N. Bowman,
Miss May Parsons.

Pleasant Grove.—Our Easter exercise was held the first Sunday at 11:00 o'clock. The children acted their parts well and the offering taken for the Board of Home missions was something over $23.00.

The second quarterly conference will convene Tuesday evening after the fourth Sunday in April at 7:30 o'clock.

We are planning to have an all-day service the second Sunday in May. Mother's Day program in the morning and a Memorial service in the afternoon. We hope to have a large attendance. Brother Reynolds delivered more splendid sermons Sunday and Sunday night he made plain the great necessity of spending more time preparing for our eternal home.

The second Sunday in July is the time set for our special meeting. Rev. W. L. Carson is to be the pulpit help. Pray for the meeting.

Mrs. Ralph J. Kennedy, Reporter.

Concord Church, Saxapahaw Charge.—Since springtime here Concord people have been taking new interest in Sunday school and church work.

Rev. H. L. Isley preached one of his splendid sermons last Sunday afternoon. His topic was, "The Marks of a Christian." It was enjoyed by all present.

Our Sunday school is moving along nicely. The Junior class has been divided into two classes. This seems to create new interest. The Sunday school is reading large numbers of Bible chapters. The total amount read by the Sunday school last week was 5,378. One number is increasing each Sunday.

Children's Day services will be held at Concord church Sunday night, May 16, at 7:30. The public is cordially invited.

The annual memorial service will be held at Concord on Sunday, May 2. The pastor will preach at the eleven o'clock service and a visiting speaker will speak in the afternoon. Dinner on the ground; everybody come.

We have recently completed our church [illegible]

Miss [illegible], the efficient teacher of the Hope [illegible] will [illegible] Sunday [illegible] singing begun in [illegible] We will [illegible] in the [illegible] and church work.

[illegible] wish to the Herald and its readers.

Orange Charge.—Things seem to be brightening up here down here since the good weather has opened up.

The Sunday school at Chestnut Ridge was reorganized yesterday afternoon. The following officers were elected: J. T. Hobbs, Supt.; Joe Dodson, Asst. Supt.; Dewitte Pender, Sec. and Treas.

The election will be held for delegate to represent this charge in the next annual conference at the morning appointments at each church in May as follows: Union Grove 1st Sunday; Chestnut Ridge 2nd Sunday; Enland 3rd Sunday; Hebron 4th Sunday.

The candidates for delegate are Bros. M. P. Enland of the Enland Church and W. B. Jones of the Hebron Church.

Sincerely, B. M. Williams.

Canaan, Denton Charge.—We are having larger attendance in our Sunday school and church service.

Bro. Madison preached us a wonderful sermon Sunday. He gave us some strong points. Come on, Bros. Madison and Carroll; we are ready to watch for you.

We had quite an excitement at our church a few Sundays ago! The roof on our church caught fire from the stove flue and was falling in before we discovered it. By the heroic work of the people and by the help of the Lord we saved the church and now we have a complete new cover on and are still in business for the Lord.

We were very sorry to give up our organist Miss Ferrin Ridge, who is a daughter of Mr. and Mrs. N. C. Ridge. She was married Easter Sunday to Mr. Lorenzo Surratt of Jacksons Hill, son of Mr. and Mrs. L. D. Surratt. Rev. T. H. Hill, a brother of the bride, the pastor of Davidson Charge, performed the ceremony. The prayers and good wishes of their friends and a great number of relatives go with these young people as they launch out on the voyage of life together.

Reporter.

Mr. J. R. Dickens, of Enfield, N. C., one of our most prominent laymen, a member of Elm Grove Charge, Halifax Circuit passed to his eternal reward on the night of April 22.

The death of Mr. Dickens was a great shock to the surrounding country as he was sick only a few days. He died in the Hospital in Richmond, Va., where all that human aid could do was done.

In his demise we mourn the Methodist Protestant Church as well as the local Church at Enfield and the town of Enfield and community has sustained a great loss.

A suitable obituary will appear later.

C. L. Spencer.

IF I WERE A GIRL.

If I were a girl, but warned and guided by some knowledge of life that comes with maturer years there are some things done by well intentioned girls in this year of grace, 1924, that I would try to leave undone, and some other things frequently neglected by them that I would try to do.

If I were a girl, I would determine to have, if possible, a sound, healthy, well-knit body. I would not ruin my digestion by eating caramels, nor my nerves by keeping late hours, nor my lungs by breathing bad air and wearing uncomfortable clothing. I would have my regular hours of eating and sleeping, and not be tempted from them oftener than once or twice. I would have my own ideas of what was sensible, economical, and appropriate in dress, and never be tempted from them on any occasion.

If I were a girl, I would learn as soon as possible to do the homely duties which come to a vast majority of women sooner or later. I would learn to make and mend my own clothes, to sweep and dust and iron and cook and do all these things so easily and well that the doing could never be drudgery.

If I were a girl, I would not make a confidential friend of a new acquaintance. I would know just as many pleasant people as it was possible for me to know, but I would try them for a long, long time before I began to share my innermost thoughts and feelings with them.

If I were a girl, I would try very hard to keep my lips clear of slang, hasty words and stupid gossip. I would not seek a reputation for vivacity and "smartness" at the expense of candor and kindness. I would resolve, and resolve with all my might, to say what I meant, and to mean what I said. It pays to be positive.

If I were a girl I would learn some things about the events and the prominent characters and questions of the day. I would learn to place the central figures of history—to know whether Socrates was a Greek or a Roman and how and where Joan of Arc achieved immortality. I would not go through life tortured by an ignorance which may be remedied wherever the English language is known, and a public library is accessible.

If I were a girl I would not spend hours in reading light novels—even harmless ones—when the same time wisely used would give me a life long acquaintance with Shakespeare, Milton, Burns, Scott, Thackeray, Macaulay, Dickens, George Elliot, Hawthorne, Browning, Tennyson, Longfellow, and still others of the masters of literature.

If I were a girl, I would be a Christian and I would not be ashamed to own that I bore the name. If I could not be a wise mature and influential Christian, I would be content to be an honest Christian girl, and wait for time and training to do the rest, I would let my position regarding the dance, the card table and the theater be so clearly defined that I need not go through the agnony of decision every day I live. I would try not to make myself and my religion offensive by cant and "goodishness," but I would try to have it understood which side I was on and why I was there.

To put it briefly, if I were a girl, and if youth could look forward as easily as later life could look backward, I would begin to be in girlhood what I shall wish in old age I had become.

For the achievement it is necessary but to speak and live up to a resolution "I will!"—Selected.

ADVICE TO BOYS.

Boys! Who in all humanity, are so interesting and important? especially those who in the first flush of manhood are pushing towards its open door. To such let me say:

Be Clean. There is not much use to-day for the boy that is careless even in his personal appearance. Admitting his dress should suit his work, yet there are plenty of occasions when his reputation will depend on his appearance. But, boys' clean moral character and clean personal habits are far more important than mere outward garb. There are habits and associations that necessarily defile. The boy that has them is contaminated. He cannot be clean. He is at once at a disadvantage. The business world, the social world, as well as the religious world puts a discount on uncleanness. Foul words, foul habits, foul associations are estimated at their proper unworth. Boys, be every whit clean.

Be Manly. Your proper ambition is to be a man. An unmanly boy has little hope of ever reaching that desired goal. He may attain to the stature, may obtain the outward rights but the real, genuine character will evade him. Trifling attention to duty, a selfish disregard of others, a disrespect for older ones, even rude impoliteness, are just as surely unmanly as the more offensive sins of profanity, fast living and evil habits. Manliness does more than refrain from the wrong; it dares to do the right. In little and great things alike be boldly, habitually manly.

Be Religious. The Bible, the church, the religion they teach, are the greatest factors in the world's progress—the greatest factors in human concerns. Right attention to these allies us with God, and puts us on the side of the infinite. It is the very greatness of this that makes it the part of wisdom to possess. It will be impossible for you to meet in the best way, the duties, the trials, the perplexities of life without this highest help. Greatest success depends upon it. Indeed, nothing else can give eternal success. Yours is an eternal life, and your time of life on earth is a very little part of the endless while. Yet that little part is long enough to enable you to become truly religious, and for this it is chiefly given. You will waste your life if you neglect it. For clean, manly, religious boys there is always a place in the world's business, in the world's honors, in the world's affections, in the world's helpfulness, and in Heaven's home.—Selected.

—Rev. B. M. Williams and Prof. T. O. Pender were in Greensboro on Tuesday making preparation for the Third District Rally. See announcement elsewhere.

SUNDAY SCHOOL LESSON—MAY 9.

Abram and the Kings.

Lesson Text: Gen. 14:13-24.

Golden Text: Rom. 8:37.

The Central Truth: Melchizedec, one of the holiest men that ever lived, and the most prominent type of Jesus Christ, conferred a blessing upon Abraham that has enriched the entire world.

Scriptural Points.

1. The first recorded battle of history was fought upon the plains of Sodom. It was the battle of four kings against five. The king of Sodom and the four confederate with him were decisively defeated by the four invading kings. Much loot and many prisoners were taken, including all the likable women.

2. A number of years before this battle Lot had separated from his uncle Abram. Their possessions of flocks and herds had become so large that they could not dwell together without more or less strife between their respective herdsmen. Abram proposed to Lot that he choose the portion of country he preferred and he himself would take what was left. Lot choose the lowlands of the Jordan valley, because they were well-watered. Lot eventually came to live in Sodom.

3. Lot (and likely his entire family) was taken prisoner along with the rest. Abram heard of the result of the battle and of Lot's capture. He quickly organized an army of rescue. His own trained servants and a few of his neighbors, the Hittites, composed the little army of less than four hundred. He over took the victorous armies at Dan. He divided his forces and made a night attack upon both flanks of the invaders. The enemy were surprised, became fantic-stricken, and fled in disorder. Abram pursued them to Hobah, which was to the left of Damascus. He recovered the loot, prisoners, and the women.

4. Upon his triumphant return the king of Sodom went out to meet Abram and proposed that he keep all the goods that he recovered. By the customs of war the goods, as well as the prisoners, belonged to Abram, the conqueror. Abram refused to take even as much as a shoe-latchet.

5. Abram was also met by Melchizedec, king of Salem, or Jerusalem. He was one of a long line of kings. One of his successors, Adonizedec, is mentioned in the Book of Joshua. Melchizedec was also a priest of the true and living God, and a very holy man. The Psalmist and the author of the Epistle to the Hebrews wrote of him as the most illustrious type of Jesus Christ: "Thou art a priest forever after the order of Melchizedec."

6. He blessed Abram, thus showing that he was greater than Abraham, who became the father of the faithful, and the friend of God. For the less is always blessed by the greater.

7. "Blessed be Abram of the Most High God, possessor of heaven and earth: and blessed be the Most High God, which hath delivered thine enemies into thine hand." This is a wonderful and farreaching blessing in many respects. He recognized Abram as the servant or property of the Most High God. He declared that God was the rightful and indisputed

owner of every person and thing throughout the entire universe.

He invoked upon Abram a blessing of divine grace which has flowered out into world-wide Christianity. He also ascribed to God the glory due unto His name.

Practical Points.

1. Disaster, loss, and ruin often overtake those found in bad company. If Lot had never drifted into Sodom he probably never would have been captured, or subsequently lost his home and loved ones. "Evil communications corrupt good manners," good morals, and good hopes of immortality.

2. War of conquest, of hate, or of petty spite is hell. It is the devil's most gruesome pastime.

3. War of rescue is heaven's most prominent program. Jesus Christ came into the world to seek and save the lost, the fallen, and the dead in trespasses and sins. He outlined the program of redemption in this quotation from Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18.

4. The war between right and wrong is as old as time, and will continue till time shall be no more. The war against sin is the only way to have and maintain the peace of righteousness.

5. Friendship, true, loyal, and self-sacrificing, is a wealth that cannot be measured in terms of money values. A rich man upon his death bed spoke this to his son: "Son, I have spent my life making money. If I had my life to live over, I would spend it largely in making friends. Take this advice of a father. Take friends."

6. To be a channel of blessing is the supreme privilege of humankind. Melchizedec and Abraham became channels of large blessings that have gone sweeping down the centuries. The Father of mercies has given each of us this double promise: "I will bless thee;....And thou shalt be a blessing." Happy is the man that sows beside all waters, for he shall reap an abundant harvest.

FAITH WORKS.

By **Carl W. Hiser.**

Faith is the title deed to things unseen,"
The certain hope of things beyond today;
Faith tunnels through the hills to fertile fields
And has no need to take the hills away.
Faith is believing, since the Lord hath said,
And is not founded on a wish or whim;
For false belief creates no certitudes,
But faith believes His word, since knowing Him.
And when He says, "I give," faith gladly takes,,
And when He aught withholds, faith does not fear,
For having Him, faith has no other need,
And does not grope to feel if He is near.

Selected.

USING OUR MISTAKES.

Note: This article is reprinted from "King's Treasuries," and is one of sixty-one talks included in, "Boy-Talks" by Phillip E. Howard (The Sunday School Times Company. 1031 Walnut Street, Philadelphia, $1.50 postpaid.)

He was a tennis player who was very much in earnest, a boy who wanted to be at his best, and didn't intend to play a poor game if he could help it. He asked an older man who understood the game thoroughly to watch him while he played, and to criticize his methods.

After the game was over, the boy came to the side of the court for his friend's judgment.

"Do you really want to know what I think of your game?" asked the friend.

"Indeed I do," said the boy. "Tell me exactly what you think, and tell me why it is that I do not win more games."

"Well," said his friend, "if you really want to know, I'll tell you. I think your mistakes trouble you far too much. Every time you send a ball into the net, or put one outside the lines, you examine your racket, shake your head, and seem very much concerned about it. Now, that kind of thing hinders your playing. You should play straight ahead learning what you can from your mistakes, yet not grieving over them, or making any fuss about them. If you keep thinking about your mistakes, you can't give your attention to winning."

Another boy, who had the feeling that he was not good at anything, gave up wood-working in his school course, thinking that he had no special gift in that direction. One day, shortly after the opening of the school, he met the manual-training teacher, who said to him greatly to the boy's surprise: "I am sorry to hear that you are not going to take wood-working this year. You were so good at it I had hoped that you would go on."

"Why," said the boy, "I had no idea I was good at it. I thought I did pretty poor work."

"Yes, and that is just your trouble!" exclaimed his teacher. "It is only once in a great while that I find a boy who does as good work as you do. But when you make the least mistake, you are so troubled over it that you get into the habit of thinking you can't do good work at all. I hope you will go on with the course."

That was a tremendously encouraging surprise to the boy who had thought his work was so poor, and he at once planned to take the course. If he had allowed his mistake to be the deciding factor, and if his teacher had failed to point out the good side of his work, he might have missed a fine bit of mind and hand training.

While we should not let our mistakes lead us to give up in hopelessness, neither should we think of them so lightly that we shall become indifferent and careless. The best thing we can do with a mistake is to use it as a stone in the building of character. Mistakes make wonderfully fine material for this, if they are used as instructors and not as discouragers.

One of the most accurate and painstaking men that the writer ever knew said this: "Let no one of us congratulate himself on being free from blundering; for every one of us is a blunderer. Let no one of us be overdespondent when he finds that he has blundered; for no one of us is alone in his blundering. Let no one of us think lightly of his blundering or fail to watch against his liability to blunder."

The next time you're tempted to drag into all your work, or into any recreation, the mistake that you have made, just let it be a point in a lesson learned, and cheerily go on to the next thing. If God should remember all our mistakes against us, and remind us of them every little while, what an awful climb through the dark this life would be.—Selected.

A CHALLENGE TO THE GIRLS OF TODAY

Every girl who reads this paper knows the story of the Pilgrims and of the first Thanksgiving Day. It is a splendid thing to read the story at least once a year—if not oftener—for it is more thrilling than any romance.

There were young girls in that group who gathered around the first Thanksgiving Day feast—and, compared with what the average girl of to-day has and enjoys, those Puritan maidens had little for which to rejoice and give thanks. Yet we find them praising God.

Think of what those girls endured. First of all, they took great risks in the journey over the seas. They did not come in airships, nor on a gigantic palatial steamer—they came in the rudest kind of a sailboat. They were weeks upon the stormy seas. They had no assurance that they would ever see land.

For the first few months here they endured hardships, met dangers and faced suffering of which you and I can scarcely dream. How much easier it would have been to have complained of the old home they had left, to have become bitter over their privations, to have grieved over the new graves that had been made in the new land. Yet we find them thanking God. Over and above all the hardships and privations and suffering was gratitude because they were free to worship God—free to be true to their highest aspirations and deepest convictions.

When as girls of today we compare our lot with those girls who endured so much, it makes us ask ourselves: "Of what stuff are we made?" Have we the courage, the strength of character, the high ideals which actuated these girls? How much are we willing to sacrifice, to suffer, to endure, for our ideals? Do we hold to them at all costs?

As we study and think anew of those brave girls among that band of Pilgrims, shall we not look deep down into our own hearts and honestly ask ourselves if we are willing to sacrifice the cheap, the vulgar, and the low are we ready to give up selfish desires, in order to have integrity of character, in order to be true to our high ideals, to be loyal to our convictions? And when we think of the wonderful privileges afforded the average girl of today to worship and work for God, compared with the girls of those Pilgrim days.

surely we have deep cause for thanksgiving—the kind of thanksgiving that should express itself in lives of generous, self-forgetful service.

The Pilgrim girls challenge the girls of today to sacrifice, to endurance, to courage in order to be true to the highest and best that we know. How shall we answer the challenge girls?—Selected.

DIED.

Thomas.

Stacy Susanna Thomas, born November 12 1903, died April 1, 1926. Funeral services was held on Sunday morning at eleven o'clock April 4th by her pastor in Pleasant Hill Church of which she was a faithful member from early life until death. How she was held in esteem was testified to by an over flowing attendance at the funeral service, and the floral decoration. The casket was covered over with beautiful wreaths of flowers.

Stacy leaves to mourn their loss a young husband, a father and mother, six sisters and two brothers and a host of relatives and friends. We preach our funerals while we live Stacy had only a little over 22 years in which to preach here, but we feel that Stacy has preached here in such a good way, that her Christian influence will speak in the lives of them who knew her. For those who knew her most loved her best.

May the bereaved be comforted by the Spirit of him who once trod the paths of earth and mourned with them that mourned.

D. I. Garner.

Bevil.

On April 14, 1926, Pro. Madison Green Bevil, was called to his reward at the ripe old age of 77 years and 13 days.

Pro. Bevil was one of the best members of Fair Grove Church a pioneer church of Methodist Protestant faith, having united with the Church in 1872, to which he remained a faithful member until the end came.

Pro. Bevil impressed us as being a man of quiet unassuming disposition and was greatly loved by his many friends. In 1880, he was united in marriage to Miss Rachel Brookbank who preceded him to her reward about four months ago. He was conscious of the approaching end and said to his pastor: "I'm going to see Rachel." In a short while, with the gentleness of a child, he fell into death's slumber. He leaves three children to mourn their loss: one boy and two girls, who cared for him very tenderly until the end came.

The following lines express the grief felt by his children:

Farewell we say,
To our best friend
Who has stood by us to the end.

W. D. Reed.

—Joseph Paul, the infant son of Mr. and Mrs. Robert Caudle of the Level Cross Community, died Sunday night and was buried Monday, P. M. at Level Cross. Burial Services were in charge of Rev. W. H. Neese, the pastor of the church.

HIGH POINT COLLEGE

HIGH POINT, N. C.

Co-educational, denominational, but not sectarian. Third session begins September 7, 1926. Students can now register for the fall semester. A deposit of five dollars insures a room.

Splendid courses in modern language, English, science, education, religious education, etc., offered by competent instructors. Correspondence solicited.

R. M. ANDREWS, *President*

CHILDREN'S HOME.

Shoals, Pinnacle, $2.40; Miss Mary Hopkins, Tampa Florida, $7; Bethel, Alamance, 2.67; Canaan, Denton, $2.25; Union Grove, 3.

Sunday Schools:

Pleasant Hill, West Forsyth, $7.22; Mitchells Grove, Guilford, $2.31; Fountain Place, Burlington, $3.36; Friendship, Haw River, $5; Bethesda, Halifax, $4; Mebane, $10.75.

Other Gifts:

Ladies Aid Society, Denton, sheets, pillow cips towels, and bleeching; Mrs. Cora Mendenhall, one pair shoes; members of the different churches of Haw River circuit, a nice lot canned corn, also garden, flower seeds and cuts; Mrs. Wade Apple, a book of Bible stories; Rev. T. M. Williams of Elland, a pack books for the boys.

Some needs:

Shop and carpenter tools, not now in use on the Boys. The Branch meeting of the Home and Foreign Missionary Societies closed an interesting meeting at Thomasville Thursday April 22nd. it was indeed good to be there.

A Board meeting of the Home Missionary Society will meet at the High Point College May 12th. During the meeting that body will visit the Home.

Between now and that date we will be glad to have some table cloths, knives and spoons. Three and a half and four yards are the lengths needed in table cloths.

Many thanks to all contributors named in his report. E. G. Lowdermilk, Supt.

OBEDIENCE.

Under the simple statement, "The Lord said unto Abram, Get thee out of thy country," here are probably hidden years of questioning and meditation. God's revelation of Himself to Abram in all probability did not take the determinate form or articulate command with us having passed through many preliminary stages of surmise and doubt and mental conflict. But once assured that God is calling him, Abram responds quickly and resolutely. The revelation has come to a mind in which it will not be lost.—Marcus Dods.

WEDDING GIFTS

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STERLING SILVER
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WE MAKE A SPECIALTY OF
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GREENSBORO, N. C.

Wanted—Young men and young women Bookkeepers, Stenographers and Salesmanship learn in a few weeks in the Oldest Business College in North Carolina's Largest City, small fee, easy terms. Board and room for boys and girls in the dormitory reasonable.

HOWARD'S BUSINESS COLLEGE,
WINSTON-SALEM, N. C.

—The death of Macon Michaux is announced. He lived in Goldsboro and was the oldest son of Rev. J. L. Michaux. In young manhood he was a printer in the office of the Central Protestant published in Greensboro. He was postmaster in Goldsboro for a time.

—It is a silly goose that comes to a fox's sermon.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

Pres Elderdice Sdecgb

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F. McCulloch, Editor and Publisher

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IEF HISTORICAL SKETCH OF GRACE CHURCH.

race Methodist Protestant Church had its nning in March, 1891, when a Sunday ool was organized in Newell's Hall, on eboro Street. The first church building, on t Lee Street, was begun under the direc- of Rev. J. R. Ball. The first pastor assign- o the church was Rev. W. F. Ohrum, of yland, who served only six months before vas called to his reward. Upon the opening ne new church, Rev. T. J. Ogburn, of Hen- on, preached the initial sermon.

wenty-two persons were enrolled in this organization as charter members. Of e, ten are still active members of the con- ation.

he church on Lee Street was used until , 1907, when it was sold to the Moravian rch. The Grace Church congregation then ed into its building on Washington and ene Streets, which had been purchased n the First Baptist Church. It had been ad been thoroughly renovated; a pipe or- oughly renovated; a pipe organ had been alled, and other improvements made.

he following pastors have faithfully serv- he church during the thirty-five years of istory: Rev. W. F. Ohrum, Rev. J. S. Wil s, J. F. McCulloch, D. D.; Rev. T. M nson, D. D.; Rev. R. M. Andrews, D. D.; . T. J. Ogburn, Rev. C. W. Bates and Rev. C. Stubbins, Rev. S. K. Spahr, D. D., of Pittsburgh Conference, came to the church astor in January, 1924. Under his patient far-visioned leadership, the church was to erect the new building. At the last An- l Conference, Rev. Lawrence Little was gned to Grace Church as Associate Pastor. ooking toward the building of larger and e adequate quarters for worship and ser- than was to be had in the Greene Street perty, a lot was purchased on the corner aston and Edgeworth Streets in April, 1922, during the pastorate of Rev. R. C. Stubbins. The old property was sold in the Spring of 1924. The need was felt for the organization of a Methodist Protestant Church in South Greensboro; the old building was torn down and the materials used in the erection of Calvary Church. This new organization ha had a rapid and substantial growth under the leadership of Rev. L. W. Gerringer, pastor.

For the past two years, Grace Church congregation has held its worship services in a hut erected on the back of the lot intended for the new building, and the Sunday School has been conducted in a large residence building also on the back of this lot.

The Building Committee, consisting of J. Norman Wills, Chairman; Mrs. J. M. Millikan, Mrs. E. S. Wills, Dr. A. H. Johnson, W. S. Jones, B. W. Terrell, R. C. Millikan, T. D. Sharpe, and B. T. Baynes, have worked most faithfully and untiringly and have pushed to completion the efforts of a splendid corps of architects and workmen.

Hobart Upjohn, of New York, was engaged as architect, with whom was associated Harry Simonds, as supervising architect. The general contract was let to J. L. Crouse; the plumbing contract to A. S. Pettit, Inc.; and the heating to Dermott Heating Company. The pews and pulpit furniture were especially designed for Grace Church by Mr. Upjohn and were furnished and installed by A. H. Davenport and Company, of New York.

Ground was first broken for the new building in May last year, and the corner stone was laid on July 31, 1925. Thus, in less than a year, there has been completed a beautiful and commodious new temple of which all of us are proud. The cost of the building, lot, etc., was approximately as follows: Lot, $26,000; Hut, $5,100; Church and furnishings $114,000; Organ, $9,000. Some needed equipment for the department of religious education will bring the total to $155,000.

For the past several months we have been trying to carry on our work with crowded quarters and inadequate equipment. May we not now plan for a great advance program in our new place of worship and service? Of course, the church building is only one of the small factors in a church program. The most important factors are the leadership of God and His Holy Spirit, a genuine sense of fellowship with God in His world-wide program for the salvation of men, and a dedication of life to that program.

Let us pray for a fresh anointing with the power of the Holy Spirit and for the direction of the Master in the new opportunities that lie out ahead of us. Let us enter our new church building with our hearts attune with God's. Let us plan to do greater things, trusting in the Lord Jesus Christ for strength, than ever we dared before.

The action which resulted in the establishment of a Methodist Protestant Church in Greensboro had its origin at the Conference held in Henderson, November, 1888, when Rev. J. R. Ball was appointed to take care of the work. The building was begun in the Spring of 1891. On the first Sunday in April of that year a Sunday School was organized in "Newell's Hall," Asheboro Street, South Greensboro, and later the church was organized, there being twenty-two charter members. The basement of the building was occupied on Sunday, November 8, 1891. The auditorium was completed and opened for services in September, 1892, and the building, situated on Lee Street, was used until May, 1907, when we moved to the church on Greene and Washington Streets, which we had purchased from the Baptist congregation. We moved from this building two years ago, occupying the hut which had been erected on this lot.

Work on this church was begun a year ago The congregation authorized the appointment of a building committee, which consisted of the following, in addition to the chairman:

Dr. A. H. Johnson, Mrs. E. S. Wills, B. W. Terrell, T. D. Sharpe, J. M. Millikan, Mrs. J. M. Millkan, W. S. Jones, B. T. Baynes.

Later Mr. J. M. Millikan resigned, and Mr R. C. Millikan was elected to take his place. Mr. J. M. Millikan accepting the important post of Chairman of the Finance Committee.

After investigating thoroughly different styles of architecture, and the claims of different architects, as well as inspecting the work of a number, the committee voted unanimously to retain Mr. Hobart Upjohn as architect, with Mr. Harry Simmonds as his local associate, the construction to be under the direct supervision of Mr. Simmonds. The work of these gentlemen speaks for itself; but it may not be amiss to say that Mr. Upjohn has shown a personal interest in the building, which we have greatly appreciated, and Mr Simmonds has given us constant and effective supervision, and has rendered invaluable service in this way.

The general contract was let to Mr. J. L Crouse for the sum of $91,941, this being $3,412.23 less than the next lowest bid, and $47,-.59 less than the highest bid. The plumbing was awarded to A. S. Pettit, Incorporated, for $1,665, and the heating to Dermott Heating Company for $3,250. The fixtures were furnished by R. H. Milton Electric Company who also had the contract, under the general

(Continued on page 12.)

KEEP ON POURING IN.

During a dry period in summer the people in an Eastern city were sprinkling their lawns, using the water from the hydrants without stint. No order had gone out from city hall that any restrictions were to be placed on the use of water. How could the supply hold out? The situation might have been puzzling to anyone who did not know that the water was coming from a great river into which had been pouring the streams of a vast territory for many rainy months.

There had to be a pouring-in process before there could be a drawing-out process. The same is true of the mind as a writer on the psychology of leadership points out. He says that if you want poetry to come out, you must pour in poetry. If you want oratory to come out of your subconscious self, you must pour in oratory. If you want pictures to emerge, then you must pour in pictures. Nothing can come out of the mind that has not been put into it.

This rule applies with equal force in the sphere of character development. You cannot pull out what you do not put in. Many a young man and young woman have said in effect: "Oh, yes, I know I ought to do better. But, you know, I am having such a good time that it seems so stupid to bother with church and that sort of thing. Some day I shall be good."

Take the matter of "going to heaven," a phrase which to some carries the entire content of the religious life. The desire to go to heaven is well-nigh universal. An old Negro had a saying, "Everybody is going to heaven." When asked how that could be, he would reply, "Well, you see, everybody is going to heaven, but not everybody is going to get in."

The mere desire to attain a high degree of moral perfection and its rewards is not enough The desire needs something to support it. First of all, the whole life must be surrendered to Jesus Christ. This is a matter of free choice and requires an act of the will. Every man who comes in touch with Jesus is tested. All must make a decision in regard to Him. When we take Him as the supreme Master of our lives, then we begin a new and definite stage of the pouring-in process that will result in the highest type of character.

The acceptance of Jesus Christ as Saviour and Lord is an act, but the attainment of Christian character is a continuing process. We must be constantly pouring in. The weak-water hope to be good some day cannot be realized unless something is being done day by day that will make the dream come true.

If you have wondered at the goodness that has radiated from an ideal of yours, and have marveled at the superb character of the Apostle Paul, wistfully wishing that somehow you might come as near to perfection, the way is open. You can do as they did. They did not reach the heights by a single bound, but climbed the ladder round by round. Only by a gradual process could they attain fullness of character.

John Bunyan, author of "The Pilgrim's Progress," confessed that he had been the most profane person in Bedford. George Whitefield the great evangelist, when a boy, sold beer over the counter. Both found in Christ a Saviour from sin, and then, by earnest striving and patient effort, they reached the point where they could give forth to the world their wonderful messages. What they sowed in character, they could also reap in Christian influence and service.—Forward.

TOBACCO AND CAR SHORTAGE.

Will H. Brown.

The Tobacco Leaf is authority for the statement that the tobacco industry requires 650,000,000 tons of coal annually, and the shipping by freight of 2,250,000 tons of tobacco. The reader should get the significance of this in view of the fact that one reason given for the high cost of coal is the lack of shipping facilities to move it to different parts of the country at the time it is needed. The cars used in shipping 650,000,000 tons of coal to tobacco factories, and in moving 2,250,000 tons of tobacco by freight, would mean a great deal to the poor people of the country if the coal were shipped to those actually needing it, and if the large amount of car space devoted to hauling tobacco were used in shipping fruits and vegetable to the consumers in the large cities. The car shortage during the fruit season of 1922 need not have occurred had the cars been used for hauling necessities, instead of luxuries in the form of poison, wrapped up in the various tobacco products.

Another thing that is working a hardship on the poor people is the high cost of lumber preventing many from building and owning their own homes. The causes for lumber-yard fires for the years 1919 and 1920 are headed by the carelessness of smokers, causing a loss of $1,045,992. The same thing caused more fire losses in general in the United States for the year 1921 than any other one thing. In other words, smokers caused a loss of $25,992,033, leading the nearest competitor by more than $5,000,000. Tobacco and its ancessories are doing the people of America great harm.

COLUMBUS.

How would you like to become so famous that several towns would fight for the honor of saying that you were born in them? No less than 16 towns have claimed to be the birth-place of Christopher Columbus. However, it seems safe to assume that Genoa, a beautiful Italian city, may claim that distinction, since Columbus in his writings refers to Genoa as the city of his birth. The exact date of that event cannot be determined but it has been placed at about 1436. Dominico Columbus, the father of Christopher, was a wool comber, following the trade that had supported the family through several generations. The boy Christopher grew up with the companship of his two younger brothers Bartholomew and Diego and a sister of whom nothing is known. Indeed, very little is known of the boyhood of Christopher. Although the family was a respectable one, they had little money and no special influence, and were it not for their distinguished son they would very likely never have been heard of. Christopher Columbus did not enjoy the advantages of a great education. No doubt, he learned the common studies of his time and in addition, Latin, higher mathematics and astronomy. But the boy had a natural curiosity and took every means available to acquaint himself with those things in which he was most interested, so he made it his business to know something of nautical science and cosmography, in which subjects he was a lifelong student and acquired all the learning of the age in which he lived.

When Christopher Columbus was 14 years of age he began his voyages on the Mediterranean Sea, and by the time he was a grown man he was a hardy and skilled mariner. He had experiences of all kinds while at sea, for, while many of his voyages were merely in the interest of commerce, he at other times engaged in naval struggles between the warring Italian states. His son, Fernando, tells the story that on one occasion he commanded a vessel which came to grips with a large Venetian galley. The two ships grappled and the crews fought hand to hand for many hours, many being slain, when at last both vessels caught fire. Most of those remaining perished, but Columbus saved his life by leaping to the sea and swimming to the shore.

Columbus was a man of striking appearance. He was tall and muscular, courtly in manner and affable in conversation. He was rough in character and passionate when irritated. His eyes were light gray, his cheeks were ruddy as those of a boy, while his hair was waving and as white as snow. His one great belief as you all know, was that he could reach India by sailing westward. He was not the first man to believe this, but he was the first who was willing to risk all that he had in order to demonstrate his theory, and for this he deserves to be placed among the greatest characters of history. You all know the story of his struggles and rebuffs when trying to convince a stubborn people of his theories and how he finally overcame all obstacles and made the greatest maritime voyage of all time. You know how he crossed the great Atlantic and landed on what he believed to be the coast of India and how after all he had done he ended a glorious life in poverty and want. A writer has said of Columbus: "His discovery was a blunder, his blunder was a new world, and the new world, and the new world is his monument."—Selected.

VALUABLE HELP FOR STEWARDSHIP COMMITTEES.

The Layman Company, which cooperates with all denominations, will send for fifty cents, to any committee or individual, a package containing 470 pages of pamphlets, including three playlets and an Account Book, also a proposal of partnership by which an entire church can be continously cultivated for stewardship and financial freedom at small expense.

If, after examination, the package does not please you, it may be returned, and we will

cheerfully refund the fifty cents and pay return postage as well.

Please mention this paper and give your denomination.

The Layman Company, 730 Rush St., Chicago.

A STEADY FLOW.

It is very gratifying to report that the orders for the Children's Day supplies are reaching us by every mail, and already at this date, April 29th, the number is in excess of any former year—over three hundred.

It is far better for your order to be sent to me early, and the supplies secured, for it gives the school ample time for necessary rehearsal of the program, and for holding a fine and profitable service.

I regret the delay in forwarding the pageant which, as heretofore, forms a part of the service, but causes which have been unavoidable, as sickness in the home of the writer and of herself, and other matters, prevented it being printed earlier.

Copies will in a few days be mailed to those who have sent in their orders, and copies will be added to the other supplies for subsequent orders.

Very favorable comment has been made on the new illustrated collection envelopes which carry a picture of a Japanese woman with parasol, and a Chinaman, and an Indian about to pluck a lily from the pond before which he kneels.

It is earnestly hoped that a sufficient number of the envelopes will be ordered by each Sunday school so that the scholars may canvass the entire church to have all the members and friends share in the raising of the largest possible offering.

Let it be remembered that the two beautifully embroidered Japanese banners which were secured last year from Japan, and were awarded to the two schools which met the conditions, are to be awarded again this year under the same conditions—one to the Sunday school making the largest offering for foreign missions, and the other one to the Sunday school making the largest offering in proportion to membership.

It was a difficult matter last year to ascertain the facts necessary to make the awards properly, because so few Sunday schools reported their membership when they sent their offering to the treasurer of their conference for a number of them to whom I wrote could give me no information as to the details needed. Please bear in mind, brother superintendent, and be sure to see that the membership of your school is given to your conference treasurer when the offering is sent.

Then, please, PLEASE see that the Children's Day offering is forwarded without delay to the conference treasurer, because every dollar that can possibly be secured is needed by the Union Board now.

At the Maryland Conference held April 7-13, over Two Thousand Dollars was paid in cash which had been raised at the Children's Day service way last year, and while waiting for the money to come in the Board was paying interest on borrowed money.

The Conference passed an order that the Children's Day offering must be sent by the Sunday schools to the conference treasurer within thirty days after the service is held It is sincerely hoped that not only the Maryland Conference schools, but those of all our conferences will follow that plan, as it will be a great help to the Board in meeting its regular monthly obligations.

Readers of our church papers have learned of the Board's most urgent need of funds and as the Children's Day Service has been one of the main sources of its income, and as the offering raised on that day will count on the local church's budget, there is every reason for the most earnest efforts being put forth to make the offering the greatest in the history of the church. Your help and that of your Sunday school is needed.

Save in very exceptional cases, every Sunday school can hold a service, for the supplies are sent free, the program can be arranged to suit local requirements, and it will help the schools, and the Board for all to share in the good work. Send me your order at once at Berwyn, Md. Fred C. Klein.

NOTES OF TRAVEL.

To write up a ship like the Republic, though it is neither the fastest nor the largest, is somewhat of a task. Length, 615 feet, 3 inches beam, 68 feet; 2950 tons displacement; 18,400 tons register; 7,500 horsepower; 52 life boats with a capacity for 50 persons each, and seven decks.

I may have omitted something that needs description but you will see by this and the following something of her size.

Stocking the Ship.

Then to think of what it takes to stock a vessel like this for a fifty day cruise we can hardly take in what it means. Here is the cargo as best I could ascertain, besides all the linens, toilet articles, moving picture department, with a variety for each night, but without a bar, or rather a closed one for this company of passengers do not demand that.

Here is the grocery list:

294 barrels Graham flour, 60 bags of tea, 4 tons of coffee, 3,000 tons fresh water, 15,000 lbs., fish, 12,000 Shell Clams, 40,000 lbs. beef. 10,000 lbs. mutton, 10,000 lbs. pork, 100,000 smoked meat, 2,000 lbs., lard, 4,000 cans smoked meat, 30,000 lbs. sausage, 11,000 lbs. butter, 11,000 dozen eggs, 11,000 gallons ice cream, 100,000 lbs., potatoes, 4 car loads, lemons, oranges, grape fruit, besides a bountiful supply of cabbage, brussels sprouts, string beans, corn, beets, carrots, turnips, cauliflower, lettuce, celery, asparagus, grapes, apples and bananas with all kinds of canned and dried fruits, 200 barrels white flour, 420 barrels rye flour. Then syrups, mostly maple, honey, 20,000 lbs., sugar, both granulated and domino. Poultry, 70,000 lbs., including ducks goslings, turkey, chicken, quail, venison and reindeer steak, oysters and lobsters.

Many Mouths to Feed

I wish I had the exact figures for all these items. This may seem like a joke but when you think of feeding 843 souls, as they are called three times each day you will realize and most of us have ravenous appetites, and a crew including officers of 321. I have just looked over three menu cards, breakfast, luncheon and dinner, and I find there are 71 dishes on the first, 70 on the second, 57 on third. So with this great variety cooked in the best of style you can readily see why one regrets to be sea sick. Of course that includes the tea, coffee, milk, postum and cocoa served at each meal. In addition to these three full ments, tea and cake is served at 10:30 A. M. and 3 P. M. They seem to strive to keep you from getting hungry. These teas come in the Social Hall. All these extras are without extra pay. But as much as I like to eat, these extra meals do not appeal to me, for I am never hungry at that time of day. It is a great wonder to me that some do not die from over eating and many do.

In Touch With World.

A radio office is sending and receiving messages to all parts of the world and posting boards on the ship. A printing office is here also with a daily paper. A library has all kinds of books and the latest magazines. On the decks different games are played, also a well equipped gymnasium where one may keep physically fit. There is also a dance hall for those who rather exercise their heels than their heads. An ice plant, steam laundry, drug store physician and surgeon, an operating room, a hospital with about fifty beds, nurses etc. In fact this ship is a little world within itself.

This I hope will prove interesting to those who have never been on a great ocean liner. It has been a revelation to me.

I failed to tell you that there were 21,000 barrels of fuel oil put on to start with and water and oil has been taken on at other ports. I have spoken in former letters about our religious service which are held regularly.

There is some form of entertainment going on all the time.

About seventy of our number left us at Rome and Nice for optional tours in Europe. these included Dr. and Mrs. Clark. Mr. Boring has done everything in his power to make the trip pleasant for us. The ship's crew from Captain Randall are kind and courteous. Above all a kind Providence has given us fine weather for which we thank him. We have only had two rains when we were off the ship and that did not bother us as we were embarking at the time and only fell upon us for a few minutes. After getting my mind free from the whirl and confusion that has naturally come in seeing things so rapidly. I hope to use some of my Sunday evenings telling my people some of my experiences.

In Conclusion.

If you have followed me in these disconnected accounts I thank you, also the Editor for giving the space. One week from today I am hoping to land in New York, and from there rush home to be in my regular services March

15. How glad I am we are on the last lap of the journey, a little over two thousand miles yet to sail and then we land on the soil of the best country in the world. By the time this is read I will have been home some days.

N. G. Bethea.

S. S. Republic, March 5, 1926.

P. S. Glad to tell you that I have not been sick, never missed a meal.

THE BRITISH IN INDIA.

(H. G. Wells in A Year of Prophesying.)

We British have not sufficient natural moral and intellectual superiority to the Indial peoples, we have not a sufficiently organized educational system nor a sufficient surplus of highly educated men, to justify our continued usurpation of India's right to think out and work out its own role in the confederation of mankind. And we are different from these duskey peoples; we do not work with them easily; we hamper them and they hamper us intolerably. But released from our entanglement with a population six or seven times as numerous as our own, our entanglement with this great mix-up of temperamentally alien peoples, the British and associated English-speaking communities scattered round the earth, extending their educational organizations and developing their still crude intellectual and political possibilities, may play a reasonable and yet leading part in the great synthesis which will ultimately give the world enduring peace. "Disentangle from India. draw near to America, come out of and keep out of entantes and alliances upon the continent of Europe;" these are the broad lines upon which I conceive the British system may best serve itself and mankind.

RECEIPTS FOR COLLEGE.

Amount previously reported, $165,023.58.

M. O. Allen, $15; Mrs. E. W. Allen, $1; Mrs Fannie Cate, $1; George W. Dodson, $5; Marguerite Nicholson, $10; D. M. Qualls, $50; Willie Smith, $1; Mattie Smith, $1; S. C. Smith, $2; Charlie Smith, $1; A. S. Sykes, $5; Albert W. Sykes, $5; Thado Smith, $2.50; W. J. Sykes, $5; E. H. Scott, $5; J. W. Barnette, $25; Deloris Nicholson, $7; Mrs. M. P Nicholson, $5.50; M. P. Nicholson, Jr. $12.50; William Nicholson Memorial,$100; O. O. Pickard, $25; Mrs. Albert Sykes, $10; George W. Riley, $10; Fred E. Jones, $5; Foust Bible Class, West End, $5; Spring Church Sunday school, Spring Church Charge, $1.69; Charles F. Fox, $10; G. T. Loftin, $4; J. A. Hulin, $5; T. M. Snipes, $4; Mrs. D. A. Henley, $10; Clarice Henley, $1; Elizabeth Henley, $1; Murray Nicholson, $5.50.

Total, $165,380.27.

Three hundred dollars of the above payments have been made by the good people of Mebane to apply on the note for $1,000, which they endorsed and discounted at the First National Bank of Mebane. It is understood that wherever the notes have been taken, all collections made at that point will be applied toward its payment.

Endowment Insurance Fund.

Amount previously reported, $4,199.86.

Mrs. George F. Crutchfield, $2; Robert Nichols, $5; Miss Irene Williams, $5.

Total, $4,211.86.

J. Norman Wills, Treas.

THE WORK AND THE WORKERS.

Saturday and Sunday, April 25, we spent at Pine Ridge, Ky., where I preached the dedicatory sermon for the new building there, which is a combination church and school building, and assisted Dr. T. R. Woodford in dedicating same. Then in the afternoon I had the pleasure of preaching the commencement sermon to the school and graduating class. It was a great pleasure to be priviledged to visit this school once more. I was there about ten years ago, before Dr. Woodford took charge and the improvements and progress have been simply wnderful. One can but stand in amazement at the amount of work, and the class of work that is being done. I plan to write of this work more at length when I have the time for it.

Meeting of Young People's Board.

On Thursday, April 29th, I was in Baltimore, Md. Sitting all day with the Board of Young People's Work in its annual meeting struggling with the problem confronting the Board because of the resignation of the Executive Secretary, Rev. E. A. Sexsmith, D. D. The work of the Board is in fine shape and is moving successfully on, and it is a very great regret to the entire denomination that Dr. Sexsmith resigned; but with the condition of his wife's health he could not do otherwise.

The Board cannot yet make full announcement of its action in electing a successor to Dr. Sexsmith, suffice it to say, the work will be taken care of and will go right along.

Commencement at Stokesdale.

Sunday morning, May 2nd, I had the pleasure of preaching the commencement sermon to a large audience at the closing of the Stokesdale school.

It was a beautiful May day, and the large auditorum was filled with people who listened eagerly to the preaching of the Word. It was pleasant to preach to them.

Grace Church Opening.

Because of the engagement to preach the above commencement sermon, it was not my privilege to be with our people at Grace church all day last Sunday, as I would like to have done. They had a Great Day. They have a beautiful new temple, which will be a source of joy and pride and comfort to them for many years to come.

It was a great joy to be with them on Sunday afternoon, and bear to them my personal congratulations and greetings, the greetings of the North Carolina Conference, and also the greetings of the entire Methodist Protestant Church. The auditorium is one of the most beautiful church auditoriums I have ever seen. We rejoice with these dear people that they are now housed in such comfortable, and in such beautiful quarters.

Children's Day.

If you workers have not already received sample copies of Children's Day programs send at once to Rev. F. C. Klein, D. D., Berwyn, Md., and he will gladly mail you supplies, or better still, why not just order the supplies and begin soon to prepare for Children's Day? Surely all Sunday schools will hold the Children's Day services, and they should be held during May or June.

Appointments.

May 9th, Haw River.

May 16th, Tabernacle.

May 23rd, West Forsyth, Circuit Rally.

May 30, 11:00 A. M. Davidson, Circuit Rally.

May 30, 7:30 P. M. Denton, Circuit Rally.

June 6, 11:00 A. M. Plan to hear commencement sermon, High Point.

June 6, 7:30 P. M. Lebanon, High Point.

Yours in the Master's service,

A. G. Dixon.

Asheville.—Our church here and our denomination have lost a loyal member and friend in the passing of Mrs. M. D. Council, formerly of Easton, Md. After more than a year of suffering, the end came last week in Miami, Fla.

Mrs. Council came to Asheville about twenty years ago for the climate, her niece, Mrs. Hardee—then Miss Maude Sheedan—being ill. Her nephew, Mr. George Sheehan accompanied them. This trio of devoted relatives lived in Asheville and made many friends. Mrs. Council was a faithful member of our church [illegible] since her arrival from Maryland.

Pastor Bates and Rev. O. H. Emrich, pastor of the Central and Collegiate Chapel, exchanged pulpits last Sunday. Brother Bates and Mrs. Bates and Mrs. Gales and Mrs. Ward and Miss Estelle Swain attended the Missionary conference in Thomasville two weeks ago.

Last Sunday was the 21st anniversary of the Asheville Church organization. While the pastorate began December 1, 1904, the list of charter members was completed and officers were eleced the first Sunday in May 1905. Though the membership is not large, the church here has blessed many people. Even before a building was erected the Sunday school averaged around 130, the cradle roll numbered more than 300, the home department about 100. Our pastor and his assiciates are eager to launch out on a self maintenance basis and to win souls and to increase the membership both from among resident Methodist Protestants and from the unchurched.

Reporter.

Reidsville.—While we have not been reporting for quite a while the work has been going on very successfully. Our pastor, Dr. J. D. Williams, preached two helpful and inspiring sermons last Sunday. Our Sunday school continues to grow in number and in interest, under the able leadership of Mr. J. H. Allen.

Our choir deserves special praise for their faithfulness. They have been rendering some special music at each service for some time and are always ready to help out in any program any organization of the church wishes to give.

We feel that our senior C. E. Society will have a very bright future; for our president,

Mr. C. R. Reed, is much interested in the work and has the whole-hearted support of every member of the society.

Last Sunday evening our C. E. Meeting was led by Mr. G. M. Reed. We were very glad to have with us at this time Mr. D. F. Mayberry, Supt. J. H. Fleming, and Mrs. J. M. Weatherly, who brought us splendid messages on the following subjects:

"A Lawyer's chances for usefulness." "Why I chose to be a teacher." And "The High Calling of a Nurse."

We hope that our society may be privileged to have these people with us again as we feel that their messages were very helpful.

The Intermediate C. E. Society is growing rapidly and doing splendid work with Mr. C J. Roberts as their leader. This society decided to enter the recent oratorical contest put on by the All-South C. E. convention for Intermediate societies and now they are rejoicing over the fact that Miss Nellie Mitchell, one of their most loyal members, won in this state. This society, not yet one year old, is to be corgratulated upon being the possessor of the N. C. State representative in the Intermediate Oratorical Contest to be held in Daytona Beach, Fla. in July. We are looking forward to Nellie's coming home from Florida with the medal that is to be awarded to the state that wins in the final contest.

The church realizing the importance of this society voted unanimously to pay Miss Mitchell's expenses to High Point convention and also to Daytona Beach.

The W. F. M. and W. H. M. Societies met with Mrs. M. T. Smith Monday afternoon Mrs. J. H. Allen, delegate to Branch meeting, gave a splendid report of the meeting held at Thomasville. Mrs. Smith, at the close of the business meeting, served delicious refreshments.

The church voted unanimously to continue to pay its part toward the salary of Miss Beach, the Bible teacher in the city schools. This is a great work that the various churches of the town undertook two years ago and the results have been so satisfactory that we do not feel that we could do without this feature of the educational program of our schools.

Lola McCollum.

Fountain Place.—According to arrangements and announcements made by the President of the conference my relation as pastor of the Gibsonville church terminated with the close of May. Mrs. Hendry and I are one in our feeling on enjoyment that was ours while serving this church. I believe that it is the feeling generally that the church there is going forward in the work. They have definitely committed themselves to the building of a parsonage, on the lot given by Mr. Davidson for the purpose. Some effort has been made towards raising the necessary money for its construction, and it has developed sufficiently as to make all feel hopeful. The major portion of the necessary money for the painting of the church is in hand, and that job will be completed this summer, we are sure. All departments of the work are more or less alive and under proper leadership this will in days to come be one of our larger churches.

Rev. J. D. Hardy has succeeded me there, and the people are already much in love with Mr. and Mrs. Hardy. I predict for them a fruitful season in the work.

Yesterday here at Fountain Place we had a good day. The Sunday school was well attended, so were the morning and evening services This is fast becoming an efficient Sunday school and will soon take its rightful place in the community. We have not got our hands well enough on the work to tell you much about what we are going to do, other than to say that all claims are to be paid. and all the various organizations of the church are facing up with a twenty- five percent increase, numerically and financially. With more time and a better oppotunity to serve, such as we now have under this full-time arrangements we are quite confident of a larger and better Fountain-Place.

Friday night of this week there will be a young people's banquet in the social hall of the Sunday school building. We have a fine group of young people and they are bound to grow.

Wednesday of this week, 7:30, will hold our second quarterly conference.

When in Burlington stop in at Fountain-Place and get refreshed with its inspiration.

C. H. Hendry.

Haw River Charge.—Our 2nd quarterly conference was held at Midway church May 1st. All churches were represented. Reports better than last year.

Bros. Pink Gordon and Dr. W. A. Johnson were nominated delegates to conference.

One of the startling things in connection with the quarterly conference was the challenge, unprovoked, of two members of the conference to give one thousand dollars to build a community church—fine.

The tension runs higher for a new church at Midway. Our young, progressive Dr Moore is one of the ardent supporters of the endeavor. With the loyal support of other good men and the ambitious good women, it look like something will take definite shape in the very near future.

Mizpah church is still growing. Their new church with its Sunday school rooms is inadequate, and they need additional rooms.

The children were delighted last Sunday when they were given a nice treat as a reward for their faithfulness with the suggestion that they had better attend every Sunday, since something else might happen any day.

W. D. Reed.

Henderson.—The second quarterly conference met Wednesday evening. April 21. Mr J. P. Hicks and Mr. W. B. Hight were nominated for delegates for the annual conference

The interest continues to grow in the Christian Endeavor Societies. The intermediates average twenty-three and seniors seventeen at their Sunday night prayer meeting.

Our Sunday school has set 300 as a goal by Mother's Day. As we have already passed the 200 mark, we expect to make it.

A committee has been appointed to get up the Children's Day exercises.

We hope to have a Daily Vacation Bible School sometime during the summer, either have one of our own or join the Christian denomination in theirs.

The Senior Philathea Class feel quite proud of the fact they won third place, for the best average class, at the Baraca-Philathea Convention in Salisbury, April 23-25.

The delegates from the Missionary Societies came back full of enthusiam too. They had splendid reports at the regular meeting.

We still have quite a number sick ones. All the parsonage folks have been sick with colds. All are up at this writing except little Miss Thelma, who is still right sick.

Mothers' Day will be observed next Sunday morning. Rev. R. A. Hunter will preach an appropriate sermon for the occasion. At the evening service the choir will give the cantata. "The Sermon on the Mount."

We have lost another member by death, Mr Stephen Satterwhite. Rev. Mr. Hunter conducted the funeral services at the home of Mr. S. T. Satterwhite, Sunday 5 P. M. We sympathize with the loved ones left behind

Reporter.

CHILDREN'S HOME.

Fairfield, Guilford, $1.35; Pleasant Union Mt. Pleasant, $1.25; James Braswell, Kannapolis, $2.50; Charlotte, 2nd Church, $3; Miss Addie I. Woods, Greensboro, $2; Mt. Pleasant N. Davidson, $6; Albemarle, First Church, $12.50; Mt. Pleasant, West Thomasville, $3.30.

Sunday Schools:

Winston Salem, First Church, $12; Roberta, $2.43; Brown Summit, $2; Moriah, Tabernacle, $3.03; Asheboro, $16.21; Draper, $2.80; Spring Church, $1.62; Hebron, Orange, $6.80; C. E. Society, Tiffin, Ohio, $8; Grace Baraca, Greensboro, $10.

Bus Fund:

M. P. Missionary Society, Albemarle, $5; S. P. Montgomery, High Point, $50; S. P. Montgomery, for Garage, last summer, 16.50; Last item should have been reported long ago.

Moffit Underwear Co. Mechaniesville, forty-four suits of underwear for the boys. A gift of this kind is made annually by the above named company. W. H. M. S., Enfield, sheets and pillowslips; Mrs. Oder E. Bivins, Hillsboro, N. C., flowers; Mrs. Mann, Greensboro, clothing; Miss Addie I. Woods, St Paul, Greensboro, a nice quilt. Present address, Summerfield.

May will have five Sundays, therefore you will have an extra opportunity to make that extra good offering we are counting on. Come on with it.

Thank you. E. G. Lowdermilk.

—The trustees of High Point College met last Monday to hear reports of the year and begin to plan for the coming year. Commencement Sunday will be June 6 when Rev. Mr. Hawley, pastor of First M. P. Church, Pittsburgh, will preach the commencement sermon in High Point Church.

THE DENOMINATIONAL OUTLOOK.

Eastern. The Somer's Point church has had a good revival with thirty professions and additions.—Grace Church, Brooklyn, is sending six of its young people as missionaries to Africa.—The first annual Branch Meeting of the W. H. M. S. was a great success. The Budget was overpaid $200.—The Lake Como church has been improved at a cost of $2,000 —The parsonage of the Daleville church has had an electric pump installed in it, much to the delight of the occupants.—$3,000 has been subscribed for the Ventnor, Atlantic City, church. 22 members have been received since October.

Illinois. The revival at South Park church Canton, resulted in forty additions to the church.—Chatham Fields church, Chicago, received thirty-three members on Easter Sunday. Offering $300.

Indiana. A new dormitory to contain thirty-two rooms is to be built for the Conference Camp Grounds.—The revival at the Bengal church resulted in thirty-five accessions.—The pastor of Bryant circuit reports forty professions and twenty-three accessions at a result of the revival services on his charge

Kansas. Rev. D. M. Pentz, pastor of Neosho Rapids in the six months since conference reports having received thirty-four new members, re-established the Christian Endeavor Society, and organized a Junior Society.

Maryland. Twenty-eight members united with Starr Church, Baltimore, on Easter Sunday.—Other churches of the city report a total of 97 additions for the day.—The church at Harrington, Delaware, was partly destroyed by fire recently. When the repairs were undertaken one of the members gave $20,000 for additional Sunday school rooms.—Mr. N T. Meginnis left $2,000 to the Seminary.—St. Luke's, Philadelphia, received twenty-four members on Easter Sunday.—New windows have been installed in the Westminister church at a cost of $6,000.—The Annual Conference Stewards reported a gain of almost $16,000 in receipts for the General Conference Budget over last years total.

Michigan. First Church, Detroit, received twenty-six members as a result of the revival The Easter offering was more than six hundred dollars.—The first unit of the new church at Saginaw was dedicated on a recent Sunday

Ohio. Seventeen members were added to the Mt. Lookout, Cincinnati, church on Easter Sunday.—Grace Church, Columbus, is to be enlarged at a cost of $75,000. Easter Sunday there were seventeen additions to the membership, and an offering of $202.—Miss Frances, daughter of Rev. J. C. Williams, is the youngest member of the graduating class of Ohio State University.—Rev. C. C. Falkenstine, pastor of the Middletown church, is a member of the Ohio State Legislature.—Mechanicsburg church received seventeen members on a recent Sunday.—Sixty eight additions at Zanesville.

Pittsburgh. The annual meeting of the Pittsburgh Branch of the W. H. M. S. reported $7,693 raised during the year.—The Senior C. E. Society of the Connellsville church has given the church a new bulletin board.—The new church at Kittanning was dedicated on Sunday, March 21. The building cost $30,000.

West Virginia. A new church is to be built at Parsons.—The church at Clarksburg is rejoicing in the results of a great revival. To date 140 have united with the church. At the anniversary service over $3,200 was raised.—210 members joined the Morganton church on Easter Sunday. The Easter offering amounted to $667.

Washington. The three Seattle churches received forty-five members and gave $285.00 on Easter Sunday. A new church is to be erected at Seaview to cost $16.000.

BURBANK AND DAVY.

Men and women who give thought to the more vital things of life find many interesting points in the contrast between the life and death of Luther Burbank as a professed infidel, and the life and death of John Davey Father of Tree Surgery, as an avowed Christian.

Here were two great naturalists working with the instruments of nature, and yet one believed that death is the end of life and the other that death is but a door to a new existence. It is difficult to realize that such dissimilar views could be held by men whose work, in the main, was along the same general lines.

Luther Burbank worked with plants and vegetables, which come into life in the spring and pass away in the fall. The falling leaf to him, was not a prophecy of spring but only a token of death. Was he influenced in his mental attitude by the brevity of the life with which he dealt?

John Davey with trees, whose lives extend through many generations of mankind and ofttimes through many centuries. Perhaps he was subtly affected by the grandeur and the longevity of his friends, the trees.

John Davey saw the tree as a living thing —as the handiwork of God. Natural objects, the stately tree, the roadside flower, the green carpet of grass—all were to him manifestations of Divine Providence.

His soul thrilled to the beauty of the tree He wanted to save it from wanton destruction and preserve it for generations to come as a living friend and benefactor of man And yet he was not unmindful of its economic value, nor of its profound effect on climate, water supply and soil fertility.

Luther Burbank, twice married, left no offspring to perpetuate his name; John Davey left five children—four sons and one daughter—to carry on his life's work and maintain his life's traditions.

Burbank spent his closing days in proclaiming a doctrine of atheism; John Davey to expounding the Christian religion. His book "A Prayer-Made Man," written after he was 70, is a striking testimonial of the efficacy of prayer.

Each man was a naturalist; each knew privation and hardship in youth; each had a vigorous struggle to succeed; each lived nearly 80 years. Strange, indeed, that as death drew near one should turn his face toward the setting sun, and the other toward the rising sun.

HE WAS A CHRISTIAN MAN.

When the Kent, Ohio, Grange held a memorial meeting in honor of the memory of John Davey, Father of Tree Surgery, it is noteworthy that the speakers, all men of national repute, emphasized John Davey's spiritual qualities—his Christianity—more than the material and scientific achievements that have made his name famous.

The meeting was held in the same church in which his funeral services were observed. Standing in front of the altar where his body lay three years ago, the speakers gave homage to the memory of the quiet, unostentatious man who sought in life neither fame nor wealth but who so loved trees that his entire life was a quest for means of protecting them.

The speakers were Lester S. Ivins, Director of Agriculture at the Kent State Normal College, L. J. Taber, Master of the National Grange, and J. Horace McFarland, former president of the American Civic Association.

Professor Ivins who is John Davey's biographer and co-author of the book "Fifty Famous Farmers" told why John Davey's life story was told in his book. "Our purpose," he said, "was to give recognition for the first time in this country's history, to the men who were leaders in peace time, constructive industry, rather than the leaders of war time, destructive industry."

Mr. Taber said that John Davey, as a pioneer in Tree Surgery, was a leader, teaching men a better understanding of the character and life around them as well as an understanding of the responsibility of the individual toward his country and his God. "Let the membership of this Grange," was his concluding word, "not only those, but our membership everywhere, emulate the fine qualities and high character of this American whose love for his family and his country was second only to his love for his God; a man whose life typified a fine conception of the relationship that men should hold to the trees which, next to man, constitute the most perfect creations of God."

Pointing out that the world of books was closed to John Davey until he was a grown man, Mr. McFarland said it was of the utmost significance that it was opened to him through the Bible door, and that this door continued open all through his long life for himself and through himself, for others.

"To John Davey" he said, "the world about him was a fascinating study. His love for nature made the sky and the stars, the clouds and the storm, the sunrise and the sunset, all manifestations of God's providence. Particularly birds and plants touched his quickened heart. I believe that they knew him as well as he knew them.

"John Davey stood all the time for clean, sound, working Christianity. He stood for family life and for the home. His regard for his parents was notable and he used all his life the motto his father gave him—'Do it Right or Not at All.'"

The ideals of the father are being carried on by a son, Martin L. Davey, president of The Davey Tree Expert Company, which his father founded, and Congressman from the Fourteenth Ohio District.

The Davey Company is the only one of its kind in the world organized on a national scale. Its mission is to preserve individual trees by arboreal medicine and surgery.

ARE YOU MAD?

Richard Braunstein.

According to Max Nordau, if we can take his book "Degeneration" as a serious work every great man and every famous woman, ability and genius, expressed in works of art, music, literature, sculpture, and other results of creative work, give evidence of madness. "Certainly people of great talent are always a little queer." Readers of Ouida will recognize the quotation. Or if men and women of talent are not always mad, they come out of a mad ancestry.

Bernard Shaw in "The Sanity of Art" refutes the statements of Max Nordau and his school: "Why should I not ask Herr Nordau himself to step before the looking-glass and tell us frankly whether, even in the ranks of 'psychiatrists' and lunacy doctors, he can pick out a crank more hopelessly obsessed with one idea than himself? If you want an example of echolalia, can you find a more shocking one than this gentleman who, when you say 'mania,' immediately begins to gabble Egomania Graphomania, Megalomania, Onomatomania, Pyromania. Kleptomania, Dipsomania, Erotomania, Arithmomania, Oniomania, and is started off by the termination 'phobia' with a string of Agoraphobia, Claustrophobia, Rupophobia, Iophobia, Nosophobia, Aichmophobia Belenophobia, Cremnophobia, and Trichophobia?....He is so utterly mad on the subject of degeneration that he finds the symptoms of it in the loftiest geniuses as plainly as in the lowest jail-birds, the exceptions being himself Lombroso, Krafft-Ebing, Dr. Maudsley, Goethe, Shakespeare, and Beethoven."

All of which is exceedingly interesting. But who is right? As an indoor sport, may we suggest the study of history? Surely history has an eloquence concerning, if not the madness certainly the eccentricities of genius. Perhaps we are all eccentric but have not the advantages of fame to emphasize our peculiar twists and divers furbelows of character. Of this we may be sure: the profession of the press-agent knows its history. When Horace Greeley suggested to the bidders for success and fame, "Go West, young man," he might have said, "Get a press-agent, young man." But what has history to give us on the theme? This:

Victor Hugo offering to settle a war by fighting a duel. William Morris displaying outbursts of anger. Schopenhauer refusing to pay a debt because his name is misspelled on the bill. Swift characterized as "the mad parson." Trees walking like men before Sir Joshua Reynolds. Luther imagining he sees the devil and hurling his ink-pot at the vision of his satanic majesty. Schumann pursued by turning tables and dying in an asylum after trying to end life by drowning. Pope seeing an arm come out of the wall. Richelieu thinking he is a horse. Goethe taking a walk for the purpose of meeting himself. Cowper having hallucinations, and carrying poison about his person but unable to bring himself to the task of self-infliction. Charles Lamb not only having a sister with a sick mind but himself spending six weeks in a hospital and afterward writing, "I am got somewhat rational now and do not bite." It was Lamb who wrote "The Sanity of Pure Genius," perhaps giving the world his manuscript as a matter of self-defense.

Mark Twain wrote in bed. More than one author has made notes on his cuffs. Some have been known to get their inspiration from cups—coffee and otherwise. Washington Irving was morbid by spells and genial other times, but could not create unless his surroundings were exactly to his liking. Maturin wrote with a wafer pasted on his forehead—a signal to his family that he was writing and therefore not to be disturbed as they entered the room.

The list is almost endless. The material enriches many a treatise. Space writers glory in the facts. Headline writers play upon them. Thus: "Famous Singer in Temperamental Mood Proves Mad Theory of Genius," "Candidate for Political Honors Accused by Enemies of Possessing Ancestry of Lunacy," "International Savant Psychoanalyzes Rivals in Love Plot," "Noted Psychiatrist Declares Gunman a Submicrocephalic and Oxycephalic." We are told what ails us in such terms as complex, fixation, introversion, extraversion, divagations, and what-not, ad infinitum, ad nauseam.

Perhaps the romantic school may yet give us difinitions and interpretations for trouser legs that measure twenty inches across the bottom, raincoats adorned with hieroglyphics, worn by a hatless male of the species, accompanied by a person of the opposite sex robed in a fur coat, sheer silk stockings, and suede slippers with three-inch heels—in the dead of winter with the thermometer far below freezing. Perhaps it is genius expectant, potential, rampant, emerging from classic halls of modern learning, intent, with an intent that only madnessean understand, upon revolutionizing industry with a new kind of clothespin or reducing the cost of transportation with a motorized wheelbarrow, thus enabling every citizen, be he rich or poor, to own his on taxicab. A case in point, but only a hint of what is yet to be, the suggestion of a great invention as yet in its infancy, the crude attempt at a solution of a great problem, was the news film depicting a pair of lovers going to their nuptials on a pushcart drawn by the wedding party in a high state of jubilation or twelve-mile-limit contraband—the captions omitted to state which. Our guess would be a mixture of both, each contributing to the other.

If we are to believe Mr. Havelock Ellis, we shall have to bid farewell to our favorite myths and traditions—a price every lover of progress should be willing to pay. Mr. Ellis tells us that out of 1030 cases of genius investigated, he could find only thirteen who were downright insane. His was the refutation of "writers who rake together cases of insane men of genius without considering what proportion they bear to sane men of genius nor what relation their insanity bears to their genius."

Mad or otherwise, we revel in the creative art that teaches, helps, and inspires. We shall continue to listen to symphonies, and so long as the purse holds out we shall purchase books. Health and strength permitting, we shall journey to shrines and centers of genius. Viewing what has been accomplished and recalling what has been thought and written, all the lore of brush and chisel, musical score and pencil, pen and instrument, those tools with which wisdom works and knowledge makes itself known, the best we can say is: "If this be madness, rave on, O world."—Zion's Herald.

A SIGNIFICANT LETTER.

(A Communication Appearing in the Paris Edition of The New York Herald of April 6).

Rome, March 30, 1926.

To The Editor of The New York Herald:

We have all been interested in what we read in your esteemed paper, especially about prohibition. What his eminence, Cardinal O'Connell, is reported to have said is most illuminating, especially as it came so soon after his audience of his holiness the Pope.

The following might also interesting to some of your readers:

Before prohibition we had in New York City nearly 13,000 licensed saloons. The sisters of charities, who do so much good for the unfortunate, in pairs visited each of those saloons every afternoon and evening of pay-days when the men were in the saloons drinking. They came, one pair after another, asking alms. The more intoxicated the men were, the more they gave. I have seen them get as much as five dollars in one visit. The sisters collected at the lowest estimate five dollars a week from each one of the 13,000 saloons. When the saloons were closed, some of the Catholic charities had to be abandoned and the church had to raise an endowment fund of a million and a half or two millions to support the charities retained.

His eminence advocates light wine and beer. This would open the doors to the shipping of all kind of liquors into the United States, and would necessitate the providing a place where men could drink. That is the saloon again. Why should it not be so? Should not the sisters of charities, who do so much to help the hungry and poorly clothed mothers and children, be able to collect more funds and with less labor? S. H.

—The best cloth has uneven threads.

—Good to begin well, better to end well.

—It is better to be brief than tedious.—Shakespeare.

—Antiquity is not always a mark of verity.

WOMAN'S MISSIONARY DEPARTMENT.
Edited by Miss Esther Ross, Asheboro, N. C.

THE NORTH CAROLINA BRANCH MEETING.

(Written by request of the joint Executive Committee.)

It was my first time to attend the sessions of the North Carolina Branch of the Woman's Home and Foreign Missionary Societies. And if all of them are like this one, I hope to attend many more. I have never seen such co-operation and harmony shown in the gathering of two bodies in my life. I have attended various meetings, but never attended two meetings at the same time. These good women of our beloved church have taught me a lesson which I feel would have been good for all our people to have gotten.

The first session was held on Tuesday morning in the library of Community (Methodist Protestant) Church. Mrs. W. C. Hammer and Mrs. Geo. R. Brown presided jointly. Two presiding officers each wielding the gavel equal to a speaker of congress was a new sight. But as said above, not one thing came to mar the progress of the meeting. This morning session was an executive meeting, and the problems confronting the ladies at that time were handled with ease and grace found in no other meeting save one of this kind. The discussion of the Board meeting in May was brought up and the ladies decided to take care of all who came to attend the meeting. This is the first time the Board meeting has been held in High Point College—as Mrs. Milikan always says—"Our College"—and the ladies of North Carolina are preparing to do the job up brown.

The afternoon session convened at 2:30 o' clock, with Mrs. J. M. Millikan presiding, and she can preside as well as Brother Millikan can sell land and write insurance. Mrs. Hammer, president of the Home Missionary Societies of N. C., made the opening address for the convention. Mrs. Hammer gave some interesting facts in her address, which I believe should be printed in our M. P. Herald. I feel that our people all over the state should get the benefit of this address. Following this Mrs Geo. R. Brown spoke on the work of the Foreign Society. Both these ladies handled their subject well, and the delegates were inspired by their attitude towards their work which could not but be seen thru their speeches.

This paper would be incomplete if we failed to tell of the wonderfully inspiring addresses on the Women of the Bible, delivered by that father in Israel, Rev. T. M. Johnson. D. D. It seemed that Dr. Johnson was at his best. The first address had to do with The Model Sister of the Bible—Miriam.

Dr. Johnson took his hearers to the banks of the Nile, and there we saw the drama of the hiding, finding, and turning Moses over to a nurse of the Hebrew women. Dr. Johnson said that Moses' sister had a great part to play, in the making of the great Lawgiver and she played it well.

At the evening service on Tuesday Dr Johnson discussed, "Ruth—the Model Wife." It was with much feeling that he told of her beauty. For instance, 'The roses of her cheeks were not brought from the corner drug store." "The curls in her hair were those the Maker put there," and other sentences like these.

The children from the Home came over and gave a program following Dr. Johnson's address. This was said by many to have been the best they have rendered in this city.

In the address on the Bible Women on Wednesday morning, the speaker struck a keynote that found a responsive cord in the hearts of the mothers present. "Hannah, the Model Mother" was the subject, and in the beginning Dr. Johnson said, "Hannah had a real man for a husband, for he had long ago established a family altar in the home.—Neglect of public prayer results in the loss of the form of prayer while the neglect of private prayer results in the loss of the spirit of prayer." "Unlike some women, Hannah did not want a poodle dog, a tom cat, or a canary bird, but her great heart cried out to God for a son, upon whom she could lavish her motherly elections." For thirty minutes Dr. Johnson counseled the mothers to pray, and to put a beautiful and lasting impression upon the congregation, at the close of this address, Mrs R. M. Andrews, of High Point, sang as only a mother could sing "The Beautiful Garden of Prayer," ending the half hour of devotion with what seemed to be the realization that if we come to this Garden, Jesus will receive and answer.

Wednesday afternoon was taken up mostly with the election of officers and the reports of committees and officers. The officers elected in the Foreign Society for the ensuing year, are—President, Mrs. Geo. R. Brown High Point; First vice-president, Mrs. J Norman Wills, Greensboro; Second vice-president, Mrs. W. C. Hammer, of Asheboro; Third vice-president, Mrs. J. E. Pritchard Asheboro; Recording Secretary, Mrs. J. W Boyles, Thomasville; Corresponding Secretary, Mrs. Minnie P. Harrell, High Point; Secretary of Young People's Work, Miss Mary Young, High Point College; Secretary Native Workers, Mrs. M. H. Wavnick, Greensboro; Secretary Life, Memorial and Perpetual Members, Mrs. S. R. Harris, Henderson; Secretary Thank-Offering Miss Velna McCulloch, Greensboro; Secretary Tithers and Intercessors Dr. Joy Harris Glasgock, Greensboro, N. C.; Secretary Education, Mrs. C. L. Whitaker. High Point College; State Editor, Miss Esther Ross, Asheboro; Record Agent, Mrs. A. G Dixon, Greensboro; Districts Chairman, Mrs. W. T. Hanner, Julian. These are capable of leading the Foreign Societies to a great year's work, if those of us who make up the rank and file, will but do our part.

Rev. Lawrence Little, known by every one in the conference as "Lawrence," came on Wednesday evening with a soul stirring message on "The Stewardship of Missions." Bro Little held his audience for more than a half-hour with his rapid fire discussion of this important message. He said that if we are Christians, we are already missionaries, and if we did not believe in missions, we were not in accord with the Bible. He took up the different phases of stewardship, and developed th so that no one present could go away ignor of his or her duty. Brother Little said, ' is not enough to be tithers, be more, put you got on the altar and let God use it you." He said "Stingy tithers" were go but those who gave their all were far bett At the close of his address the Commun Dramatic Club gave a pageant, "The Liv Christ."

Thursday was Home Missions Day. M Hammer took the Chair, and directed the fairs from start to close. At this time Johnson came with his address on Dorcas, Community Mother. He laid upon the hea of those Home Missionary workers the ne of the unfortunate children in every comm ity. He said, "There are many fatherless motherless children, who are not orphans it was these whom Dorcas helped." Then was he told how the Home Missionary So ties could help the children in their commu ties. The address left such an impression to cause Mrs. Hammer and others to sugg that the societies take this idea under cons eration.

Rev. E. G. Lowdermilk was introduced spoke at some length on the work of the Cl dren's Home, of which he is superintende Rev. Homer Casto, superintendent of Bet Tubercular Home, Weaverville, came with message and information concerning his wo during the afternoon session.

Dr. Johnson came with the last of his m sages on Thursday afternoon using as his s ject, "The Obscure, Yet Necessary Women the Church." The writer was out of the ro at the time, and cannot give an outline of address.

After Brother Casto had spoken, Branch went into the election of officers. (I printed last week in Herald.)

I feel that every minister in the confere shou'd have attended the Branch meeting, because it met in Thomasville, but because would have made him catch a clearer vis of the work being done by the Woman's cieties in the church. It was an inspiration sit by and see, hear, and learn of this gr work. I am like a young lady of my chu who attended the Summer Conference for first time. "I'm glad I am a Methodist Prot tant for I've learned of some of the gr things my church is doing." I long for the to come when every church within the bou of our conference will have both the Fore and Home Missionary societies in their org ization. The forward steps taken in the rec Branch Meeting, will eventually lead to t end, and the sooner these ideals are realiz the sooner will our church begin to grow she has never grown before.

J. L. Trollinger

—We thank J. Herman McCulloch for invitation to the closing exercises of Pleas Garden High School, which come this week

—Brother Stephen Satterwhite, of Hen son, has passed away, aged 81 years.

—Mrs. W. D. Fogleman, of Mebane, is ported as quite ill.

33RD ANNUAL MEETING WOMAN'S BOARD OF HOME MISSIONS—HIGH COLLEGE.

Program.

Wednesday, May 12, Morning Session, 8:30 A. M.

Bible Lesson—"The Way of Life", Dr. S. K. Spahr, Greensboro, N. C.
Greetings, Mrs. R. M. Andrews.
Response, Mrs. A. P. Badger, Baltimore, Md.
Registration and Roll Call.
Message of the President, Mrs. A. G. Dixon. "The Missionary Enterprise."
Its Origin.
Its Activities.
Its Outlook.
Reports of
Corresponding Secretary, Mrs. Jane A. Gordon, Pittsburgh, Pa.
Treasurer, Mrs. W. B. Gilligan, Baltimore, Md.
Secretary of Literature, Mrs. Arthur Hinkle, Fairmont, W. Va.
Secretary of Thank Offering and Blessing Boxes, Mrs. John Feth, Cincinnati, Ohio
Secretary of Scholarships, Mrs. Charles Knight, Columbus, Ohio.
Secretary of Life, Memorial and Perpetual Members, Miss Mary Marshall, Pittsburgh, Pa.
Secretary of Christian Stewardship, Mrs. C. F. Stroup, Britton, Mich.
Secretary of Temperance and Moral Reform, Mrs. H. E. Risler, Washington, D. C
Secretary of Young People's Work, Mrs. L H. Hockenberry, Pittsburgh, Pa.
Secretary of Buds of Hope, Mrs. T. L. Speas, Winston-Salem, N. C.
Historian, Mrs. E. Stewart, Pittsburgh, Pa.
Editor, Mrs. George B. Greaves, Cincinnati, Ohio.
Introduction of Visitors.
Report of Field Secretaries.

Afternoon Session, May 12, 2:00 P. M.

Worship Period—Mrs. W. B. Gilligan, Baltimore, Md.
Order of Central Committee.
Reports of Central Committee.
Reports of Branches.
2:30 P. M.—Problem hour led by Mrs. C. S Kidd, Brooklyn, N. Y.
Speakers:
Mrs. C. H. Simons, Indianapolis. Ind.
Mrs. J. Feth, Cincinnati, Ohio.
Mrs. A. J. Liebelt, Pittsburgh, Pa.
Thesis: Training Children in Leadership Miss Mabelle Shaffer, Field Organizer.
Supper, High Point Church, Woman's Home Missionary SocietyHostesses.

Evening Session, Methodist Protestant Church, High Point, N. C.

Music.
Anniversary Sermon—The Way of Fellowship with Men, Dr. R. M. Andrews, Pres. High Point College.
Communion Service—Conducted by Dr. A. G. Dixon, Pres. of Methodist Protestant Conference, and Dr. George R. Brown, Pastor High Point Church.
Music—Announcements.

Thursday Morning, May 13, 8:30 A. M.

Bible Lesson—The Way of Peace, Rev. O. B. Williams, Thomasville, N. C.
Order of Business.
The Work and the Workers:
Pine Ridge Work, Dr. T. R. Woodford, Pine Ridge, Ky.
Pittsburgh Mission for Foreign Children Mrs. F. W. Cooke, Pittsburgh, Pa.
Business Girls' Home, Mrs. E. B. Craig Baltimore, Md.
Work in Ohio Among Foreigners, Miss Grace Brown, Ohio.
Children's Home, Rev. E. G. Lowdermilk. High Point.
Bethel Home, Rev. Homer Casto.
Introduction of Visitors.

Thursday Afternoon, May 13, 2:00 P. M.

Worship Period, Mrs. H. E. Risler, Washington, D. C.
Business Session
8:00—Address, Our Young People in Christ's Plan, Rev. Lawrence Little, Pres. of the N. C. Board of Young People's Work.
Miscellaneous Business.

Thursday Evening, May 13.

Six o'clock Dinner Children's Home.
Entertainment by the Children of M. P Children's Home.
Business Session at the Home.

Friday Morning, May 14.

Bible Lesson—The Way of Love, Rev. N G. Bethea, Lexington, N. C.
Business Session.
Reports of Committees.
11:00—Seromn—"The Spirit of Service Missionary."
Miss Mabelle Shaffer, Field Secretary.
Awarding Banners.
Introduction of Visitors.

Friday Afternoon, May 14.

Bible Lesson—Mrs. Harry L. Satterfield Fairmont, W. Va.
Business.
Recreation.

Friday Evening, May 14. High Point Church

Special Music.
Bible Lesson, The Way of Fellowship with God, Rev. S. W. Taylor, Burlington.
Pine Ridge Work, Dr. T. R. Woodford, Pine Ridge, Ky.
Work among the Foreigners in Ohio, Miss Grace Brown, Ohio.
Pittsburgh Mission, Mrs. Jane A. Gordon Pittsburgh, Pa.
Business Girls' Home, Mrs. E. A. Craig, Md
Children's Home, Rev. E. G. Lowdermilk
Bethel Home, Rev. Homer Casto.

Saturday Morning, May 15.

Bible Lesson—The Way of Power, Rev. J E. Pritchard, Asheboro, N. C.
Business Session.
Report of Committees.
Place of Next Meeting.
Election of Officers.
Unfinished Business.
Resolutions.
Theme for devotionals, "The Way of Jesus."

—We regret that our space is insufficient for all reports this week.

NOTICE FIRST DISTRICT.

District Rally will be at Spring Church, Spring Church Charge, 5th Saturday and Sunday in May. We expect the best attendance we have ever had. All who desire entertainment Saturday night, be sure and send your name to Rev. A. D. Shelton, Pleasant Hill, N. C., as soon as possible. That's a great place to go and we are planning a great Rally!

R. C. Stubbins.

Pleasant Hill, Why Not.—Since Spring has come Pleasant Hill people have been taking more interest in Sunday school and church work.

Rev. D. I. Garner preached one of his splendid sermons Sunday morning. His sermon was enjoyed by all present.

Our Sunday school is moving along nicely, and we have a right good attendance every Sunday.

There will be a memorial service at Pleasant Hill the first Sunday in June; everybody come.

We regret the loss of Sister Thomas who departed this life on April 1, 1926.

She will be greatly missed in her church and community, but most of all in her home. But our Heavenly Father knoweth best. When the trump of God shall sound, may we meet by the golden strand. Reporter.

Randleman Charge.—At Worthville our special meeting embraced the second Sunday in April and continued eight days. Brother Millaway was our helper and did excellent work throughout. He delivered his messages with his usual vigor and earnestness.

The weather during the entire period was rainy and cold and in a measure unfavorable. The church was greatly benefited and has taken on added life. One new member, an adult, was received at the close.

On the fourth Sunday in April a birthday dinner was served at Mr. Arthur Ferree's, Worthville, in honor of Mrs. Daniel Ferree, she being seventy-one. A goodly number of relatives and friends were present. All seemed to enjoy the occasion. Wm. H. Neese.

Philadelphia, Greensville Ct.—Yesterday a right large crowd filled the church to hear Rev. H. L. Powell preach one of his most excellent sermons. He brought out some strong truths and gave us new thought for the week.

We are glad to report that our Sunday school has been moving along nicely for the last month. Our superintendent had been kept away from us quite a while, but glad to have him with us again.

We are now working on a Children's Day program and we're planning to have it soon.

May our church go forward in all lines for good. Reporter.

England is tied up with a great labor strike. It is hoped that all will see the folly of it and soon come to an agreement.

—Rev. L. W. Gerringer is preaching in Community Church, Thomasville, in an evangelistic effort.

—Time and tide wait—for whom?

A BRIGHT BIRD.

He was an English starling, and was owned by a barber. A starling can be taught to speak, and speak well, too. This one had been taught to answer certain questions, so that a dialogue like this could be carried on:

"Who are you?"

"I am Joe."

"Where are you from?"

"From Pimlico."

"Who is your master?"

"The barber."

"What brought you here?"

"Bad company."

One day the starling escaped from his cage and flew away to enjoy his liberty. The barber was in despair. Joe was the life of the shop: many a customer came, attracted by the tricks of the bird, and the barber saw his receipts falling off. Then, too, he loved the bird which had proved so apt a pupil. But all efforts to find the stray bird were in vain.

Meantime Joe had been enjoying life on his own account. A few days passed very pleasantly, and then, alas! he fell into the snare of the fowler, literally.

A few miles from the barber's home lived a man who made the stuffing of birds his business. Some of the birds he stuffed and sold; others, again, were sold to hotels near by, to be served up in delicate tidbits to fastidious guests. Much to his surprise, Joe found himself one day in the fowler's net, in company with a large number of birds as frightened as himself. The fowler began drawing out the birds, one after another, and wringing their necks. Joe saw that his time was coming, and something must be done. It was clear that the fowler would not ask questions, so Joe piped out: "I'm Joe!"

"Hey! What's that?" cried the fowler.

"I'm Joe," repeated the bird.

"You are?" said the astonished fowler "What brings you here?"

"Bad company," said Joe promptly.

It is needless to say that Joe's neck was not wrung, and that he was soon restored to his rejoicing master, the barber.—Sunday School Advocate.

THE STORY OF GENERAL LEE AND HIS DOG, "SPEC."

The following story, taken from a recent issue of The Confederate Veteran, published at Nashville, Tenn., will be of interest to the many boys and girls:

Robert E. Lee, Jr., who compiled his father's letters in book form, and from which the foregoing quotations were taken, intermingled valuable biographic sketches. In one he relates that while the family lived in Baltimore, "I was greatly struck one day by hearing two ladies who were visiting us saying: 'Everybody and everything—his family, his friends, his horse, and his dog—loves Colonel Lee.'"

The dog referred to was a black-and-tan terrier named "Spec," very bright and intelligent and really a member of the family, whose mother, "Dart," General Lee rescued at an earlier date floating in the waters of the "Narrows," while he was crossing from Fort Hamilton to Staten Island. He carried her home, where she was welcomed by his children and made much of. Dart was a good ratter and with the assistance of a Maltese cat, also a member of the family, soon drove away or destroyed the numerous colony of rats which infested the place.

Spec was the joy of the children, and when it was proposed to trim his ears and tail, the condition in which Dart was when rescued, General Lee prevented it. Spec was a welcome companion of the family wherever they went, even accompanying them to church. Because of the disturbance among the little ones at church, General Lee determined he should not accompany the family to that place. So the next Sunday morning Spec was taken to a second-story front room and the door closed. As the widow was open, he contented himself by looking from that for a while. Presently his patience overcame his judgment and he jumped to the ground, landed safely, joined the family just as they reached the church, and went in with them as usual. He was allowed to go to church afterwards whenever he wished. Captain Lee says: "My father was very fond of Spec and loved to talk to him and about him as if he were really one of us. In a letter to my mother, January 18, 1846, when she and her children were on a visit to Arlington, he thus speaks of him: 'I am very solitary, and my only company is my dog and cats. But Spec has become so jealous that he will hardly let me look at the cats. He seems to be afraid that I am going off from him and never lets me stir without him. Lies down in the office from eight to four without moving, and turns himself before the fire as the side from it becomes cold. I catch him sometimes sitting up looking at me so intently that I am for a moment startled!'"

In a letter written from Mexico a year later, December 25, 1846, to Mrs. Lee, he said:

"Won't you cure poor Spec? Cheer him up—take him to walk with you, and tell the children to cheer him up?"

In another letter from Mexico to his eldest son, just after the capture of Vera Cruz, he sent this message to Spec:

"Tell him I wish he was here with me. He would have been of great service in telling me when I was coming upon the Mexicans. When I was reconnoitering around Vera Cruz, their dogs frequently told me by barking when I was approaching them too nearly."

When General Lee returned to Arlington from Mexico, Spec was the first to recognize him, and the extravagance of his demonstrations of delight left no doubt that he knew at once his kind master and loving friend, though during General Lee's residence in Baltimore Spec disappeared and the family never knew his fate.—Alabama Advocate.

WHEN ERNEST DISOBEYED.

"Here, children," said mother early one morning, "I want you to go to the store over at Hillville and buy the groceries I have marked on the slip of paper. And be sure to get back by eleven o'clock," she added with a mysterious twinkle in her eyes.

"Yes, mother," said Violet. "May Ernest go too?" You know the big snake we saw in the woods the last time we went to the store? We may need brother along to protect us."

"Yes, Ernest can go with you, only be sure to get back by eleven o'clock."

It was about a mile to the grocery store. Arriving there, the children purchased the groceries mother wished and also some candy with the dime she had given them. Then they started for home.

"I wonder if we will have time to pick some raspberries," suggested Violet. "I saw such nice ones on our way over."

"Sure, loads of time," replied Ernest with the air of one who knew a great deal. So they stepped into the wood, and all picked berries until they had several quarts.

As they were again starting for home John Groves happened by with his big dog. He was whistling and seemed to be having a great time.

"Come on, Erny," he said, "let's go down to the creek and have a swim."

"No," replied Ernest. "We must get home by eleven, and we won't have time."

"Sure we will. My dad's coming down this way with the team, and he said he would stop at the creek and get me at 10:30. You just come along and you'll have plenty of time."

"No, brother, don't go," pleaded Violet.

Ernest was undecided. He looked first at John and then at his sister. Then he said: "You walk slowly home, Violet, and I'll go with John, have a swim, and then catch up with you before you reach home."

"O, but Erny," pleaded Violet, "you know mother said we are to be back by eleven o'clock, and besides, I might meet a snake!"

"There are no snakes at this time of the year," said John Groves scornfully. "Come on, Erny."

Ernest followed with hesitation. He felt rather bad and that he should not have left his sister. But the creek looked so cool and inviting.

The boys had a fine swim. They were splashing and having a splendid time when suddenly Ernest realized that a great length of time had passed since he left his sister. "O, John, it surely must be after 10:30 by now!" he cried.

"O, I don't think so! Father will most likely be here any minute now."

But father did not come.

The boys presently started to walk home. Meeting a man on the road, they inquired what time it was.

"Ten minutes to eleven," he replied.

When Ernest reached home it was just noon. His mother prepared lunch and they sat down. Mother was very quiet. Ernest wished she would talk.

After lunch mother asked him to go into the garden and finish weeding.

But he could stand the silence no longer. "Where is Violet, mother?" he asked.

"She has gone to town with your Uncle

James. They are going to the Zoo this afternoon. Uncle James said he had to leave promptly at eleven o'clock, but that if you and Violet were ready he would come and take you in his new automobile. That was why I wanted you to be sure to be back by eleven."

"But, mother, why didn't you tell me?" asked Ernest.

"Your uncle wanted to surprise you, so I promised not to tell you until he drove up in his car."

Ernest wended his way slowly and thoughtfully into the garden, where he set about the task of weeding.

The Zoo! that was the one place Ernest had been wanting to visit for a long, long time.

But Ernest was a good boy, and the thing that caused a little ache in his heart was that he had disobeyed his mother.

As he weeded the garden beds a little bird sat up in a tree nearby and seemed to say with his merry voice: "Al-ways o-bey! Al-ways o-bey!"

Ernest looked up at the little bird, and then with a smile he said aloud: "All right, birdie, I guess it's the best thing to do."—Primary Weekly.

HER CHANCE.

Susie Potter Hesse.

It was her favorite spot—the low seat under the old elm behind the house. There she had taken her baby naps; had cuddled her family of dolls; had struggled with fractions and cube root and conjugations. All the while, the great elm held its protecting arms about her.

Now tonight, beneath the dear old tree, she was waiting for some one to come. She would like to say "good-by" here where she felt so safe. In three short months he would be back again for the holidays. Had he not reminded her of this? But as she sat waiting in the shadows, she felt that he would never come back—to her. It would not be his fault. But from tonight their paths would lead in opposite directions.

"Earl doesn't see it yet, but he will gradually come to understand," she whispered to herself.

Her thoughts reviewed the happy summer they had spent together. Their friendship of high school days had ripened into something very precious of late.. She had listened to Earl's plans for a college education and counseled with him about his choice of a career. He needed her level head and balanced judgment, he told her. Now all was settled. Tomorrow he was to take the first turn in the road. It would lead him directly into a life beyond her reach.

There had been moments of temptation for her, when she had almost argued against college. He surely might find some good business opening—then there would be no widening gulf between them. But her better self had won. Earl was meant for leadership. He had dedicated his life to the work of the Lord. He must have the training. She must make the sacrifice bigger than he would ever guess. Some day he would awake to find that she could not stand shoulder to shoulder with him as now she stood.

No, college was out of the question for her. Father had worked hard, but wages in the big factory were small, making impossible the laying aside of any funds for such a luxury as a college education. He had done exceedingly well to give his two daughters a high school course. Now the boys should receive equal privileges. It would mean that the close figuring and cramping economy would continue for another period of years. From now on, she must care for herself. She must forget her loved books: her dreams and ambitions. She must forget Earl. His wife must be some one with training equivalent to his. It was for her not to prevent it.

Then he came with long strides up the path. Their hour together was full of eager talk about the new life just ahead for him. Miriam entered into it heartily, bravely crushing her own hurt. Earl sobered a moment at the last "good-by" with an earnest look into her eyes—a silent promise for the future. Then he was gone, and with his going there fell upon the girl the full bitterness of her lot. Suddenly it all seemed so unfair. There was so much money everywhere in evidence. Many of her girl friends had plenty for an education they did not want. For the first time people appeared to her selfish and full of greed. The world, which up to now in her young life had looked friendly and kind, seemed all at once to have grown cold and heartless.

In her inexperience she did not know that there are warm hearts everywhere; that generosity and love hover in all places; that many are always making search for opportunity to lift burdens and brighten paths. She knew only, after she had gone to her room, how long the night hours grew; how her head ached, how sore her heart became.

Then after the night of darkness the dawn broke. Youth and courage asserted themselves. With resolution to make the most and the best of life as it came to her, she stepped into a new day.

There had been nothing to tell Miriam in the gloom of the preceding evening that at that very hour, a woman rich in purse was keeping vigil also, trying to think a certain matter through to a satisfying conclusion. Harriet Rogers was a widow and childless. An imposing monument marked the quiet beds of husband and daughter. There, all she had known of happiness lay buried. The amount of money in her possession was far in excess of her wants. For years she had spent it listlessly and selfishly. It was the only occupation she had.

Then one day something spoke to her. Something brought to her mind a story she had heard many times from her husband's lips. As a young man his business ventures had not prospered. Because of this he had restrained himself from asking Harriet to marry him. Then a wealthy man had voluntarily lent his aid. Fortune had turned, and that turn, made possible by another's goodness, had meant twenty years of affluence and happiness for her. The story persisted in her thoughts. It halted her in her aimless living. Why not? Indeed, why should she not pass on the boon to some one baffled and discouraged? The thought captivated her.

How could she go about it? What would it not mean to have some living, throbbing interest in her life, which had for so long been an empty, hollow thing? The more she pondered it the more enticing grew the idea. She found herself reveling in imagination pictures of what might be. Why not make them realities? Thus grew into being a purpose with firm hold upon her as the morning light dissipated the darkness. At last she slept in the peace which unfailingly accompanies every unselfish turn we make.

Soon her plan crystallized into action. It grew in scope until she found herself wholly absorbed in the bigness of the enterprise. If the thing was worth her doing, there were others whom she might enlist in a similar adventure. She moved among the well-to-do. She knew women who might easily open their hearts and purses to some needy young person of worth. It had probably never occured to them. They had contented themselves with spasmodic giving to causes urged upon them but of which they knew little and cared less. They had missed the blessing vouchsafed to those who give themselves with their alms.

There was Miss Hamlin, living alone in her spacious house, worrying because she had no one to whom to bequeath her fortune save a nephew who did not need it and in whom she had little interest. Lonely soul, poor in everything except the material possessions which burdened her! Harriet Rogers was her one intimate friend. Usually their time together was spent in petty social chatter or in seeking to extract some sweetness from a fresh form of amusement—sometimes in assuring each other of their conviction that life was very little worth while. Harriet would go to her with this new proposition. She would endeavor to make her feel what she herself had just begun to comprehend—that if life is not worth while, the fault lies at the individual's door. Life abundant is possible—abundant in good works, in love, in satisfaction, in hope.

There were Mrs. Flemming and her husband, always talking enviously of the homes full of children; spending their idle days and inherited wealth traveling from land to land. Admittedly weary of it all, yet creatures of lifelong habit, they seemed to know no other way. More than once she had journeyed with them, and their intimacy gave her the right to suggest to them a new method of enjoyment.

Others came to her mind who, by combining their resources, might together take care of the education of some young man or woman, if they could not manage it as individuals.

One afternoon Mrs. Rogers dressed with her usual care and summoned her chauffeur. For the first time in many years there was joy and zest in her heart as she started out upon her strange new quest. It took time to accomplish her purpose. It required some persuasive eloquence, but both were at her command. Her heart was in the venture, and at last she won

the interest and fervor of her friends.

So it came to pass that during the day when Miriam was slowly gathering stones for the sacrifice she must make, Mrs. Rogers and her followers were busy, as usual, with the high school principal, seeking names of well-dressing young folks whose vocation they might use for [illegible] a telephonic call summoned Miriam to the presidential office. As she met the gracious eyes that had elected to open to her the magic door of opportunity and privilege, the girl knelt down with the old sense of dedication.

"The only thanks I want, dear," said her new friend as Miriam tried to speak her gratitude, "are that you one day, if possible, will create for some other girl the same opportunity she sees in life and which might be lost except for you." —Zion's Herald.

(Begun on page 1)

contractor, for the white. While we have not yet obtained final figures, the cost of lot improvements, building and furniture was approximately as follows:

Lot,	$23,000
Grading, Walks, Driveway, etc.	1,000
Building, Complete,	104,577.9
Pews, Organ, Front, Chancel Furniture	7,195.00
Opening for Sunday School Auditorium	[illegible]
Heat,	5,[illegible]27
Organ,	[illegible]
Total,	[illegible]

This does not include expense of moving and renovating the house which has been used for Sunday school purposes, nor does it include furniture provided by a division class.

On behalf of the building committee I have the pleasure of tendering to the pastor and the congregation of Grace Church this temple which has been erected to the glory of the ever living God, and to his Son Jesus Christ. We do not need to say, as Isaiah did by the mouth of the prophet [illegible] unto the second temple, "Who is left among you that saw this house in its former glory and how do you see it now? Is it in your eyes as nothing?" For this temple far exceeds in beauty and in comfort both of its predecessors.

May I register the earnest wish of my heart with regard to this church?

First—I would that it may be, in addition to a place of worship for our own people, a source of pleasure and helpfulness to the people of the neighborhood. All its beautiful [illegible] may be enjoyed by all the people of the community and all the things that are eternal.

Second—That it may be a place of prayer for all who pass by and desire to make use of it. To that end it is our purpose that it [illegible] open [illegible] for private prayer. That it [illegible] and [illegible] will be [illegible] [illegible] [illegible] [illegible] here that [illegible] [illegible] [illegible] [illegible] once.

Third—That with our superior equipment we may be greatly improved service rendered in the Sunday school and in the Christian Endeavor Society, to the end that our young people may be better trained, and become more useful members of the Church of Christ. It is a matter of great regret to us [illegible] our thirty-five years of church history no young men have gone out to preach the gospel of Christ; and no young women have [illegible] their lives to service in the mission field. [illegible] the churches are not furnishing [illegible] for the ministry, but need this be so? [illegible] people pray that God will from this [illegible] send forth laborers into His harvest [illegible] [illegible] that God will answer that [illegible]

Fourth—That the gospel may be preached with great power from the pulpit. That this [illegible] be attained, it is necessary that we [illegible] praying congregation. If we realize [illegible] responsibility upon us I do [illegible] so we will permit our pastor to enter [illegible] without the knowledge that his people [illegible] engaged in earnest prayer that [illegible] of the Spirit may rest upon him [illegible] the gospel message may reach the [illegible] hearts. The must be the right [illegible] [illegible] whose if the pastor is to preach [illegible] and this can be supplied only by [illegible] of the Spirit of God, in response [illegible] the prayers of the congregation.

Fifth—That we may have an evangelistic spirit. While I believe that the most effective work must be done in the training of the [illegible] I expect that souls may be born anew into the courts of the Lord's house. Shall we be satisfied with anything [illegible] of this?

Sixth—That people may enter this church and worship with a heart longer unsatisfied with spiritual need unmet. Whether this is to be done through the sermon, through the ministry, or through the cordiality of the members who shall welcome those who come, it must be kept in mind that our expectation is [illegible] and He is the One who satisfies the [illegible] of every soul.

Seventh—That we may be, in a true sense [illegible] mary church, and that its members may be witnesses unto Jesus Christ, in Greensboro in North Carolina in the United States, and [illegible] the uttermost ends of the earth. "The light of his further [illegible] right star home." [illegible] house shall be realized, I know that it will be true of this house, as Jehovah promised concerning the second temple: "The latter glory of this house shall be greater than the former, saith Jehovah of hosts; and in this place will I give peace, saith Jehovah of hosts."

J. Norman Wills, Chairman of Building Committee.

Resolution of Thanks and Appreciation to the Pastor, the Building Committee, and the Builders of the New Grace M. P. Church.

[illegible] the new Grace Methodist Protestant Church in its completion surpasses in [illegible] heart and workmanship even the fond hopes and dreams of our congregation, and

Whereas, because of the wise and patient leadership of our beloved pastor, Rev. S. [illegible] Spahr, D. D., whose far-seeing vision promoted us to undertake a larger and more commodious structure than we at first thought possible, and whose kindly interest and courage have so well kept up the morale of our people during the trying days of our building program, our eager anticipations have been more than realized, and

Whereas, because of the untiring labors and devotion of the Building Committee, and especially of the Chairman, Mr. J. Norman Wills, who has given of his time and strength without stint or reserve, and to whom the building, erected to the glory of God, and a sanctuary for his people, will stand as a monument for all time, and

Whereas, the architect, Mr. Hobart Upjohn, his associate, Mr. Harry Simmonds, the general contractor, Mr. J. L. Crouse, and the capable and efficient corps of contractors and workmen have displayed unusual interest and concern in their work, and have not only completed the building well within the specified time, but have given us one conceded to be in excess of the value usually obtained for the same outlay;

Therefore, be it resolved, that we, the members of Grace Church, assembled on our opening day, May 2, 1926, express by a standing vote our heartfelt thanks and appreciation to Dr. Spahr, Mr. Wills, and the Building Committee, the architects, workmen, and all others who had any part in making possible the building of our new church; and

Be it further resolved that copies of these resolutions be sent to the parties named, with assurance of our prayers for God's continued blessings upon their lives and work, and that a copy be spread upon the minutes of the quarter'y conference.

R. H. Brooks,
J. M. Millikan,
F. R. Stout.

OPENING SERVICE OF GRACE CHURCH

This was attended by a great congregation filling the house. All were impressed with the rare hearty of the interior. An elaborate program was carried out, including special music by the trained choir, and a sermon of special appropriateness by Dr. Spahr, the pastor, Bro. Little, associate pastor, assisted, and did the editor of the Herald. At the close of the service fourteen persons were received into membership. In the afternoon a communion service was held, and there were people present not only from other Greensboro churches, but from High Point, Winston-Salem, Mebane and perhaps other points. It was a red letter day for Grace Church. This central M. P. church in Greensboro has a special responsibility, and may divine grace ever enable it to bear its important part. We hope for Grace continued success and enlargement in the work of the Lord.

—President Lewis has undergone an operation in a Baltimore hospital. His recovery is hoped for.

FROM PASTORS AND PEOPLE.

Vest Lexington, South Davidson Charge.—
readers of the Herald may have thought
t the West Lexington reporter had quit
job of reporting the events of the Sunday
ool and church, but we have not quit; have
n visiting other Sunday schools for the
t three Sundays.

Last Sunday was a good day for the West
ington church and Sunday school. The at-
dance in Sunday school was 150, which is
largest attendance the school has ever had
offering was $5.08 and was for the Chil-
n's Home. The attendance has been increas
for the past several Sundays. There were
present on the previous Sunday.

The regular preaching service was well at-
ded last Sunday night. Our pastor, Rev. M.
y Crutchfield, brought us a good sermon on
text, Isaiah 40:3—"Prepare ye the way of
Lord." The theme of the sermon was
reparation." The sermon was the first of
eries of sermons to be preached during the
nth of May looking forward to the begin-
g of the revival meeting on the First Sun-
in June. Rev. J. L. Trollinger, pastor of
First Church, Thomasville, will assist the
tor and do the preaching during the meet

A new feature of the church services during
s month and during the revival meeting
l be the reporting of Bible reading by those
o enroll in the Bible reading circle which
to be formed among the members of the
rch. The number of chapters read will be
orted at each service.

t was the good pleasure and privilege of
writer and his family to accompany Pas
Crutchfield and Brother Herman Swicegood
d and family to Mt. Carmel for the Sunday
ol and preaching service there last Sunday
rning. Brother Swicegood is the superinten
t of the Sunday school which has an enroll-
ent of about 65 members. There were 62
sent last Sunday, including six or eight
itors. There is a faithful band of church
l Sunday school workers at Mt. Carmel who
always present for the services. Brother
itchfield delivered a discourse on the sub-
t of the Lord's Supper, using as a text, I
r. 11:23. The ordinance of the Lord's Supper
s administered by the pastor, and a large
mber of people participated. The good num-
of young people who communed was no
eable.

At the April meeting of the Lexington Min-
ers' Association our pastor, Bro. Crutch-
d, was honored by being elected secretary
the association, to succeed Rev. Wade H
rrell, who has resigned his pastorate with
Presbyterian church here.

Pastor Crutchfield has been wearing a new
t of clothes and a new hat during the past
ek or more. The new suit was a gift of some
the members of West Lexington church and
ends of Brother Crutchfield who have learned
to know and admire him since he came to
xington last November.

The West Lexington Sunday school is pre-
ring this week for a special program for
[illegible] Sunday, which will be
thers' Day." A departure from the
order of the morning and [illegible]
be followed, and [illegible]
will be made during the [illegible]
the school. A special [illegible]
week to have a larger [illegible]
day than at any previous time.

Our Thursday night prayer meeting [illegible]
ed off for this week on account of the beginning of the revival services at the church. Rev. J. E. Price and [illegible] Asheboro Methodist Protestant [illegible] preacher for the meeting and the [illegible] people will, of course, [illegible] possible in the services [illegible] week or two. The people at Lexington [illegible] to be congratulated upon their [illegible] hear Brother Price and [illegible] preachers.

The next regular preaching service [illegible] Lexington will be held next Sunday [illegible] 7:30 o'clock.

C. C. Poe, Reporter.

High Point. We [illegible] and neighbor of Grace Church, [illegible] upon the completion of the [illegible] house of worship. [illegible] the corner of W. [illegible] and N. Elm streets, [illegible] ed yesterday morning when [illegible] S. E. Spel[illegible] preached the first sermon [illegible] services at 10:30 o'clock. [illegible] was held, at which Dr. Brown [illegible] was organized in March last, [illegible] what older than First Church, which [illegible] organized in 1897. Dr. B. M. [illegible] pastor of Grace Church [illegible] 1917. The cost of the building [illegible] Daily News shows [illegible] brick and stone edifice [illegible]

Boys' Week is being observed [illegible] this week. Yesterday at the [illegible] Dr. Brown delivered an [illegible] and powerful sermon on [illegible] Case" to a large and appreciative [illegible] which included a number of [illegible] younger. This [illegible] esting talk and explained the [illegible] significance of Boys' Week. He is [illegible] boys and was heartily [illegible] activities of the week will be [illegible] close next Sunday evening [illegible] E. Meyer, head of [illegible] of the University of N. C. will [illegible] "Adolescent Youth" in our church at 8 p. m.

The play, "The Minister's Wife [illegible] ned," which was so successfully [illegible] April 23 in the Asheboro [illegible] will be repeated by request [illegible] evening, May 6, in the High School [illegible] ium. The cast of characters will [illegible]

The Brotherhood Ladies [illegible] in the church last Thursday [illegible] the catering supper was [illegible] Malish gave several readings [illegible] greatly enjoyed, and [illegible] Iron Quartet" from the college [illegible] several pleasing numbers.

The Music Committee has secured [illegible]

We are pleased to note that Master Virgil [illegible]

[illegible]

[illegible] The revival meeting begins [illegible] will continue through May [illegible]

J. L. Trollinger.

[illegible] A stitch in time saves [illegible]—how many?

State St. Church.—Mr. Bethea preached an excellent sermon Sunday morning to a large and appreciative audience. There was no service Sunday night because of the service held at the First Reformed Church by Miss Cole and other C. E. workers. Mr. Bethea took this opportunity to speak at the Community church at Thomasville in the interest of our new church building which is to be started right soon. Mr. J. F. Barrett accompanied Mr. Bethea and talked to the congregation in his very convincing and able way.

Our revival meeting begins with the C. E. Society a week from next Wednesday night. We are hoping for and expecting great results from the meeting. Brother Pritchard will come to preach for us on Thursday night, May 6, and will be with us at least a week, probably longer. Reporter.

Pastor's Report.

To the 2nd quarterly conference of Spencer Charge Methodist Protestant Church Concord, N. C., at the home of the pastor, D. A. Braswell, April 10, 1:30 P. M. 1926.

My dear brothers and sisters: We have once more met in a quarterly session to report what we have done during the quarter, and to plan for the future work.

1. Let us plan wisely and get behind our plans and push them on to completion.

Trees nor animals do not plan their growth; but all intelligent people know in order to accomplish high things we must lay big plans and then do our very best to carry out those plans. During the quarter none of our official members have been called from below to their reward. Yet death's dark shadow has fallen on some of our homes. On March 15 the death angel visited the home of Bro. D. R. and Sister Minnie Hackney, and took away little Emma Lee; and that left a dark shadow over that home. They have our deep sympathy. Other families have had some sad sickness. Let us remember those that are in trouble and pray for them.

Some Signs of Improvement.

A very nice lot has been secured in Charlotte on which to build a Second Methodist Protestant Church. Over one hundred dollars has been paid on the lot. We have had fifteen professions and twenty-one accessions at Charlotte and baptised twelve children. The congregation continues to improve in size and interest.

The Church at Spencer is very much alive. What members we have there are active.

I have preached 31 sermons and made about 100 visits.

We have received on pastoral support as follows: Charlotte on pastor's salary, $54.78; on Church Extension, $10; on Colllege Expense, $3.35; Easter collection, $3.69; Spencer on pastor's salary, $81.50; on Church Extension, $10; on College Expense, $3.60; Alison Grove on salary, $3.11.

I have married one couple.

We have been laboring under disadvantage at Charlotte and Spencer on account of convenient places to hold our services. Brother A. L. and Sister Moore have opened their home for us, and we have our services there. It is a real nice comfortable place to hold services, and we are truly grateful to them for their kindness in giving us the use of their nice home in which to worship.

We now have a very nice hall at Charlotte in which to worship, but it is upstairs and we are paying $15.00 per month rent. We are looking forward to a time when we shall have better quarters.

We have some opposition at both places and also some slackers, just such as Christ and his disciples had. But none of these things should move us from our work.

2. Our Educational work.

We now have a good college at High Point, and I am told that the work is progressing nicely. The greatest need at present seems to be money and students. They claim that the work done there is as good as the very best. More of our young people should be encouraged to attend our own schools.

The High Point College cannot do its best work without the support and hearty cooperation of the M. P. Church at large. All who can give money, now is the time to give it; and all who have children to send off to college, or know of children who are going off to college would do well to direct them to the High Point College.

4. The Revival Work. One of our greatest moral needs is a Holy Ghost revival in all our churches and homes, and in our lives. Without the Holy Spirit the church is dead and can not nor will not work, and will pine away and die. Let this be our motto, A revival in every home on our charge.

5. Our Church Literature. A number of our people are taking our church paper. To those who are interested in the wider circulation of our church literature and upbuilding of the Redeemer's Kingdom through our church: let us read our church papers and do all we can to get others to take them and read them. Possibly we are falling below the mark in some things because we do not know; and we do not know because we do not read. If any one would be strong regarding anything he must have knowledge of that thing. And the best way to learn about it is by reading about it.

6. Pastoral Support. There has been some improvement in this matter, but the increase in salary has not kept pace with the increase of living and new expenses. Some do nobly, and they will receive their reward. Would that all laymen and preachers could break away from the first law of nature, which is self-preservation; and be more fully under the law of Grace, which is self-sacrefice. Brethren, these short-comings are not brought to your attention to discourage any one, but, having discovered where we fail, let us try to overcome our faults, in the name of Him, who has called us with a holy calling.

7. The Outlook. That God has placed the Methodist Protestant Church in a peculiar position is clear to every observant mind. The movement of other religious bodies has made the ground occupied by the Methodist Protestant Church unlike any that has gone before. The Methodist Protestant Church today is not the battle ground on which is to be waged the war for supremacy; but a generous hearted, broad-minded, far-seeing messenger, bearing the olive branch to those who yet contend with each other, when the real cause for conflict has long since been removed. By precept and example we are moving the hearts and minds of others as we have never done before. There are those who say there is no difference. That is like saying, Peace, when there is no peace. It is not the intention of any broad-minded man, who has Christ for his example, to throw one straw in the way of closer fraternal relationship. But, be it known, that in the concessions made, there is no disposition to throw away the best for the thing conceded to be not quite so good, even by those who have it. Possibly, just at this point, we should be more guarded than ever before. If God intends to use the Methodist Protestant Church for some great end to which we have not yet arrived, then let us patiently plod on, bide our time and wait until He shall have accomplished His purpose in us. The best way to help others is to be true to one's self.

And now permit me to return to my brethern and sisters, and to the friends on the entire field, my sincere thanks for the help and encouragement you have given me; without which I could not serve the charge. I am sorry that I have not been able to render better service on the charge; but there have been many hindrances over which I had no control.

May our Father richly reward you all for all you have done. With thankful hearts to Almighty God for all his mercies to us during the past, I am yours in his service. I shall need your prayers and help in the future as much as I have in the past, and I feel sure I shall have them.

D. A. Braswell.

Friendship Station.—Our pastor filled his appointment Sunday morning with a large crowd attending the service; he preached a most wonderful sermon.

Our Sunday school is still growing. We are having the best enrollment we have had for some while. We miss our superintendent, Mr. J. H. Snotherly, very much since he has been sick and we hope for him a speedy recover.

The good ladies have reorganized their Aid society and are growing very rapidly.

Our Mother's Day service will be held on the second Sunday night of May at 7:45 with a program being given by Miss Minnie Sue Sides in memory of our dear old mothers.

As the days and the months go on, we still desire the prayers of all Christians.

April 23, Brother Walter R. Stanfield and Miss Annie Archie were united in marriage by the writer.

Young Brother Stanfield is a member of Friendship Methodist Protestant Church.

Mrs. Stanfield is one of Guilford's most accomplished young ladies. Immediately after the marriage they left for St. Petersburg, Fla., where Brother Stanfield holds a prominent position as electrician. Many good wishes follow the happy pair. W. D. Reed.

DIED.

Dickens.

Mr. J. R. Dickens, one of Enfield's most beloved citizens, passed away April 23rd at Johnson-Willis hospital, Richmond, Va.

Mr. Dickens was a loyal member of Eden Methodist Protestant Church, Halifax Charge, Rev. N. G. Bethea, seven years his pastor, says: "I had the privilege of being closely associated with him and never have I known him to turn down a call made for his church." He was a beloved member of the Enfield Church Bible Class.

Mr. Dickens was one of the most successful farmers and business men in Eastern North Carolina. He was prominently connected with many business concerns and was a director of the Commercial and Farmers' Bank and the Building and Loan association of Enfield. He was a progressive citizen deeply interested in the welfare of his State and community. He loved home and provided well for his family. He gave his children every educational advantage. He was a thirty second degree mason, Odd Fellow and Woodman of the World.

Mr. Dickens was outstanding in the friends he had numbering them among the old and young, the black and white. He was always a special friend of the preachers and seemed to love to be in their presence. He always remembered them in substantial ways and showed them many favors.

He leaves a widow and three children: Misses Ruth and Margie and Mr. Everett Dickens.

The funeral was conducted in the home by his pastor, Rev. C. L. Spencer, and all the ministers of Enfield. The final rites at the grave were said by the masonic order of Knight Templars. Interment was made in Elms wood cemetery.

"To live in hearts we leave behind is not to die."

R. C. Stubbins.

Clements.

The community was made sad when news came that Mrs. Mary E. Clements had gone from an earthly home to an eternal home. Mrs Mary E. Clements, born October 2, 1853, died March 8, 1926.

Sister Clements was married to George B Clements February 12, 1873. To this union were born 13 children, ten now living: Mr. B. F. Clements, Mrs. Bettie Gay, D. S. Clements, Mrs. Minnie Rook, Mrs. Ada Rook, Mrs May Rook, Rev. J. B. Clements of the M. P. Church, Rev. G. W. Clements of the Baptist Church, Mr. P. H. Clements, Mr. R. A. Clements. There are 58 grandchildren, 20 great-grand children.

In early life she professed faith in Christ and joined Mt. Vernard Baptist Church. Later in life she joined Ebenezer Methodist Protestant Church where she was faithful till death. It was always an inspiration to have her in the congregation. She was always attentive and would lead public prayer. Sister Clements has been feeble for several years. She was at church only a few days before death called her hence. She seemed to enjoy the service.

She told the writer at different times that she was ready for the exchange of worlds. Her mortal remains were brought to her church and laid to rest in Ebenezer cemetery to await the resurrection call. We shall miss her greatly at the services. The pastor was away at the time of her death and could not be reached for her funeral. I have not been informed who conducted her funeral.

Surely a good woman has gone from among us. Our loss we believe is her eternal gain. We do not weep as those who have no hope but hope to meet again.

May the Lord bless the bereaved family and help them to so live as to meet mother and grandmother in that home not made with hands but eternal and in the heavens.

H. L. Powell, Pastor.

SUNDAY SCHOOL LESSON—MAY 16.

Abraham and the Strangers.

Lesson Text: Gen. 18:1-8; 16-19.

Golden Text: Gen. 18:18.

The Central Truth: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Heb. 13:2.

Scriptural Points.

1. Three messengers from heaven appeared as human beings to Abraham in the plains of Mamre. One of them was the Lord, the Jehovah of the Old Testment dispensation and Jesus Christ of the New Testiment dispensation. The other two were angels who afterward visited Lot in Sodom and hastened his escape from that doomed city, in answer to Abraham's prayer.

2. Abraham greeted the three strangers with abounding oriental hospitality. He ran to meet them and bowed a most hearty welcome. He also ran unto the herd of cattle and selected a fatted calf which one of his servants dressed for a noonday feast. Sarah was told to bake cakes of bread in abundance.

3. The running of this patriarch of ninety nine years displayed a gladness of heart that quivered in every muscle. This visit of three from the glory world was an event of tremendous importance. It was a red-letter day in the life of Abraham. It was a day of feasting both for body and soul. Heaven touched earth that day.

They came to bring two important messages. One of them related to the birth of a son. This is evidence of the keen and abiding interest of the heavenly hosts in family life and the propagation of the race. For twenty-five years the faith of Abraham had clung to the promise that his posterity would be as numerous as the stars of heaven and the sand upon the seashore. Now this promise was beginning to be fulfilled in the early birth of an heir.

5. Sarah, overhearing the statement that she would become a mother, laughed her incredulity. She could not believe such news that was too good to be true, as she thought. When the Lord reproved her for this display of unbelief she denied having laughed at all. She was afraid the good promise might be withdrawn.

6. The other message was concerning the impending destruction of Sodom and the other cities of the plain. "And the Lord said, Shall I hide from Abraham that thing which I do?" It was a most distinguished honor to be thus entrusted with one of the secrets of the Most High God.

7. Abraham was worthy and entitled to this confidence, and for two reasons. His faith, after twenty-five years of sore testing, made him the father of believers of all succeeding time. His faith in the coming Messiah made him righteous. And by the sacrifice of his illustrious descendant all the nations of the earth would share this blessing of righteousness.

8. Another reason for this divine confidence in Abraham was his future loyalty and faithfulness which the Lord foreknew. "For I know him, that he will command his children and household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord might bring upon Abraham that which he hath spoken of him."

9. The home and the faithful government of the family are the pillars that uphold and assure the stability and prosperity of the nation.

Practical Points.

1. The society of God is the all-sufficient refuge and joy of His saints. "My presence shall go with thee." To walk with God, to talk with God, and to share His mind and Spirit are delights, of which the world knows nothing.

2. One must get away from the confusion and perplexity of earthly life to be able to realize the divine presence, and hear the still small voice. The elevated life of sitting in heavenly places in Christ Jesus is indispensable to having a part in this elevated "fellowship with the Father and with his Son Jesus Christ."

3. Holiness is the experience and atmosphere that give assurance of the abiding and uplifting presence of God: "Be ye holy, for I am holy."

4. The divine fellowship is a gracious foretaste of that blissful immortality where "the years of eternity roll, and the smile of the Lord is the feast of the soul."

"If our fellowship here below
In Jesus be so sweet,
What heights of rapture shall we know,
When round His throne we meet?"

5. The proper training of children in the way and service of the Lord is the supreme privilege and duty of parenthood. Without such training children are most apt to go astray. "A child left to himself bringeth his mother to shame." To be ashamed of a dishonorable posterity and the neglect that caused it is a most doleful calamity. Children are the best entrusted gifts of God. Let parents be true and faithful to this sacred trust.

A Kansas general store owner recently mailed a right-hand cotton glove to three hundred farmers. The farmers were asked to call at the store to receive the left-hand glove. They came—and went home with other things they had bought and paid for.—The Outlook.

OUR TASK AND OUR PRIVILEGE.

Paid All Claims In Full.

1. State St. Lexington.

Paid A. C. B. In Full.

1. Whitakers,
2. Fountain Place.

Paid College Assessment In Full.

1. Whitakers.
2. Grace.
3. Mebane.
4. Glen Raven.
5. Burlington
6. Fountain Place
7. Reidsville
8. South Winston
9. English St.
10. Asheboro,
11. Concord,
12. Graham,
13. High Point, 1st,
14. Welch Memorial.

Churches.

1. Julian on Tabernacle.

Paid On College Assessment.

Siler City	$35.00
West End	34.00
Mt. Pleasant	25.00
Tabernacle	24.00
Forsyth	19.20
Charlotte	17.13
Littleton	16.5
Enfie'd	15.63
Alamance	15.13
Halifax	12.8
Friendship	12.5
West Forsyth	10.00
St. Paul	10.00
West Thomasville	7.15
Spencer	5.70
Albemarle	5.00
Thomasville 1st	5.66
South Davidson	4.2
Saxapahaw	2.00
Union Grove	1.50

Paid On A. C. B.

Grace	250.00
Burlington	210.00
Henderson	159.70
High Point 1st	120.00
Charlotte	119.34
Reidsville	117.50
North Davidson	11 .00
Orange	106.00
Siler City	105.42
Richland	91.00
Glen Raven	87.50
Concord	87.00
Forsyth	81.30
Mebane	81.01
Flat Rock	75.62
Haw River	75.50
Mt. Pleasant	70.51
Asheboro	63.22
West Forsyth	57.75
Granville	51.17
Mocksville	50.27
Calvary	50.00
English Street	7 .0
Pleasant Grove	50.00
Thomasville 1st	49.00
West End	48.00
St Paul	45.00
Anderson	43.45
Littleton	42.50
Boss Chapel	41.34
Friendship	41.33
Halifax	38.60
Why Not	35.25
Albemarle	35.00
Randolph	35.00
South Davidson	34.33
Davidson	33.66
Mt. Hermon	32.27
Tabernacle	30.65
Lewisville	30.00
Saxapahaw	29.01
Harrisburgh	29.00
Granite	27.80
Guilford	26.25
Spring Church	26.08
Vance	26.06
Roberta	26.00
Rockingham	25.00
Midland	23.80
Welch	22.00
Cleveland	22.00
Kernersville	21.27
Asheville	20.00
Spencer	10.00
South Winston	10.00
Chase City	10.00
Alamance	10.00
Union Grove	8.50
Melton's	7.00
Pageland	4.75
Guilford	4.45
Denton	3.53
Fairview	2.50

Pair Grove, Why Not Ct.—The annual memorial service was held here yesterday afternoon, May 2. Our pastor, Rev. D. I. Garner, preached from the subject Christian Rest, after which Jos. Moser of Asheboro made an address stressing honoring our parents.

Both were heard with interest by the congregation. We were glad to have so many visitors present. After the service the graves were decorated with flowers.

HIGH POINT COLLEGE

HIGH POINT, N. C.

Co-educational, denominational, but not sectarian. Third session begins September 7, 1926. Students can now register for the fall semester. A deposit of five dollars insures a room.

Splendid courses in modern language, English, science, education, religious education, etc., offered by competent instructors. Correspondence solicited.

R. M. ANDREWS, *President*

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WILLS BOOK AND STATIONERY CO.
GREENSBORO, N. C.

At night C. E. was conducted by Rev. D. I. Garner, using in connection with the regular lesson a Bee Hive poster, the members giving the number of Be's found in different chapters; over 300 had been found. The members were asked to tell what verses appealed to them most.

The Junior C. E. has been organized and the children seem to be taking great interest in it. The Missionary Society have each received two new members. Mrs. Cora Vuncannon has become a life member of the Foreign Society. The societies expect to have a public meeting the third Sunday.

Mrs. C. E. Short.

—The Stephens tabernacle had a capacity congregation last Sunday night. Mr. Stephens' voice was much impaired, we presume from overuse.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

LUME XXXII. GREENSBORO, N. C., MAY 13, 1926. NUMBER 27.

Press Clearance Dec28

THODIST PROTESTANT HE[illegible]
T. McCulloch, Editor and Publisher

olished weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

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OKING THREE MEN IN THE FACE.

in the face of the man out there!
is only a man, it is true.
s toiling all day and is burdened with care.
t, his fate is depending on you.
him then full in the face today
he walks toward the setting sun,
putting your hand on his shoulder, say:
Christ Jesus your soul has won."

your own self in the face today!
u are only a man, it is true;
are toiling all day and are burdened with care,
t Christ is depending on you!
yourself full in the face then, man,
e you ready for what may befall?
s my Lord, I will, I can
ready when you shall call.

Jesus Christ in the face today;
is more than a man, it is true.
oiled all day and was burdened with care,
d has given His life for you;
Him then, full in the face and say,
Lord Jesus, accept of me
wealth, my service, myself today,
leading all men to Thee."

Selected.

RE BELIEF IN THE SUPERNATURAL INADEQUATE.

Fred W. Robertson.

e worship of the merely Supernatural , as science progresses, legitimately end theism. Yes, all science removes the Cause auses farther and farther back from hu- ken, so that the baffled intellect is com- d to confess at last that we cannot find "The world by wisdom knew not God." e is a power in the soul, quite separate the intellect, which sweeps away or rec- zes the marvelous, by which God is fe t. h stands far above the reach of the athe- of science. It does not rest on the wonder- ful, but on the eternal wisdom and goodness of God. The revelation of the Son was to pro claim a Father, not a mystery. No science can sweep away the everlasting love which the HEART feels, and which the intellect does not even pretend to judge or recognize.—Se lected.

—Mrs. Campbell and Mrs. Greer, of Calvary church, lost their father by death recently. He had been failing for some time, and his death was not unexpected. Still they will sadly miss him for some time.

—Mrs. J. F. Williams came into church on crutches last Sunday; she had sprained an ankle.

—Calvary church was glad to receive Mr. Wagoner, formerly of Burlington, into membership last Sunday.

—Rev. Lawrence Little has been elected Secretary of the Young People's Work of the M. P. Church: This robs Grace church of its associate pastor, and the members of the church as well as Pastor Spahr were reluctant to give him up, but all recognized the fitness of the appointment. Bro. Little will continue to live in this city for a time. Dr. Sensmith resigned on account of the illness of his wife.

—At the union young people's meeting in the annex of the Stephens Tabernacle last Sunday evening, a little boy of seven or eight arose in the testimony period and said, "I am thankful that my pony did not kick any further, for if he had kicked an inch farther he would have hit me in the forehead."

—Brother Suits and the Tabernacle people are to observe memorial day next Sunday. There will be a sermon by President Dixon and after-dinner talks by Bro. J. Norman Wil's and others.

—At a meeting of the Board of Education held on Tuesday in Greensboro Bros. George Penny and J. M. Millikan were elected financial agents for High Point College. This is an important work put into their hands and we wish for them good success in it. They are both energetic workers and know enough about money to recognize a dollar when they see it.

—Is there something in a name after all? A man named Byrd has flown across the north pole. He is an American aviator and Americans are proud again.

—The strike in England which was so serious has largely terminated. Only the miners are still holding out.

—Dr. Dixon was called this week to conduct a funeral, that of Mrs. Sarah Stout, who was grandmother of Ferdie Stout of Grace Church.

—The Board of Home Missions is in annual session at High Point College this week. About fifty persons are reported in attendance.

—France, at last, has made an agreement to pay her four-billion-dollar war debt to the United States.

Trust that man in nothing who has not a conscience in everything.—Sterne.

—Joseph G. ("Uncle Joe") Cannon, of Danville, Illinois, celebrated his ninetieth birthday on May 7.

CHRISTIAN ENDEAVOR.

Topic for May 23: How Is Christ Changing China? Isa. 61:1-3. (Missionary Meeting.)

TWENTY HEROES HONORED.

Carnegie Hero Medals were awarded recently to twenty heroes who risked or gave their lives to save others. Five of the twenty lost their lives. Their dependents were granted pensions amounting in all to nearly $4,000 a year.

One of the heroes was a sixteen-year old boy —Stanley C. Delanoy, of Weehawken, N. J. Stanley lost his life last July while trying to save a girl from drowning.

THE SUREST WAY.

The common daily tasks of life
Seem poor and mean and small
And oft we scorn them to respond
To some alluring call.
The tasks that lie so close at hand
Grow irksome to the soul,
And are forsaken for some dream—
Some visionary goal.
And yet the surest road to fame,
To deeds that stir and thrill,
Is doing the tasks that lie at hand
With all our strength and will.

FOR GOD TO DECIDE.

There are those who say, and that continually, that life is too short. That depends. What are you doing with it? For some things it is; for others it is not. In any case, it is not for us to make a declaration on that point. God knows whether it is, or is not, too short. And it is safe to leave that matter with him.—Christian Conservator.

SUCCESS.

He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty, or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration, whose memory a benediction.—Stanley.

SOMETIMES.

Sometimes I long for the lazy isles,
Ten thousand miles from home,
Where the warm sun shines and the blue sky smiles,
And the milk-white breakers foam—
A coral island, bravely set
In the midst of the southern sea,
Away from the hurry and noise and fret
Forever surrounding me.

For I tire of labor and care and fight,
And I weary of pain and scheme,
And ever and ever my thoughts take flight
To the island of my dream.
And I fancy drowsing the whole day long
In a hammock that gently swings—
Away from the clamorous toiling throng,
Away from the swirl of things.

And yet I know in a little while,
When the first glad hours were spent,
I'd sicken and tire of my lazy isle
And cease to be content.
I'd hear the call of the world's great game—
The battle with gold and men—
And I'd sail once more, with a heart of flame,
Back to the game again.

—Berton Braley, Good Health.

THE MASTER'S PLEA.

By Archibald Rutledge.

I have no hands save your own hands
To lift the burdens, loose the bands
Of pain; to bear my banner on.
Only by you my work is done.
I have no feet save your own feet
To carry far my message sweet:
If they should fail, to every coast
My steps are halt, my way is lost.
I have no voice save your own voice;
Through it alone shall hearts rejoice
To know my tidings. If your tongue
Be silent, all my truth's unsung.
I have no heart save your own heart
To beat for me; to act love's part.
O child, though I am throned above,
I have no power save your love.
Your feet alone my race can run;
By your own hands my deeds are done.
Your voice must speak, or mine is still;
My heart's great task yours must fulfill.

THE SEVENTH SLEEPER.

By Samuel Scoville, Jr.

There are seven animals which sleep through our winters safe from hunger and cold and danger. I once rhymed their names for four children of my acquaintance in the following bit of free verse. (I call it free because I do not get anything extra for it.)

The Bat and the Bear, they never care
What winter winds may blow;
The Jumping-Mouse in his cozy house
Is safe from ice and snow.
The Chipmunk and the Woodchuck,
The Skunk, who's slow but sure,
The ringed Raccoon, who hates the moon,
Have found for cold the cure.

All of these Sleepers are interesting, most of them friendly, but the most useful of them all is "Sikak," as those wood Indians, the Crees, have named our American skunk.

He is the last one of the Sleepers to go to bed in winter and the first to come out in the spring. Long after the black bear has holed up in some jug-shaped hollow dug in a sloping bank lined with leaves and masked with brush; after the bat has hung himself upside-down to sleep until spring; when the raccoon is fast asleep in his tree top, and the woodchuck and the chipmunk in their warm burrows underground; even after the jumping-mouse has curled up in a ball wrapped around with his long silky tail well below the frost-line, the tracks of the Seventh Sleeper can still be seen in the early snow.

They are zigzag and near apart with the furrow of his dragging feet between each print, for Sikak never hastens. His motto is, "Don't hurry; others will." Sometimes, to be sure, he gallops, but very lumberingly. Then his tracks show four abreast in a diagonal line. He believes that late to bed and early to rise makes a skunk healthy, wealthy, and wise. During the coldest part of the winter he goes underground to sleep fitfully, ready to come out any warm day. When he does go to bed he digs a shallow burrow with two entrances and lines it with grass or else calmly appropriates a woodchunk's burrow.

Like the bear the skunk walks flat-footed. His naked flat soles are wrinkled crossways and the hind-feet show no clawmarks in the snow, but the fore-paws have claws which make him one of the best diggers among all the wild folk, surpassed only by the badger and the woodchuck.

Sikak is a beautiful study in black and white stripe running from between his eyes to his nose, stripes of white along his sides, and a big white ruff. About the size of a house cat and weighing between eight and ten pounds he is over one-third tail, this adornment accounting for fully ten of his twenty-eight inches of length. Said tail is nearly as wide as it is long, with a white tip, and is only surpassed in its splendor by the magnificent tail of the giant ant-eater of South America. Wise wild-folk when they see that white tuft standing straight up remove themselves elsewhere with exceeding rapidity. As for the unwise—they soon wish they had.

The skunk is a living example of the axiom that it pays to specialize. He cannot swim like the otter, nor climb like the marten, nor run like the fisher. He has neither the strength of the wolverine nor the fierceness of the weasel. Yet he has outlived all these members of his family by developing a little specialty of his own which bids fair to save him from the attacks of civilization for many years to come. He discovered the gas-attack before the Boche. His weapon is a movable duct through which he can throw a stream of liquid musk with deadly accuracy from five to ten feet. It is phosphorescent by night and not only has a devastating odor which nauseates humans but produces a heavy gas which like mustard or ammonia gas, will choke and strangle any animal breathing its full force.

The liquid musk is a clear, golden-yellow fluid full of little bubbles of the gas, and curiously enough is almost identical in appearance with the venom of the rattlesnake. As to its odor, it has been described feelingly as a mixture of perfume-musk, essence of garlic, burning sulphur, and sewer-gas, raised to the thousandth power. Its effect is very much like that produced by the fumes of ammonia, another animal product, or the mustard-gas of modern warfare. It may cause blindness, convulsions, and such constriction and congestion of the breathing passages as even to bring about death.

Some individuals and animals, however, seem to be more or less immune to the effects of this secretion. I remember once attending by invitation a possum hunt conducted by a number of noted possumists of color. We were accompanied by a bevy of miscellaneous dogs. The possums were generally found wandering here and there among the thickets, or located in low persimmon trees. Every now and then one of the dogs would bring to bay a strolling skunk. As the skins had a considerable market value, these skunks were regarded as the special prizes of the chase. The hunters despatched them by a quick blow across the back which broke the spine. Such a blow paralyzed the muscles and effectually prevented any further artillery practise on the part of the skunk which received it. Before it could be delivered, both the hunter and the dog were usually exposed to an unerring barrage, which, however, seemed to cause them no especial inconvenience. Before long every hunter except myself had one or more skunks tucked away in his pockets.

It was a long, strong night. Before it was over I was in some doubt as to whether I had been attending a possum hunt or had taken part in a skunk chase. My family had no doubt whatever on the subject when I reached home the next morning. I was earnestly invited to tarry in the wilderness until such time as I could obtain a complete change of raiment. Thereafter I tried to give my hunting clothes away to the worthy poor. Said poor, however, would have none of them, and they repose in a lone grave in a Philadelphia backyard even unto this day.

Although never too proud to fight, Sikak is always a sportsman and gives an opponent three warnings. If he meets you in the woods or fields he will not turn out, but will stamp on the ground with his forepaws like a little horse. That is danger-signal number one. If you keep on coming he will shake his head sadly as if saying to himself, "There's going to be trouble, but it's not my fault," and will thereupon hoist aloft his resplendent tail. That is signal number two. If rushing on your doom you still advance, the drooping white tip of said tail, will be slowly erected. That is the third and last warning. If then you stand still or slowly draw back all will yet be well. One step forward will cost one suit of clothes.—Selected.

—Who talks much errs much.

SEMINARY COMMENCEMENT.

he Forty-third Commencement of the stminster Theological Seminary was in all ects up to the high standard maintained ast years. The exercises began on Sunday ning, May 2, with the Baccalaureate Ser- by President Elderdice, and ended Tues- evening, May 4, with the Graduating Ex- ses. The Alumni Sermon was preached by . Frank Lawrence Brown, A. B., S. T. B., sident of the Ohio Conference. The Ad- s to the Graduating Class was delivered Rev. Roby Franklin Day, A. B., D. D., sident of the Eastern Conference. The rge to the Graduates was made by Rev. V. Kirk, A. M., D. D., a member of the rd of Governors, and pastor of the M. P. rch at Buckeystown, Md.

he sermons and addresses were informing inspirational. The music was well render- The Board of Governors transacted the l business. There was manifest on the of all who attended the exercises much rest in the students and the Seminary.

he Graduating Class donated eight splen- library chairs to the Seminary. This gift proached by the Board of Governors, the lty, and the student body.

n Monday evening an instructive and en- aining lecture on Scotland was delivered Dr. H. T. Stephens. The lecture was illus- ed by stereopticon slides made from pic- s taken by Dr. Stephens while on a jour- through Scotland.

here were thirteen in the Graduating s. Nine of these received diplomas confer- no degree. Four received the degree of . B. Two former graduates having com- ed the Graduate Course received the de- of S. T. D. Four other diplomas were giv- o graduates of the Seminary who had tak- he degree course and have since their luation from the Seminary taken the A. egree from Colleges.

hose receiving diplomas without degrees e: Fredick Halsey Ambrose, Grand Forks, D.; Manie Peebles Chambliss, Triplet, Va.; mond Terry Hallock, Eastport, N. J.; iam Jocob Homan, Eastport, N. J.; Em- Wilson Jordan, Staunton, Va.; Edwin hner, Baltimore, Md.; Floyd Montgomery as, Greenville, Va.; Mabelle May Shaffer, dallville, Ind.; Walter Avery Donaway, ards, Md.; James Cecil Cottrill, Penns- , W. Va.;

hose receiving the degree S. T. B. were: es Payton Adams, Whiteford, Md.; Ed- l Ellis Coleman, Baltimore, Md.; Jesse son Eaton, New Freedom, Pa.; Joseph uel Eddins, Birmingham, Ala.; Clyde bert Havens, Muncie, Ind.; William Rob- Hurley, Carney's Point, N. J.; Clifford ier Richmond, Union Bridge, M.

hose receiving the degree S. T. D. were: ren Hampton Hodges, Centreville, Md.: nas Coleman Mulligan, Baltimore, Md.

all who read this article will send to Dr . Elderdice, Westminster, Md., the names addresses of persons who ought to attend eminary, it will be a three-fold help. It will help the prospective student, the Semi- nary and the Church. Send these names and addresses at once. "Do it now."

C. E. Forlines.

IF YOU WISH THEM, WRITE.

We still have some of the large illustrated posters which the Board sent to the Sunday schools that ordered the Children's Day sup- plies last year, and will gladly send them to any of our schools that desire to have them.

They are the best the Board has published one being devoted to the work in Japan, and the other to the work in China and India, and they have pictures of all our denomination's missionaries in the three countries, besides pictures of native workers, and groups, build- ings, etc., depicting much of the work carried on abroad.

The Board is not publishing any posters this year, but so long as these last, which were sent out last year, any of our schools can have a set free of cost, of course. To hang them on the wall of the school or church will convey much information to our people, and this is needed to awaken more interest, and increase the offerings of our people on Chil- dren's Day. Send to me at Berwyn, Md.

The orders for the Children's Day supplies are reaching us by every mail, and they will number more than four hundred today, May 6th, but many more schools, of course, will order, but we are very anxious to have the orders in as soon as possible, because it will give the schools more time in which to make ample preparation for holding the service and for putting into effect a plan to raise the largest Children's Day offering for Foreign Missions in the history of the Board.

The beautiful collection envelopes, showing a representative of Japan, China and India ought to be distributed early, and the schol- ars urged to secure as much money as possi- ble, because the Board is in dire need of funds to pay notes which will fall due shortly, and to carry on the work abroad, recently reduced for lack of funds.

In this connection remember that the two beautifully embroidered banners, made for us in Japan, will be awarded again this year: one to the Sunday school sending in the larg- est offering for Foreign Missions, and the other to the school sending in the largest off- ering in proportion to membership.

Please be sure to state, when you send your Children's Day offering to your annual con- ference treasurer, that it is for Foreign Mis- sions, and give the membership of your school, or schools individually, as it will be very difficult to properly award the second banner without this necessary information.

If you fail to inform your annual confer- ence treasurer that it is the Children's Day offering for Foreign Missions, as required by the plan adopted by the General Conference the Union Board may not receive your schools offering for its work, and that would be most unfortunate.

It is, therefore, very important that you give this information as requested.

The fiscal year of the Union Board of For- eign Missionary Administration closed April 30th, and the annual meeting of the Union Board will be held in Pittsburgh, Penn., Wed- nesday, May 19, 1926, and the annual report will be printed later for distribution.

The recall of the Assembly, and the meet- ing of all the Boards of the church at Atlan- tic City, N. J., on the above date, caused the Boards to change their meeting place to Pitts- burgh, but did not change the date, except in the case of the Board of Young People's Work which was compelled to meet earlier.

We must earnestly appeal for your hearty cooperation to insure the largest possible use of the Children's Day supplies, and to raise the largest possible offering for Foreign Mis- sions.

Fred C. Klein.

GOOD NEWS FROM THE EASTER SER- VICE.

I call upon the entire denomination to re- joice with me and the Board of Home Mis- sions in the splendid results of our Easter Service. We are often inclined to complain that the denomination is not responding to our calls for funds to carry on the work of the church but I am glad to sound the opti- mistic note and to commend our churches for the fine response given to our appeal.

While I am not prepared to make a full re- port of the Easter offerings last month, as the returns are not all in, as far as I have learn- ed, we have great reason for encouragement. We sent out 8 4 orders, I think the largest number ever used in one year, and there is every assurance that the offering will exceed all previous years. This is only in harmony with the increased interest on the part of our denomination in this service, as the records will show.

The books of Mr. H. C. Staley, the General Conference Treasurer, which close each year May the first, show that May 1, 1922 the of- fering amounted to $12,615.10; May 1, 1923— $18,660.11; May 1, 1924—$23,780.04; May 1, 1925—$23,304.18; May 1, 1926—$29,791.30 As the present Secretary of the Board I do not claim the credit for this last large in- crease over the previous years, as part of the offering belongs to the Easter previous, and I have been in office only six months. I am presenting it to show that there has been a splendid advance in the offerings through the years and to congratulate the pastors and churches that have cooperated in bringing forth these results.

In my efforts to reach the Conferences and churches, I appealed to the Annual Confer- ence Presidents, and wish here to acknowl- edge the splendid cooperation they have giv- en me. Some of them have taken the trouble to write personal letters to the pastors and churches with the request that they hold the service and take the offering. This has had fine effect and greatly aided me in my work.

The Treasurers of the Annual Conferences are now assisting me in having the churches to send the money to them and they are show- ing the same interest and loyalty given by the Conference Presidents.

May I very kindly ask the pastors, the Sunday school superintendents or the church treasurers to assist in having the money forwarded at once to the Annual Conference Treasurers? The Annual Meeting of the Board of Home Missions will be held in Pittsburgh May 19. It would be a great inspiration to the entire Board if, at the meeting, I could report that every offering made had been paid. If this is not done, may I have the great pleasure of making this statement in our church papers by the first of June?

I again express my gratitude to our friends throught the entire denomination for their loyal support in the work to which the church has called me, and to which I am trying to faithfully give my service.

J. M. Sheridan,
Sec. Board of Home Missions.

OUR TASK AND OUR PRIVILEGE.

Paid All Claims In Full.

1. State St. Lexington.

Paid A. C. B. In Full.

1. Whitakers,
2. Fountain Place.

Paid College Assessment In Full.

1. Whitakers.
2. Grace.
3. Mebane.
4. Glen Raven.
5. Burlington
6. Fountain Place
7. Reidsville
8. South Winston
9. English St.
10. Asheboro,
11. Concord,
12. Graham,
13. High Point, 1st,
14. Welch Memorial.

Churches.

1. Julian on Tabernacle.

Paid On College Assessment.

Siler City	$35.00
West End	34.00
Mt. Pleasant	25.00
Tabernacle	24.00
Forsyth	19.20
Charlotte	17.13
Littleton	16.59
Enfield	15.00
Alamance	13.13
Halifax	12.80
Friendship	10.00
West Forsyth	10.00
St. Paul	10.00
West Thomasville	7.15
Spencer	6.70
Albemarle	5.00
Thomasville 1st	5.00
South Davidson	4.37
Saxapahaw	2.00
Union Grove	1.00

Paid On A. C. B.

1—10

Grace	250.00
Burlington	210.00
Henderson	150.00
High Point 1st	120.00
Charlotte	119.34
Reidsville	117.50
North Davidson	11 .00
Orange	106.00
Siler City	105.42
Richland	91.00

11—20

Glen Raven	87.59
Concord	85.00
Forsyth	81.90
Mebane	80.00
Flat Rock	75.62
Haw River	75.00
Mt. Pleasant	70.00
Asheboro	63.33
West Forsyth	57.75
Granville	51.17

21—30

Mocksville	50.25
Calvary	50.00
English Street	50.00
Pleasant Grove	50.00
Thomasville 1st	49.00
West End	48. 0
St Paul	45.00
Anderson	43.45
Littleton	42.50
Bess Chapel	41.34

31—40

Friendship	41.33
Halifax	38.60
Why Not	35.25
Albemarle	35.00
Randolph	35.00
South Davidson	34.33
Davidson	33.66
Mt. Hermon	32.27
Tabernacle	30.67
Weaverville	30.00

41—50

Saxapahaw	29.01
Yarborough	29.00
Pinnacle	27.8
Randleman	26.25
Spring Church	26.08
Vance	26.06
Roberta	26.00
Rockingham	25.00
Midland	23.80
Welch	22.00

51—60

Cleveland	22.00
Kernersville	21.27
Asheville	20.00
Spencer	10.00
South Winston	10.00
Chase City	10.00
Alamance	10.00
Union Grove	8.50
Melton's	7.00
Pageland	4.75

61—70

Guilford	4.45
Denton	3.53
Fairview	2.50

General Conference Budget.

1—10

	Ch.	WHMS	WFMS
Grace	179.65	458.74	494.51
Asheboro	$128.65	$106.00	$139.95
Winston, 1st	100.00	255.01	93.15
High Pt. 1st	98.05	178.20	375.20
Forsyth	92.10	23.14	24.63
Asheville	70.00	41.50	75.60
West End	62.00	—	71.57
Siler City	56.70	7.50	7.50
Whitakers	51.40	—	47.50
Tabernacle	49.01	34.13	93.59

11—20

Sp. Church	41.87	—	—
Littleton	39.00	—	—
Graham	35.54	—	27.22
Charlotte	35.01	5.60	114.13
Pleasant Gr.	34.30	—	—
Glen Raven	34.27	—	—
Randleman	26.30	12.63	12.80
Saxapahaw	25.87	9.50	72.95
N. Davidson	24.90	—	42.75
Gibsonville	23.18	15.00	—

21—30

Calvary	22.00	44.82	124.90
Mebane	21.10	87.10	46.32
W. Forsyth	18.76	11.40	33.75
Davidson	18.20	—	—
Randolph	16.51	2.40	41.20
Tho'sv'lle 1st	16.19	—	15.00
Orange	16.00	201.80	29.24
Albemarle	15.00	—	—
Concord	15.00	—	—
Mocksville	14.62	—	—

31—40

Burlington	13.72	284.00	436.97
St. Paul	13.38	—	—
Pinnacle	12.30	10.05	12.35
Why Not	12.10	9.20	23.10
Bess Chapel	11.67	20.70	—
Lebanon	11.05	—	—
S. Davidson	11.00	—	—
Anderson	10.85	—	—
Enfield	9.25	40.00	—
Halifax	9.10	20.00	—

41—50

Flat Rock	8.09	—	—
Lincolnton	7.52	—	—
Yarborough	7.40	—	23.10
Foun. Place	7.22	38.00	—
Guilford	7.18	—	—
Vance	5.25	29.80	8.09
Cleveland	4.77	—	—
Pageland	4.30	—	—
Union Grove	4.25	8.75	2.00
Friendship	4.22	—	—

51—60

English St.	4.13	—	10.30
Richland	4.00	—	—
Roberta	3.75	—	—
State St.	17.00	—	11.60
Alamance	—	16.34	126.25
Caroleen	—	4.45	—
Henderson	—	122.00	238.62
Granville	—	134.29	123.95
Mt. Pleasant	—	51.50	62.70
Reidsville	—	35.24	51.46

61—70

Spencer	—	5.35	—
Mt. Hermon	—	76.00	9.70
Weaverville	—	27.45	—
Thosv'l Com.	—	75.00	62.78

Myra C. Mis. Cl. .. —— 3:80 :——

As I do not know to what charge the Myra Crawford Mission Club belongs I put it down here by itself. Will some one please tell me to what charge the credit shoud be given?

Siler City takes first place on College assessment. Mt. Pleasant and Forsythe make good gains. Grace church goes head on both budgets; fine for Grace. Charlotte, Concord Forsythe, Mt. Pleasant, Anderson, Why Not, Pinnacle, Cleveland and Chase City all mad good gains on the A. C. B. Friendship gained one point. Alamance entered this budget at 58.

On the G. C. B. we welcome Haw River and Mt. Pleasant. A number of other charges onmade splendid gains. Let the fine work go on.

A. G. Dixon.

SUNDAY SCHOOL LESSON—MAY 23.

Isaac and His Wel's.

Lesson Text: Gen. 26:12-25.

Golden Text: Prov. 15:1.

The Central Truth: Isaac was a prominent exponent of that beattitude, "Blessed are the meek, for they shall inherit the earth."

Scriptural Points.

1. There was a drought in the land, and Isaac left the highlands of Palestine and moved into the lowlands of Gerar along the Mediterranean Sea. Here rains were more frequent, and pasturage more abundant for flocks and herds.

2. Isaac prospered greatly in this land of the Philistines. He reaped a hundred fold crop of grain the first year of his sojourn. And his flocks and herds grew to large proportions.

3. "And the Lord blessed him." This means that God is the Source and Dispenser of prosperity. It means more than this. Isaac was greatly blessed spiritually. He held communications with God, received revelations from Him, and thereby developed into a very holy man. His prosperity was the outward manifestation of divine favor.

4. "And the Philestines envied him." Envy is the pastime of little minds and the folly of contracted soul's.

5. This envy grew to such an extent that Isaac was urged by the king to leave the country. The king doubtless had the best of motives in this. He no doubt feared that this envy might result in wholesale robbery, which the king himself might not be able to prevent.

6. Isaac needed many wells. He reopened the wells that his father had dug, but which the Philistines had filed up. And he dug some new wells. The first two of these the herdmen of Gerar strove for and took away from the herdmen of Isaac. Isaac was so meek and nonresisting that he quietly yielded to this injustice. Abraham was not quite so meek. It is recorded in Gen. 21:25: "And Abraham reproved Abimelech because of a well of water which Abimelech's servants had violently taken away." But Isaac was content to make no appeal for justice. He just moved further on and dug another well.

7. Upon his return to Beersheba the Lord appeared to Isaac and renewed the covenant which He had made with his father Abraham. This was necessary, lest Isaac might forget.

8. "And he builded an altar there." Like his father Isaac was a devout worshiper of the true and living God. And, like his father, Isaac delighted to meet with God at the altar of sacrifice and prayer.

Practical Points.

1. Non-resistance to real or fancied wrongs is the most effectual way of overcoming them. And it is the Christian way. It is the way prescribed by Christ for all His followers: "But I say unto you, That ye resist not evil." Matt. 5:39.

2. Retaliation, or resentment, is sure to stir up and invite more injury or insult. Every one is sure to reap what he sows in the moral world, as well as in the natural world. Deal out good seed, and you will reap a glorious harvest.

3. Love is heaven's unfeeling antidote for enmity. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5.44.

4. There are three other conditions of prosperity beside that of judicious industry. One is meekness: "But the meek shall inherit the earth: and shall delight themselves in the abundance of peace." Ps. 37:11. And another is thanksgiving: "Let the people praise thee; O God: let all the people praise thee. Then shal the earth yield her increase, and God, even our own God, shall bless us." Ps. 67: 5 6. And the third condition is liberality: "The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11:25.

5. The old law of brute force that "Might makes right" has served its day. It has been responsible for nearly all the wars and bloodshed with which this planet has been drenched. Public opinion, enlightened by twenty centuries of Christian thought, frowns upon this method of settling the disputes of mankind. The Prince of peace has prescribed a better way.

6. "Right makes might" is going to be the slogan of the future. "He is thrice armed that hass his quarrel just." A righteous cause is sure to triumph; just as a bad cause is bound to perish.

"Truth crused to earth will rise again;
The eternal years of God are hers;
Error, wounded, writhes in pain,
And dies amid her worshippers."

A DEN OF THIEVES.

In most scathing language Jesus denounced the hypocrites and abusers of the temple worship. He said, "It is written, My house shall be called of all nations the house of prayer: but ye have made it a den of thieves." Mark 11:17

And is not this shameful attempt to steal the livery of heaven being repeated in this age of forms of godliness without the power: Jesus defines ecclesiastical robbery, and does not mince His words either: "Verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10:1.

In the ninth verse of this chapter of John Jesus says, "I am the door: by me if any man enter in, he shall be saved." Forgiveness and the new birth are to be had through saving faith in Him alone. "And there is none other name under heaven, given among men, whereby we must be saved."

Those who seek to climb up into the kingdom of God by the way of profession, formalism, ritualism, or good works are thieves and about ninetenths of the members of the various churches are climbers instead of enterers, and are thereby trying to steal their way to glory. What a shameful spectacle for God, the angels, and the glorified saints to behold?

"And shall we then forever live
At this poor dying rate;
Our love so faint, so cold to thee,
And thine to us so great?"

Let the church become aroused over this sad situation. Let agonizing supplication go up continually for the salvation of lost church members. To thy knees, O Israel.

"Let Zion's watchmen now awake,
And take the alarm they give."

—From the Word of Life.

IMPORTANT NOTICE.

The Seventh District Conference will be held in Community Church, Thomasville, on Saturday and Sunday, May 29 and 30. The following charges compose the District: All of our High Point churches, Guilford, Lebanon, West Thomasville, North Davidson, Lexington, South Davidson, Pleasant Grove, First Church and Community Church, Thomasville. The Conference meets Saturday morning at 10 o'clock. Everybody come and bring lunch. Program will appear next week.

Geo. R. Brown, Chm.

For indeed a death by cruifixion seems to include all that pain and death can have of horrible and ghastly dizziness, cramp, thirst, starvation, sleeplessness, traumatic fever, tetanus, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds—all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness.

The unnatural position made every movement painful; the lacerated veins and crushed tendons throbbed with incessant anguish; the wounds, inflamed by exposure, gradually gangrened; the arteries—especially of the head and stomach—became swollen and oppressed with sur-charged blood; and while each variety of misery went on gradually increasing, there was added to them the intolerable pang of a burning and raging thirst; and all these physical complications caused an internal excitement and anxiety, which made the prospect of death itself—of death, the awful unknown enemy, at whose approach man usually shudders most—bear the aspect of a delicious and exquisite release.—Dean Farrar.

WOMAN'S MISSIONARY DEPARTMENT.
Edited by Miss Esther Ross, Asheboro, N. C

NORTH CAROLINA BRANCH.

In a very pleasing manner Mr. Walter Lambeth, mayor of Thomasville, welcomed the North Carolina Branch to the city.

Mrs. J. W. Boyles extended greetings in behalf of the Community Church and Rev. J. L. Trollinger, in behalf of the First Methodist Protestant Church. To all of these Mrs Lynch, of Charlotte responded.

Mrs. L. W. Gerringer of Greensboro, made an interesting talk on the "Woman's Foreign Missionary Society and its value to the church."

Mrs. Geo. R. Brown spoke on "Woman's work in the Foreign Field."

At the evening service a program was rendered by a group from the Children's Home. Following this exercise a moving picture of the Holy Land was given.

Wednesday morning session opened at 9:30 o'clock with a large delegation present. Reports from the various secretaries were read.

The corresponding secretary gave a comprehensive report of the year's work, showing splendid work had been done by the active societies.

Mrs. S. W. Taylor, Treasurer of the Branch, read the annual report. Total money for Dues $1,042.61. Total money from Young People's Societies, $416.19. Total money for Thank Offering, $873.62. Total money for all other purposes, $2,702.27. Total amount raised, $5,630.86.

The report of the auditor, Miss Velna McCulloch, showing that the books of the treasurer had been neatly and correctly kept was read and accepted.

Mrs. R. M. Andrews, Record Agent, reported total Records taken, 321. Two Societies. First Church, Thomasville, and Mt. Zion reached the goal—"Every member a subscriber to the Missionary Record."

The work of Missionary education among our young people and children is increasing in interest. Miss Mary Young, Secretary of Young People's Work, reported 30. Societies with a total membership of 509. Money sent to the Branch treasurer, $438.50. Mrs. S. R. Harris reported nine Life members, two Perpetual members and one memorial member enrolled during the year.

Secretary of Tithers and Intercessors reported increased interest in her department 55 tithers having enrolled.

Mrs. J. E. Pritchard, Secretary of Literature, made a good report. 3142 pieces of literature, 125 letters and 80 post cards were sent out. Best year in history of the Branch.

At the evening session Rev. Lawrence Little, of Greensboro, made an inspiring address.

Following this, a pageant, "The Living Christ," was given by the Dramatic Club of Community Church.

Thursday morning session was taken up largely by reading of reports and other routine matters.

With more than 200 delegates registered, a large number of pastors and friends, the meeting at Thomasville was the most enthusiastic and largely attended in the history of the North Carolina Branch.

Report of Record Agent, April, 1926.

The year 1925-26 has been in at least one sense a year of progress. More than three times as many replies have come to your Record Agent in response to letters this year than last. To be exact I have received replies from sixteen of the one hundred two representatives to whom I have written in our Branch concerning the Missionary Record. Of all who have reported to me only one has reported a Missionary Record in every home in her society, this one is Mrs. A. H. Ragan, Record Agent of the J. Clyde Auman Society of First Church, Thomasville. Sixteen officers have reported 232 Records taken in sixteen societies. By carefully going over the mailing lists sent me by the Editor of the Missionary Record, I find in addition to these 232 Records that have been reported to me there are 88 others sent to North Carolina, making a total of 320. You can readily see that the other 86 representatives, whose names were furnished me by our Corresponding Secretaries, would have had little to report, an average of 1 1-43 Records for each of the 86 societies not reporting. Out of these 86 officials to whom I wrote and from whom I received no replies, I find by consulting the mailing lists that there are 31 who do not get the Record. I find by a process of elimination that there are 140 M. P. Churches in North Carolina in which no member takes the Record. Again consulting mailing lists, I find that of 320 Record Subscribers in the state 58 of them are in arrears as much as six months, and 30 of the 58 are in arrears nine months or more. This leads me to ask the Branch how long our subscribers should be kept on mailing lists after subscriptions expire. Your Record Agent needs to know this; it is a question that has come up in correspondence with the Editor. The Editor of the Record asks that the North Carolina Record Agent keep her notified of changes of address and deaths of subscribers so that she will avoid waste of Records and postage.

We are still far from our goal of "A Missionary Record in every Methodist Protestant Home in North Carolina" and I feel that the only way in which the office of State Record Agent can be adequately filled is by someone who travels through the Branch and can impress on our people their need of the information which they can get from no other sourse except the Missionary Record.

Respectfully submitted,
Mrs. R. M. Andrews, Record Agent.

Report Finance and Budget Committee.

Your committee on Finance and Budget wish to recommend that the apportionment for the North Carolina Branch, Woman's Home Missionary Society for the year 1926-27 be $4500.00 as follows:

Children's Home, $1,500.00; Scholarship Loan Fund, $600.00; Bethel Home, $600.00; Pine Ridge, $1,400.00; Pittsburgh, Miss $50.00; Baltimore Home, $100.00; Ohio W $100.00; General Fund, $150.00.

We recommend that each auxiliary ma special effort to have a Thanksgiving prog in November at which time a special offe for the Children's Home be taken.

We recommend further that the various terests be stressed in the regular mon meetings so that the Budget may be colle promptly.

The months for the different interests be as follows: May, Scholarship Loan Fu June, Baltimore Home; July, Pine Rid September, Bethel Home; October, O Work; November, Children's Home; Janu Pittsburgh Mission; February, General Fu

We call special attention to the first in est the Scholarship Loan Fund to which ask that the month of May be devoted. I necessary that this be done in May that college authorities may know what funds available for prospective students who are pending upon loans.

We would urge that each society in Branch send all available funds to the tre urer as promptly as possible.

Mrs. H. A. Garrett,
Mrs. J. H. Allen,
Mrs. L. W. Gerringer.
Committee

S. O. S. Call from Pine Ridge.

"Our supply of second hand clothing is hausted. We are sold out absolutely. Peo are coming from a distance of twenty mi asking for summer dresses for children a grown-ups. Please send all of these you get as soon as you can possibly get them he

We have a supply of winter coats but spring or summer dresses.

We prefer shipments made by parcel p to Pine Ridge, Kentucky. If it is necessary send by freight, please send to Slade, Ky."

Dr. Woodford knows how to convert all wearable clothes he can get into money wh is used to pay expenses of students at Al Drew School.

MAY SCHOLARSHIP LOAN MONTH

Please read the report of the Finance a Budget Committee that was adopted at t Branch Meeting and act accordingly.

Mrs. H. A. Garrett, Treasurer

Randleman Charge Missionary Activities

Since the Branch meeting at Thomasvi we have held two missionary meetings on t work. As both meetings the interest was f and the outlook for the new year was optim tic. Mt. Lebanon Home Society took up t plan as outlined by the Branch meeting f raising the Budget. At our next meeting will celebrate Egg month. Hope to secure s eral dimes in that way. We also voted to pie a quilt at an early date. Mrs. J. L. Hall a Mrs. J. F. Dosier each gave an interesting port of the Branch meeting.

The Treasurer is sending Mrs. H. A. G rett a check this week to cover one fifth our year's Budget. We hope this year to

"Over the top." We can do it if we plan for it in the beginning of the year and each member set that as her goal.

The Worthville Foreign Society held their first meeting for the new year on the fourth Sunday evening at 7 o'clock. At that time the President made a short report of the Branch meeting and tried to outline the work for the new year. It was decided to divide the Budget by twelve and try to raise one twelfth of it each month. That is our plan We think it will work. It was decided to have a public meeting next fourth Sunday night and write everyone to come. Our subject wil be "The Vision." We hope to have an interesting program. We are planning to have a Nickel-Shower at that time.

We want to make this a great year on Randleman Charge along Missionary lines. Wil' each one who reads this offer a prayer in our behalf that we may be able to do our very best. Mrs. W. H. Neese, Corres. Sec

THE PEACEMAKER.

For weeks Willis looked forward to the visit of his cousin Margery. It was going to be a great treat to have someone to play with, and Willis could scarcely wait for the time to come.

Margery lived in a big city where there were trolley cars, and parks, and a Zoo with all kinds of animals in it. Willis lived in a small town and often listened to his grandmother tell of the nice times Margery had and what a good little girl she was.

He made up his mind that when he got to be a big man, he would go to the city himself. Perhaps he would be a policeman or a fireman he wasn't quite sure which.

His grandmother was always saying, "Do not do that, Willis. What would your little cousin Margery say?" Sometimes it almost made him dislike this girl-cousin whom he had never seen.

Then one day she arrived in the care of Aunt Hattie and Uncle Rodney, who were going on farther for a trip and expected to be gone several weeks. On their way back they were to call for Margery and take her home.

Willis looked with great admiration at the lovely little girl who was to be his playmate for the weeks to come. He was rather shy, but he didn't need to do much talking for Margery always had a lot to say.

She was delighted with Eric, his little dog and Eric made friends with her instantly. One of the first things Margery did was to tie a bright, pink satin ribbon about Eric's neck.

Willis was sure Eric was annoyed by the ribbon, and positive the boys would make fun of Eric and his pink bow. A collar was all right, but a pink satin bow for a boy's dog It made Willis indignant to think of it.

Then, without the least reason for doing so Margery began to call him "Willie," and how he hated to be called "Willie." It wouldn't have been so bad if she had said "Will" or even "Bill," but "Willie!"

The last thing before Aunt Hattie and Uncle Rodney resumed their journey, they brought out a box.

"Here, children," Aunt Hattie said cheerfully, "is a nice little present for each of you Willis will be a little gentleman, I am sure, and will let Margery have first choice. Don't open the box until your Uncle Rodney and I are gone. Then you will have something to amuse yourselves with while the older folks drive us in the car down to the station. See how nicely you can take care of your gifts. Possibly," and Aunt Hattie beamed at both of them, "there will be another nice present when we get back for the one who has taken the better care of the gift received at this time."

That sounded good to Willis, and then and there he made up his mind that whatever he received, it should not be soiled or spoiled in any way.

But Margery was busy with a different idea.

"Say, Willie," she whispered to her cousin, "Aunt Hattie and Uncle Rodney are not going away for a whole hour yet. Let's just peep into the box and see what's in it."

Willis didn't want to be impolite, but it didn't seem quite square, and so he shook his head emphatically.

Margery sighed, but again and again she lifted the box and shook it, and once she listened as though she might hear something.

Uncle Rodney and Aunt Hattie were scarcely down the front steps when Margery had that box open and the wrappings off what was inside.

"There," she said decisively, "is a beautiful horn, and I just know it'll make a terrible noise. I'll take that and you can have this sailor boy doll."

Margery began to demonstrate the horn enthusiastically, tooting all over the house and setting Eric barking furiously.

Willis picked up the doll. It was all right, but what fellow wanted a doll, even although it was a sailor with black stocking hands and face and big ears. He remembered what Aunt Hattie had said about being polite, and besides Margery was his visitor.

"Let's trade," he insinuated gently.

For answer, Margery blew the horn vigorously in the direction of Willis, and by this time she had learned the knack of going, "Toot toot-tootety," in a sort of mocking chant. It made Willis wild.

"No. I'm going to keep the horn," Margery retorted firmly.

"Perhaps I'll give a tea party by-and by and you and Jackie, for that's to be the sailor boy's name, will come to the party. Then after we've eaten the party up, I'll hire you to wash the dishes."

"I'm not coming to any party," growled Willis, "and I wish you'd stop calling me Willie. My name isn't Willie!"

Margery was thinking deeply.

"Then we'll not have a party," she replied amiably. "We'll have a wedding and get married, and Jackie will be our child."

The prospect was overwhelming. Tears were very near the surface with Willis.

"I ,won't get married," he screamed stamping his feet angrily. "I'd rather be a burglar."

Margery was eyeing him coldly, and before he knew what was happening, Willis was grabbed by one arm and his cousin was looking right into his face with her brown eyes flashing.

"Willie Seabold," she declared with determination, "you will too get married, and you will be the man of the house and bring home the meat, and take care of Jackie evenings while I go to parties!"

The idea was too awful, and Willis made one frantic lunge to break away from his captor.

"I tell you I'll be a pirate first," he shrieked.

Although Margery was a little smaller than he, she was several months older, and very strong for a small girl. It wasn't easy to get away, and somehow in the tussle, the blue and silver horn was dropped and stepped on and the two sides were hopelessly crushed together.

"Willie Seabold," gasped Margery, "now see what you've done. You've spoiled my chance of getting the nice present that Aunt Hattie and Uncle Rodney were going to bring, and I s'pose you think you'll get it."

More quickly than it takes to tell it, Margery grabbed Jackie by one leg while Willis clung to the rest of the anatomy of the sailor doll, and before the contest was over, Jackie bore evidence of having been in a real war.

Willis was ready to cry—but he didn't want to before a girl. Margery was looking speculatively at the injured Jackie.

"Now," she announced, "we'll not get married. We'll take Jackie to the hospital instead, and you'll be the nurse and I'll be the doctor."

The revolt in the soul of Willis flamed up once more, and all thought of tears fled. He cast the wounded sailor scornfully into a corner where he was promptly seized by Eric, who was obliged to hold his head very high so that Jackie's leg would not drag on the floor. Then, feeling that he must add in some manner to the excitement, the dog began to run as fast as he could with his load.

It was such a comical sight that both children forgot their quarrel and laughed heartily.. Someway that laugh changed their feelings, and although Willis' cheeks had a red spot on each of them, his voice was much pleasanter.

"I'll tell you what," he said, "I'm not going to be a nurse. You'll be that, and I'll be the Doctor—Dr. Willis. This automobile that I got for Christmas is the ambulance, and you can bring Jackie in it to my hospital."

Margery thought a moment. Then she dimpled adorably.

"That'll be lots of fun," she agreed. "Eric, nice Eric, bring Jackie to me. You can go to Dr. Willis' hospital too if you're a good dog, and have your ear fixed where Tabby scratched you yesterday."

Willis marched grandly into the library

where he had promptly decided that his hospital should be, and on the way he took his mother's black handbag from the hall rack. It should be his medicine case.

Willis glowed with satisfaction. He was at peace with the world. The pink ribbon was to come off Eric's neck—and then everything would be all right.—Selected.

BURBANK'S OUTSTANDING ACHIEVEMENTS.

Among the plant wizard's most wonderful creations are the spineless cactus, the pitless prune and a fast-growing walnut tree that is ready to be cut into lumber after ten years' growth. The Burbank potato, according to the U. S. Department of Agriculture, added seventeen million dollars a year to the agriculture wealth of the country. No less than sixty varieties of plums and prunes were originated by this "wizard." He produced at least fifty new varieties of berries. In one experiment it was necessary to destroy 65,00 berry bushes.

Experiments With Flowers.

Hundreds of new varieties of flowers were created by Burbank, including roses, dahlias daisies, poppies, lilies and many others. As far back as 1893, writing of his experiments with lilies, he said: "Can my thoughts be imagined, after so many years of patient care and labor, as, walking among them (his new lilies) on a dewy morning, I look upon these new forms of beauty on which other eyes have never gazed? Here a plant six feet high with yellow flowers. Beside it one only six inches high with dark red flowers. Farther on one of pale straw, or snowy white, or with curious dots and shadings; some deliciously fragrant or only faintly so; some with nodding flowers some with dark green woolly leaves in whoris. or with polished light green, lance-like, scattered leaves."—Current Events.

MEDITATING UPON CHRIST.

By Andrew Murray.

I was very much struck some time ago with the practice a little class in object-lessons was put through. A picture was shown them, which they were told to look at carefully. They then had to shut their eyes, and take time to think and remember everything they had seen. The picture was now removed, and the little ones had to tell all they could. Again the picture was shown, and they had to try and notice what they had not observed before; Again to shut their eyes and think, and again to tell what they had noticed. And so once more until every line of the picture had been taken in.

As I looked at the keen interest with which the little eyes now gazed on the picture, and then were pressed so tightly shut as they tried to realize, and take in, and keep what they had been looking at, I felt that if our Bible reading were more of such an object-lesson, the unseen spiritual realities pictured to us in the Word would take much deeper hold of our inner life. Let us, in meditating on the image of God in Christ, to which we are to be conformed, remember this. When some special trait has occupied our thoughts, let us shut our eyes and open our hearts; let us think, and pray, and believe in the working of the Holy Spirit, until we really see the blessed Master in that special light in which the Word has been setting Him before us, and can carry away for that day the deep and abiding impression of that heavenly beauty in Him which we know is to be reproduced in us. Let us gaze, and gaze again, let us worship and adore; the more we see Him as He is, the more like Him we must become. To study the image of God in the man Christ Jesus, to yield and set open our inmost being for that image to take possession and live in us, and then to go forth, and let the heavenly likeness reflect itself and shine out in our life among our fellowmen—this is what we have been redeemed for—and let this be what we live for.

IMMORTALITY.

When Mr. Dan Crawford, the missionary from Africa, visited our country he found many practices here which to his mind compared most unfavorably with those in Africa Speaking one day about immortality, he said "Right across Africa, away on the lonely ledge of the marshes, there is no native who would ever think of denying the immortality of the soul. Never! They say, "The dead do not really die.' They say, 'The body is the cottage of the soul' And no African would say of any one who is dead, 'Mr. Smith has departed.' They would say, 'He has arrived.' And when David Livingstone died away down on the shores of Lake Bangweolo, they said 'He sleepeth.' Always, 'He sleepeth.' And against that what do I find in your modern civilization? I find materialism rampant—rampant that you have no such certainty a that."

Dr. George Clark Peck makes a similar arraignment. "The man on the street," he declares, "has lost nowadays the assurance of immortality. He is still interested in the theme; likes occasionally to hear about it be glad to know that the theme represents a fact. But he has lost what Bushnell calls 'the power of an endless life.' Nearly all his estimates are made on the basis of three-score years and ten. What he has to do or to enjoy or suffer must be encountered quickly. For, as the preacher says, 'There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.' And if occasionally he forgets his most sacred vows and, having forgotten, descends to the level of the brute, he hopes to be excused, since he will be 'so long time dead.' In short, modern Epicureanism whether in forms which the founder of the school could approve, or in grosser orgies, is the perfectly logical, the inevitable result of loss of grip on the truth of immortality. Only the setting of human work and love and fellowship in the light of the eternal years will help man to recover his lost ground."—Quoted in Onward.

THE BITTER CRY OF THE CHRISTLESS WORLD.

To a brotherly heart what stronger philanthropic, educational, or spiritual appeal can there be than that of a non-Christian wo in which the average is less than one phy cian to two million people, in which 95 cent of the population have their mi dwarfed and darkened by total illiteracy, in which scores of millions have never he or had opportunity to hear of the Worl Redeemer?

Says a traveler, not himself a Christi "One day I stood near one of the great t ples. With me was a friend. While we st there a native woman came, carrying a li child. She took no notice of us, but at foot of the temple steps she threw hers prone on the ground, holding the baby up her arms. It was a poor little feeble, sic child. And she prayed, 'Oh, grant that child may grow healthy and fair like oth children. Grant that it may grow strong. hear the cry of a mother, and a mothe breaking heart.'

"As she was going away we said, 'Frie to whom have you prayed?' She said, 'I not know, but surely somewhere there m be some one to hear a mother's cry and ke a mother's heart from breaking.'

In all this universe is there anything hopeless as a heathen's grief, or as dark a heathen's grave? And, oh, what a chan it makes when they learn of him who ca to heal the broken-hearted, and who said, am the resurrection and the life." Said little Manchurian girl, in speaking of flower-planted grave of her baby broth "The grave has become a new place to since Jesus came to our village."—Dr. Egb Smith in The Reflex Influence of Foreign M sions.

THE VALUE OF A MAN.

"How much are you worth? However may value man, the following informat may be of interest to you. It is said the av age man contains enough oxygen, hydrog and nitrogen to make $2.45 worth of illumi ting gas. Granting that to be a fact, yet may not be bright enough to throw light the simplest subject. It is said that he c tains enough carbon to make more than n thousand lead pencils. That is indeed a of carbon to take from one man, yet he n not have a thought worth noting with a s gle lead pencil. He contains enough phosph us to make eight hundred thousand match yet he may be a poor stick, and a bum ma for any girl in the community. It is said t he contains about sixty lumps of sugar. I tle did I realize that man was so sweet, I have seen men as sour as a pickle.

I read a story of a man in New York C who awakened in the night to find his w weeping. 'My darling,' he said in distre 'what is the matter?' 'A dream,' she said, have had a horrible dream.' The husband b ged her to tell it to him that he might co fort her. After long persuasion, she was duced to tell it. She said: 'I thought I w walking down Broadway, and came to a wa house where there was a large sign: Husba for Sale. You could get handsome ones $1,500, or for $1,200 for that matter. I s some very nice men for $1,000 each.' The h

band asked innocently, 'Did you see any there darling, that looked like me?' 'Oh yes dozens of them,' gasped the wife. 'They were done up in bunches like asparagus, and were selling for ten cents a bunch.' ''—Ex.

SERMON TO YOUNG PEOPLE.

Home.

Text: ''Go home to thy friends, and tell them what great things the Lord hath done for thee, and hath had compassion on thee.'' Mark 5:19.

A poor demented man had been restored to his right mind. A legion of devils had been cast out of him. He was most grateful to Jesus for this work of mercy. He sat at His feet to learn more about this wonderful Healer and Savior. And when Jesus was about to embark for His home at Capernaum he requested that he might go with Him. But Jesus refused him that privilege and pleasure. There was a work for him to do in his own home and community. He could represent Jesus most effectively among his home associates. He therefore commanded him: ''Go home to thy friends, and tell them what great things the Lord hath done for thee, and hath had compassion on thee.''

Home is the place where all things begin that are good and uplifting. Love is born and has its perfect work in the home. Life begins there and develops to maturity. Home is the place of rest from the exacting toil and vexation of the outside world. And home is the first sanctuary where the Lord of glory is worshipped.

First let us speak of home as

A Place of Love.

Not every dwelling is a home. Home is more than a place to eat and a place to sleep. It takes at least two to make a home. And the mutual love of these two or more is the power of God that builds and preserves the home. The love of man and wife, of parents and children, and of brothers and sisters creates an atmosphere of peace and happiness that is akin to that beyond the vale.

A child was asked where her home was. And she replied, ''Home is where Mother is.'' What a beautiful and all-embracing definition of home. It is the mother, more than any other, who makes, beautifies, and enriches the home. She is the high priestess of this little sanctuary of God. It is her hand that ministers at its altars. It is she that soothes the troubled heart. It is she that dispels the ugly imps of corroding care. It is she that shuts out the malicious whispers of an unfriendly world. It is at the footstool of the throne of her unfailing affection where husband and children gather new strength and courage for the battle of life. ''What is home without a mother?'' It is a poor one, to say the least.

In the next place home is

A Place of Rest.

Some one has described home as ''the place where woman toils in the presence of man and man rests in the presence of woman.'' Since ''man's work is from sun to sun, but woman's work is never done,'' this definition is amazingly true. But rest from daily toil is not the only rest to be found in the well ordered home. Home affords a most restful retreat from the sharp rivalries and cut-throat competition of the outside world. Home is the haven of rest from the piercing thrusts of ungodly gossip. And home is a strong refuge in which to recuperate from the ill effects of disastrous failure. In the peaceful home the discouraged soul gets strength and determination to try again. Home is the asylum of the down and outs, where they take a new start in life, and where they pluck victory out of defeat. Home is a beautiful type of that everlasting rest that remains to the people of God. And both home and heaven present strong incentives to seek the blessed rest from sin and torment. Hear the Savior's invitation and promise: ''Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.''

Home in a very precious sense is

The Place of Childhood.

Children are the most valuable and most promising treasures that the Father of mercies has entrusted to human beings. They are treasures that angels have coveted with an unquenchable covetousness. The earthly and heavenly possibilities of childhood are inexpressible. The Psalmist gives expression to God's estimate of children in the following language: ''Lo, children are an heritage of the Lord; and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them.''

Home is the sphere of youthful development. It is where children get their growth in body, mind, and character. Home is the best training school this side of heaven. It has no substitute and no rival. Neither the church nor the state can do the work assigned by the Creator to the godly home.

Faithful home government is indispensable to the proper and adequate training of children. Parents are clothed with God-given authority over their children. Not to exercise this authority in order to secure and maintain the child's highest well-being is to prove recreant to a most sacred trust.

Home is expected to be a safe and effective asylum of protection from the snares and pitfalls of the world outside. These traps of Satan are baited with deceitful pleasures of sin to attract the unwary feet of young people. Parents should exert their authority, as well as their advice and prayers, to save their children from this threatened corruption and ruin. The prevailing lawlessness that is jeopardizing the very foundations of our civilization is the unfortunate fruitage of the decline of wholesome discipline in the home. A child left to do as he pleases will invariably please to do wrong; and lawlessness in the home will produce lawlessness in the nation.

In the last place the home is

A Place of Worship.

''Go home to thy friends, and tell them what great things the Lord hath done for thee.'' Home is a delightful accounting house of the soul, a most suitable place to recount the many mercies of a covenant-keeping God. From its sacred altar should go up large thanksgiving for every good and perfect gift. Abounding praise for the unfailing goodness of God is a priceless privilege of home-makers and home-dwellers.

Home is a place of sweet ''fellowship with the Father and with his Son Jesus Christ.'' Much of our Lord's ministry was spent in the homes of the people. It was in the Bethany home where Mary sat at His feet and heard His word. He wrought many miracles in the homes of the people. And He still craves to be a member of the home circle, the real Head and Ruler of the home. He is still knocking at many homes that have shut Him out. He is saying, ''Behold I stand at the door and knock, if any man (or woman) hear my voice, and open the door, I will come unto him, and will sup with him and he with me.''

Home is ''a house of prayer.'' Family altars were among the first to be erected to Almighty God. It is a shame that they are becoming so few in this fast, worldly age. Let these altars be reconstructed for the peace of our households and for the glory of our God. From our firesides and dining-halls let prayer go up continually, ''that we may obtain mercy, and find grace to help in time of need.''

Davidson Circuit.—The work on this charge seems to be progressing nicely since spring has come, and the flu has disappeared.

Sunday schools are taking on new life, and congregations are increasing.

A splendid Easter service was given at Lineberry; offering was $18.00. This church is also planning to have Children's Day, first Sunday in June.

We were glad to have Bro. Bell with us the first Sunday in May. He is a local preacher and is very much interested in the work.

We were glad to have him preach to us at Pleasant Grove at the 3 o'clock service.

Parsonage Painted.

I am delighted to tell you that the parsonage has just received two coats of paint inside and outside. This adds to the comfort, and the preacher's home now is really attractive. I feel thankful that we have some folks on this charge who are really progressive.

Circuit Rally.

On the 5th Sunday in May all of our people are invited to meet together at Chapel Hill camp ground in a Circuit Rally.

We are expecting to have the big new Tabernacle seated ready for the great crowd that will be there. Service will start strictly at 10 o'clock. Program will consist of songs, recitations, quartets, speeches etc. A special feature of our program will be an address by our beloved President, Rev. A. G. Dixon, D. D., at 11 A. M. and Mrs. Dixon is invited to speak to us in the afternoon.

With best wishes to all, I am yours in the Master's service. C. E. Ridge, Pastor.

[illegible] CHILDREN AND THEIR [illegible]

[illegible] cried Dot. I got a job for to morrow."

"[illegible]" inquired her younger sister.

[illegible] Columbus [illegible] I got a lot to sell [illegible] and candy sick. I'll be you can be my assistant if Mother [illegible]"

[illegible] Miriam, who didn't think much [illegible] a girl [illegible] Columbus.

[illegible] Columbus [illegible] Miriam.

[illegible] Columbus [illegible] Miriam. "We'll be careful with it, besides it's made of iron or something and it won't break."

"S'pose now?" said Dot. "Iron am it? Woah Ah bet [illegible] foreign sho's."

Alice laughed.

[illegible] Columbus [illegible] Columbus [illegible] Columbus [

the birds which she was sure knew her, they would chitter and fly about as though they weren't in the least bit afraid. Her father had helped her put up feeding shelves in several places, and she would go several times a week and put seeds and crumbs and pieces of suet on these shelves. Then it was fun to see her little guests come and help themselves.

Bess was an impulsive little lady who always acted first and thought afterwards. Sometimes this habit got her into trouble and her Daddy would say:

"Little Bess, you must learn to know what you want to do and how you are going to do it before you start. If you don't trouble when you grow up."

Old Sara, who did the work in the kitchen, would often laugh and sing this little Jamaican rhyme:

"Doan run too fas' wi' dat load o limes;
Ef you run too fas', you will run two times."

Bess didn't like to hear it. She thought it was very silly.

But old Sara would say: "Chile, get started right, an' then you won't have to hurry, an' you'll only have to go one time."

Sometimes Bess got quite cross to have everyone telling her not to be in such a rush, for she didn't like to wait. When it was fall she was in a hurry for winter and the snow, and then she could scarcely restrain her impatience until Christmas came.

And now that it was March and the snow had nearly disappeared and the birds were beginning to come back, she was anxious for spring that she could watch her little feathered friends make their nests, and see the little birds, and run on the grass again, and gather the wild flowers which grew in abundance in the fields round about.

The bright sunshine made her think summer was almost there, but old Sara would laugh and say:

"Not yet, Honey, Ma'ch came in like a lamb, an' boun' to go out like a lion."

"What does that mean?" Bess asked one day.

"Oh, it means," explained old Sara, "that we must have lots of Ma'ch winds—regular gales, an' rain an' bad weather."

"Gales," Bess repeated wonderingly.

Old Sara laughed till her sides shook.

"Sure thing," she said, "an' you're a regular 'Gale' yourself!"

Bess thought about that and couldn't quite make out what old Sara meant, but she forgot to ask her because she was asking another question instead.

"Sara," said she, "What does it mean to be as mad as a March hare?"

Sara shook her head.

"I doan know, chile, unless de rabbits gets sick of de winter time an' want de gardens to grow wiv plenty of lettuce an' carrots in 'em fer the little Easter rabbits to eat."

Before Bess had a chance to say another word, the telephone bell rang and Bess went to answer it. It was her mother's voice, and her mother was over at Mrs. Dudley's, where the Bird Study Club was holding its monthly meeting.

"Bess, dear," said her mother, "I want to show some of the ladies the pictures of those lovely colored birds in the books you and I were looking at last night. There are four of them on the library table. Please put on your coat and bring them over here. You may stay and play with Rosamond if you like for a while. Better bring an umbrella for it is beginning to sprinkle."

Bess was much pleased. She was tired staying in the house, and it would be fun to play with Rosamond. Just at that minute the sun came out very brightly, and it seemed quite foolish to her to wear a coat.

"It's almost summer," she said to herself "and I'll take Muvver's new purple and gold parasol—and I'll not bother with any coat."

So Bess pulled her little red cap down over her chestnut curls, tied a scarf about her neck, picked up the four books, and started first telling Sara where she was going. But by this time, the sun had gone under a cloud and big spatters of rain were falling.

She put up the pretty parasol when quite quickly the wind began to blow so hard that Bess could scarcely keep her feet. It was cooler than she had thought, and she almost wished she had worn a coat.

"This must be a 'Gale,'" she chuckled.

Then something went swish. Bess looked up and there was the pretty parasol wrong side out and the wind pulling at it as if it would tear it out of her hands.

"Oh, Oh," she cried, "what'll Muvver say?"

In trying to hold on to the parasol, the books with the wonderful pretty pictures went flying out of her right arm where she was carrying them, and to Bess's dismay, two of them went right over the edge and landed on the ice, for she was following the shore of the little lake.

There was nothing to do but to run after them, for the wind was making them slide along rapidly on the smooth surface.

Before Bess knew what was happening, one foot went right through the thin crust and then the other foot. The water wasn't so very deep—only half way up to her knees, but it was fearfully cold, and it was hard to get the books, and the rough edges of the ice kept hurting her.

It was a sorry looking child who rang Mrs. Dudley's doorbell, and Mrs. Gale was quite alarmed to see Bess in such a condition as this. The two fine books were spoiled and also the nice parasol.

"I must take Bess right home," she said "if you'll lend me something to wrap about her. I shall give her a warm bath and put her right to bed so she'll not get a chill."

And that's just what happened. So Bess lost her play with Rosamond, and when her Daddy came home that night, he made fun of her and chanted this rhyme, which made Bess resolve that she wouldn't be in such a rush next time, nor so determined to have her own way;

"So Brezzy Bess of The Bunalow,'
Will learn to hurry by going slow.
To make haste slowly is the best way,
An' specially if it's a Marchy day."

CHILDREN'S HOME.

Bellemont, Mt. Hermon, $7.15; Pleasant Grove, $15.57; Welch Memorial, High Point, $18.03; Mrs. W. A. Williams, Giles Chapel, Richland, $1; Oak Grove, Cleveland, $3.83; Pleasant Hill, Why Not, $1.35; Bethel, Flat Rock, $1.63; Friendship, N. Davidson, $2.50; West Lexington, S. Davidson, $5.08; Charlotte, Richland, $1.30; Rehoboth, Granville, 13.00; State Street, Lexington, $7.54; Stallings, Mecklenburg, $1.75; Friendship Station, $5.15; Sapling Ridge, Alamance, $4; Flag Springs, Why Not, $1.75.

Sunday Schools:

Giles Chapel, Richland, $2.55; Charlotte, First Church, $12.21; West End, Greensboro, $14; High Point, First Church, $32.93; Worthville, Randleman, $7.12; Midway, Haw River, $5; Bethel, Mocksville, $2.84; Mrs. T. F. Humphreys, Wentworth, Sunday Eggs, $3; Stony Knoll, West Forsyth, $2.05; Ai, Kernersville, $1.34; Mt. Carmel, Forsyth, $5.50; Reidsville, First Church, $10; Siler City, $18.15; Mizpah, Haw River, $7.60; Spencer, $2.04; New Hope, Why Not, $5; Glen Raven, Burlington, $8; Whitakers, $10.50; Miss Mamie Johnston, Sunday Eggs, $1.50; Ray Bible Class, Graham, $4.45; Friendship, Mt. Hermon, $4.50.

I am indeed thankful to all, but especially so to those who increased their offerings.

I am hoping to hear from more who will increase their offerings during the month of May. Thank you. E. G. Lowdermilk.

—Mrs. M. J. Hughes, who has been quite sick for several months, was carried to the High Point Hospital for treatment. She is one of Mt. Lebanon's good women and we hope for her a speedy recovery.

—A new two-cent stamp carrying a picture of the famous Liberty Bell has been approved by Postmaster General New. It will be issued in recognition of the Sesqui-centennial Exposition, or world fair, which opens in Philadelphia, June 1.

—More than $45,000 patents were granted in 1925 by the Patent Office in Washington. That is the largest number of patents ever granted in a year.

—The biggest health conference the world has ever known will be held at Atlantic City, N. J., May 17 to 22. Seven thousand nurses, representing all the forty-eight States, Porto Rico, Hawaii and Canada, will attend as delegates. "Nursing Adequate for the Modern Community," is the general subject that will be discussed at the conference.

—Professors and other teachers, representing forty-nine universities and colleges in the United States, will make a tour of Europe the coming summer as guests of the Carnegie Endowment for International Peace. They will make a special study of the World Court and the League of Nations.

OUR PASTORS AND PEOPLE.

[illegible], Thomasville Charge—Yesterday was a [illegible] day in the Pastor Love filled [illegible] at the 11 o'clock hour and delivered a fine, [illegible] message while the people gave him their prayerful attention. Brother Love took for his text Ruth 1:16, "[illegible] and will return from following after thee: for whither thou goest, I will go; and where thou lodgest I will lodge: thy people shall be my people, and thy God my God."

It was truly a wonderful message as just like Brother Love always brings for his people.

The young people's Christian Endeavor is growing nicely also our Sunday school has been wonderfully since we have had the pleasure of such nice warm Sundays for church going.

Reporter.

Mount Olivet, Lexington.—Our work is moving along nicely and we are now putting on a campaign to build the Sunday school department of our church. This will be the first unit.

We had our quarterly conference April 11 we held our second quarterly conference and had a splendid turnout of the officials. Brother Love was with us present and presided. The regular routine of business was transacted. Brother J. E. Leonett and Mrs. C. L. Kendrick are the pastor's conference delegates to annual conference.

Our Building Committee are now having plans and specifications for our building and hope to be ready to do more work in the spring.

The Sunday school is doing well considering the severe winter we have had.

The regular services are being well attended and everything seems to be moving along nicely. This is all for the present.

Our Christian Endeavor is to hold an all township service at the county jail Friday night. Brother [illegible] will have charge of the service. This is an interesting work. This is the first Christian Endeavor [illegible] was from Lexington. We will [illegible] of the work. This is the [illegible] Endeavor Week.

N. L. Parker.

Thomasville Circuit.—[illegible] Grove Sunday School [illegible] Sunday afternoon at 2:30 o'clock. Everybody is cordially invited to attend.

[illegible] Church [illegible] Sunday night at 7:30 o'clock. Everybody is cordially invited to attend.

[illegible] Church [illegible] Sunday night at 7:30 o'clock. Everybody is cordially invited to attend.

[illegible] Church [illegible] Sunday night at 7:30 o'clock. Everybody is cordially invited to attend.

[illegible] Church [illegible] Sunday night at 7:30 o'clock. Everybody is cordially invited to attend.

We are planning to have a revival service next Sunday at 2:30 o'clock. Everybody is cordially invited to attend.

[illegible] Church [illegible] Sunday night at 7

hold the 1st and 3rd Sunday in each month. On Sunday morning at 11 o'clock our pas-r, Rev. D. I. Garner, preached for us one of e best sermons which he has delivered in s pastorate here.

We have received Children's Day program d we are planning to hold the service at an rly date, time to be announced later.

The young people as well as some of the der ones are taking great interest in sing-g, new books are being purchased from time time and we find that singing is a great lp to the church in helping to increase the tendance, also the spiritual uplift of the urch and community.

On the 5th Sunday in this month Rev. J. . Hulin of Midland, our former pasor, will each for us. We are sure that the peop.e ll be more than glad of the opportunity of aring him preach again.

There will be no services held at the church xt Sunday, the choir having received an in-ation from Shady Grove Christian Church help them out in their memorial service.

There has been some sickness in our com-nity with flu. But all have about recivered d we are expecting regular church services m now on.

Best wishes, Hobart Reynolds.

Alleghany, Davidson Ct.—We were glad to so many out at church today. We had the st attendance in some time. We all are glad see the Sunday school getting better. The chers were all present. We are glad to see h old and young take part.

Brother Ridge preached to the mothers; he eached a good sermon.

Fathers and mothers, bring your children to nday school; we need you all, there is work all.

Mr. Paul Fine and Miss Cleta Cook are ap-ted to speak at Chapel Hill the 5th Sun-in May at the circuit rally. We would be d to see more reports from our circuit and o rom others. I always love to read the re-ts from all. Abigail Coggin.

West Lexington, S. Davidson Charge.—Mo-r's Day was very appropriately observed our Sunday school last Sunday. We had an-er record attendance with 162 present. The ering was $4. The classes assembled to their ms and made the record of attendance and ering and then reassembled in the auditor-n for the Mother's Day program which con-ed of special songs and talks.

The special music included a solo by Bro. tchfield and other special selections. Brief ks were then made by Rev. C. B. Way, Rev. Ivey Crutchfield, Rev. E. W. Easter. Bro. L. Hedrick, teacher of the men's class, de the principal address for the occasion delivered a very touching speech. All of talks were on the general theme of Moth-and what she is and what she means and r she may be properly honored.

The preaching service last Sunday night s attended by the usual size congregation the pastor delivered a Mother's Day ser-n from the text, Prov. 1:8. The theme of the sermon was "A Mother's Influence."

Bro. Crutchfield performed the marriage of a Salisbury couple at the residence of Mrs. A. H. Evans, his boarding place, on Friday night of last week. The names of the contracting parties were Miss Gladys Peake and Mr. M. W. Jenkins. They were directed to the parsonage by a friend and acquaintance of Bro. Crutchfield.

A number of West Lexington people are attending the revival services at Asheboro church and hearing good sermons by Rev. J. E. Pritchard, of Asheboro. This is for him peculiar interest in the Asheboro revival because of three things, namely, that he was my pastor for five years, that he performed my marriage ceremony, and third, that he was my pastor when I was licensed to preach in the Methodist Protestant Church. These incidents are pleasant memories in my life. The encouragement which Bro. Pritchard gave me will not be forgotten.

We will have preaching by the pastor at 11 A. M. and 8 P. M. at West Lexington next Sunday. C. B. Way, Reporter.

Rockingham.—On April 19, 1926, the sad news was spread that death had entered the home of Mr. Van Thomas and claimed Mr. Thomas' father, Mr. C. R. Phifer, one of our oldest and most loved members.

In less than an hour before his death he was seen standing on the street in Rockingham talking to Rev. T. W. Hearn, shortly after his return home he dropped dead. He was ready to meet God.

Mr. Phifer has led a devoted Christian life since boyhood. At the age of sixteen he joined the old M. P. Harmony Church. In 1877 he was united in marriage to Miss Margaret Caroline Griffin. To this union were born seven children. In 1899 he moved to Rockingham and joined the M. P. Church and there remained until called home.

On account of his pastor being away Rev. T. W. Hearn, assisted by Rev. Mr. Smith, pastors of the two Baptist churches of the town conducted the funeral services. The interment was at the Northam cemetery.

We are glad to report that our Sunday school is growing in attendance and spirit.

Mother's Day was our pastor's appointment at Chase City. In order to deliver a Mother's Day service at both places Mr. Trollinger held a Mother's Day service here last Sunday, May 2nd. It was one of the best services on record, ever held in this church.

We are real proud of the good work that the pastor, Mr. J. H. Trollinger, is doing in this community. Reporter.

Siler City and Liberty Notes.

The first Sunday we held our quarterly conference at Liberty. Mr. J. Wade Siler and Miss Catie Andrews were elected for delegate to the Annual Conference. The various departments of the churches had favorable reports. The Young People's work was especially improved. The Senior Society reported an increase. Two Junior Societies and one Intermediate society have been organized since our last quarterly meeting.

meeting.

voted to

P. E.

Christian Ed

Homes."

2:10 (2 Christian Education, Prof. P. E Lindley.

Mr. J. Norman

Wills. W. T. Hunter, Clk.

DIED.

Holt.

(Bro. Williams is not able to perform the duties of his pastorate, owing to his long and serious illness. For that reason the undersigned has been asked to prepare this obituary.)

Glen Anna Shaw Holt was born October 20, 1886. She departed this life on April 24, 1926.

In 1904, on December 27, she was married to Mr. Seymore S. Holt. Slightly more than twenty-one years mark the period of her married life, but they were happy years, and rich in all the essentials of such relationship.

This union was blessed with three splendid children, two sons and a daughter. The daughter is Miss Nina Josephene Holt; the sons are Donald Shaw and S. S. Holt, Jr. These, with the devoted husband and father, survive and mourn the passing of a dear wife and mother.

Besides these surviving members of her immediate family, the deceased leaves a brother, Mr. Ray Shaw, and two half-brothers and a half-sister, Mrs. Harry Poezolt and Mr. C. K. and James Shaw, all of Greensboro.

The religious life of Sister Holt began with her early childhood, and never ceased. About the age of twelve years she accepted Christ as her personal Saviour and united with the Methodist Episcopal Church South. After her marriage her membership was transferred to the Graham Methodist Protestant Church where she remained a faithful and active member until her translation to the Church above.

During her entire life, short tho it was, Sister Holt was personally religious and an active church worker. Her first acquaintance with her husband was at Providence Christian Church where she was the teacher of a Sunday school class to which he belonged. During her fifteen years of membership in the Methodist Protestant Church she was an earnest worker, and a leader in the Women's organizations. Those who knew her best in her church life speak of her as one of the purest and most dependable of christian women.

As noble and beautiful as her life was in the church, it was more so, if possible, in the home and the community where she lived. Her earnest desire for her home was that it should honor Christ, and that every member of her household should name the name of Jesus as Lord and Master. She lived to see all of her children professors of Christ and members of the church with her and her husband.

Her example of christian living, in her home, does not extend very far, when measured by years; but in the far reach of its effects it will never be lost upon her loving home circle. The beauty and purity of her christian life in the home will forever be a precious memory to them.

Her community, in the full confidence and loving esteem in which she is held, rises up to call her "blessed." With bowed heads and wounded hearts her neighbors have stood together in the shadow of this sorrow and shed their tears over the passing of one whose unselfishness, and neighborliness, and friendship has been a heaven-sent benediction to the people among whom she lived. Surely this home and this community is bereft of a good woman.

The words of Whittier were written for such a life:

"The dear Lord's best interpreters
Are humble human souls;
The gospel of a life like hers
Is more than books or scrolls."

When our dear Lord was about to leave his friends he said to them, "Let not your heart be troubled." So he says to his friends today. The shadows that have fallen across our pathway are not unbroken shadows. Through the darkness of this hour and into the gloom of this home comes the cheering light of God, and by the certainty of that light we follow her where the "shadows flee away." We say she is dead; but the fact is, she has just begun to live. "Whosoever liveth and believeth in me, Jesus said, shall never die." What we call death is but God's portal to life. Through this portal she has passed, and with hope and confidence we may assure our hearts that she lives forever amid the light of eternal glory.

"Two hands upon the breast,
And labor's done;
Two pale feet crossed in rest—
The race is won."

The funeral service was held at the home in Graham, and was attended by a large circle of admiring and sympathizing friends. Owing to the protracted illness of her pastor, Rev. D. R. Williams, he could not be at the funeral. The service was in charge of Rev. George L. Curry, a former pastor, assisted by the writer. Interment followed in Green Hill cemetery, Greensboro. Her grave was marked by many beautiful flowers—a fit token of the beauty and fragrance of her good life.

Our hearts go out in tender sympathy to the sorrowing husband and children and relatives. May the God of all comfort keep them until the day of blessed and unbroken reunion.

S. W. Taylor.

Kennedy.

Edgar Edwin Kennedy, son of Bro. and Sister John L. Kennedy, was born July 23, 1921; he departed this life at his home in High Point, April 16, 1926. His age four years, six months and 23 days.

Edgar was a stout, healthy, and promising child, and only a few hours before his death he was in his normal playful spirit, and showed no signs of any ailment. Some dread disease suddenly fastened upon him, and in twelve hours he was dead. Medical aid was summoned but to no avail. With old and young alike the time comes when the hand of death can not be stayed.

This seems to have been the case with little Edgar.

His passing has, of course, left a vacancy in the home, and a sadness in the hearts of his loving parents. But there is much to comfort them. They know that his eternal blessedness is assured, and like one of old in similar circumstances they may say, "I shall go to him."

The funeral service was held on Sunday afternoon at Pleasant Union M. P. Church, in the presence of a large congregation. The service was conducted by the writer, assisted by Rev. G. L. Reynolds and Miss Cora Lee Norman, minister of the Friend's Church. The little body was laid to rest in the church burying ground beneath a covering of flowers, while its child-spirit was at home with Jesus.

The family and relatives have our deepest sympathy in this sorrow. May the God of all comfort sustain them, and sanctify this sorrow to their spiritual good. S. W. Taylor.

Mrs. E. S. Glover—an Appreciation.

Mrs. E. S. (Pattie) Glover passed from this life into the presence of her Lord at 9:45 A. M., April 10, 1926, at her home at Dabney, N. C. She was the wife of E. S. Glover, a member of the Board of County Commissioners of Vance County. Mrs. Glover was a member of a family group of six children, she being the first of the six to be called from this life. There were three girls and three boys in this family, sons and daughters of William and Elizabeth Ball, as follows in order of ages: Mrs. Lucy W. Harris; Mrs. E. S. (Pattie) Glover; Charles T. Ball; Luther R. Ball; Mrs. Fannie Culler; Benjamin F. Ball.

Mr. Glover, the husband, and five children, two girls and three boys, survive. The girls are Mrs. L. W. Burroughs of Dabney, Mrs. H. L. Barnes of Norfolk, Va.; the boys are Hayden and Julian Glover of Dabney, N. C., and Leon Glover of Shanghai, China.

Mrs. Glover was a member of the Methodist Protestant Church, Harris Chapel, at Dabney, N. C. She was a loyal, faithful Christian. She put God first in her life and work. Mrs. Glover was loved and appreciated by a large group of friends. She loved her husband and her children and gave herself for them in service unreservedly. No one doubted where this good woman stood on the question of the high ideals which have made family and home life beautiful and sweet throughout the years. No one ever forgot a visit to her happy home and no one who knew her ever doubted that she lived and labored for those she loved.

It was her custom to keep her children with her as long as possible after they grew up. She will be missed not only by her husband and children and other loved ones, but by her church and community and a large circle of friends.

The funeral services were held at Harris' Chapel, her beloved church. Rev. R. C. Stubbins of Enfield conducted the services, aided by Dr. W. R. Cullom of Waken Forest, N. C. and Rev. J. A. Boyd of Thomasville, N. C. Mrs. Glover was buried in the cemetery near the church. She has gone from us to be eternally with her Lord. Our temporary loss is her great gain.

A Tribute to Mr. Dickens by His Pastor.

One of the deepest regrets of my life is that I cannot appear in person to testify to my high esteem of my good friend and brother, "Man" Dickens. This pet name of his was justly earned, for he was a man indeed whom to know was to love.

Many times I have gone to him for advice or I felt that he was a safe counsellor. Especially was this so in financial matters. He not only gave me his best advice freely, but many times has given me as his pastor extra financial aid aside from his pledges to the church. This in no small way either.

I had the privilege of assisting in the meeting at Eden when Brother Dickens joined the church; then a little later becoming pastor of that church. I had the privilege of being closely associated with him in the work and never did he turn down any call that was made for his church. His was a big liberal heart.

If Brother Dickens had any grievance against his pastor at any time he never let me know anything about it by his actions toward him. This is something that all preachers appreciate. For seven years I enjoyed his fellowship as pastor and just a few days ago, during the Easter season I saw him in Enfield and he expressed the deepest interest in a deal that I had made, and said I want you, to get it every cent for you know there are some strange folks in the world. When I looked puzzled at his expression, he said, "I am coming up to see you this summer and I will tell you what I mean." But I shall not see him here. My prayer is that I shall see him over there where there will be no anxiety as to the financial welfare of our friends for their every want shall be supplied by Him who shall wipe away all tears.

To the faithful wife, who stood by him and was doubtless with him as he passed out, I refer to you my sincerest sympathy. May the God of all grace sustain you in this trying hour and give you the comfort that only He can give under such circumstances.

And to Ruth and Everett, doubtless you thought many times your father was exacting but most young people do not understand the wish of the parents, but I am sure he was desirous for you to make good and make a name for he had often expressed such a wish for me. May God bless you children and help you to be true to Him who has promised to guide you all the way.

To the friends, for he had many, the orders to which he belonged, for he was faithful, the town of Enfield to which he devoted his energies for its upbuild, to those who labored on his farms, whom I am sure he always desired that they should do the best for themselves, and to his pastor who will miss his friendly greetings on the street and in his home, and last but not least his church who will miss his interest and support, may He who only can supply us with that which we need in a time like this give that consolation which comes from the throne above.

Not long until we all "shall pass over the river and rest under the shade."

N. G. Bethea.

Resolutions Submitted To And Adopted By Union Sunday School, Sunday, April 25, 1926.

Whereas God in his unquestionable wisdom has seen fit to call from our midst our beloved brother J. L. Dickens, and [illegible] church and community, [illegible] most loved members. Therefore [illegible] that we the members of Old [illegible] being members of the [illegible] earnestly resolve to lay the [illegible] at the feet of Christ, who [illegible] comfort his followers.

Be it further resolved that [illegible] bereaved family our heartfelt [illegible] commend them to God for the [illegible] solation which [illegible]

And be it also resolved that [illegible] of these resolutions to the Methodist Protestant Herald, one to the local paper and the family of our deceased [illegible] a copy be filed with our [illegible]

Respectfully submitted,

L. A. Williams,
George R. Ivey,
Blanche Lowe,

RECEIVED.

To keep my health!
To do my work!
To live!
To see to it I grow and grow and give!
Never to look behind me for long!
To wait in weakness and to work [illegible]
But always trusting [illegible]
Always and always [illegible] right!
Robbed, starved, defeated [illegible] astray—
Oh, with what [illegible]
Back to the way!

Charlotte Perkins Gilman.

The stingy farmer was scolding his hired man for carrying a lantern when he went to call on his girl.

"Why, when I went to call on [illegible] went in the dark," said the [illegible]

"Yes, and just look at what [illegible] said the hired man.—Undressing [illegible] Awgwan.

Teacher—"Why, Jimmie, is it [illegible] your mother has diphtheria."

Jimmie—"Yes, ma'am."

"But don't you know you [illegible] school? You might get it [illegible] and then give it to the [illegible]

"No, ma'am; it's a lucky [illegible] she never gives me nothin'."—[illegible] eer.

In a certain suburb there is a [illegible] door of which must be painted [illegible] opened, and for this purpose a [illegible] erally used. One night a knock [illegible] door and a youngster was sent to [illegible] there.

"Who is it?" inquired the [illegible]

"It's me," said a voice outside.

The youngster, recognizing [illegible] ed back: "It's Mrs. Murphy [illegible] et."

Mrs. Murphy didn't wait. [illegible] Chronicle Telegraph.

operatic nomination in Ohio.

splendor.

[illegible]—Lord Chesterfield.

IN HONOR OF THE DEAD.

E. B. Quackenbush.

Elisha Braxton Quackenbush, one of the oldest and best members of Orange Chapel Church, passed to his reward March 21. During his long life of 83 years he was a tiller of the soil, and was a very successful farmer.

Brother Quackenbush was the type of man and citizen that was loved by all with whom he came in contact, a man the children liked to know as well as the older people. He was a man who lived the simple life, was one of the most consistent members of Orange Chapel M. P. Church, and when his health would permit, he was never absent from church and Sunday school. A man who lived some distance away but who knew Brother Quackenbush well made this statement to the writer on the day of the funeral. "You have buried one of your best members today." A lady who was one of his Sunday school students many years ago said: "He was a splendid Sunday school teacher. I still remember how he appealed to us to give our hearts to God."

Orange Chapel Church could not accomodate the large crowd of people that assembled for the funeral, which was conducted by the writer, assisted by Prof. Arthur Crawford. His tired body was laid to rest in the church cemetery.

One son and four daughters survive: H. C. Quackenbush, Mrs. C. C. Crawford, Mrs. Luther Crawford, Mrs. J. S. Loyd, and Mrs Graham Crutchfield, all loyal members of Orange Chapel M. P. church. His wife preceded him to the grave many years ago.

In the passing of this good man there is a painful lack. We mourn his death, but having "crossed over the river," we are glad in the assurance that he now enjoys perfect peace and rest eternal in the presence of Almighty God.

H. L. Isley.

Milton J. Heavner.

Milton J. Heavner was born October 9, 1875, and departed this life April 8, 1926, Mr. Heavner had something like the flu, and then took pneumonia. Members of the family say that they cannot remember his having medical doctor come to see him previous to the illness that caused his death. Mr. Heavner connected himself with the M. P. Church at Bess' Chapel in early life, and continued faithful to his Lord and church until death. He leaves four brothers, Marcus, D. C., J. W., and L. P aul of Lincoln County, two sisters, Mrs. R. F. Carpenter of Gastonia, and Mrs. R. G. Taylor of Lincoln county, and a host of relatives and friends to mourn their loss. Mr. Heavner will be greatly missed in the home, community and church. We extend our prayers and sympathy to the relatives.

E. A. Bingham.

—The first icebergs seen by an Atlantic liner this year were reported by the Cunard liner Caronia, which arrived at New York last week. The Caronia sighted nine icebergs in one day off the banks of Newfoundland and was forced to change her course.

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R. M. ANDREWS, *President*

RIDDLES.

When has a man four hands?—When he doubles his fists.

What trees has fire no effect upon?—Ash-trees; because when they are burned, they are ashes still.

A man had twenty sick (six) sheep, and one died; how many were left?—Nineteen.

Which is the best day for making a pan-cake?—Fri-day.

Which is the smallest bridge in the world?—The bridge of your nose.

What is that which everybody has seen but will never see again?—Yesterday.

What four letters would frighten a thief?—O I C U.—Selected.

A CODE FOR PARENTS.

Science has its morality, and it is prepared to draw up for parents a code of conduct that will square the parents' influence with the child's needs.

Don't show off your child. It is not the duty of the child to feed a parent's vanity, but the parent's task to forget self-pride in dealing with his child.

Don't hurry your child. Adulthood is not a station toward which the child should be rushed, but a product of growth, and the growing process is the important thing. You can't hold children; they have to grow.

Don't use your child as a means of ridding yourself of emotions that you dare not express to equals.

Don't expect commands to function in place of fellowship. Children can be led but not driven in these days.

Don't lie to your child or permit any one else to do so. Your real opinions and beliefs may be far enough from the child's later judgment, but your deceit will be hopelessly blatant. Sentiment easily leads to false statements.

Don't use fear as a whip. Fear can only succeed by making slaves, and slaves, even when obedient, are poor substitutes for full human beings.

Don't stress the weakness of your child. He may take seriously what you point out to him and develop feelings of inferiority, or he may glue his attention on your own weakness and lose respect for you as a harping hypocrite.

Don't tell your child that he cannot reason. He can and will if you have the wit to help him.

Don't let your home crowd out your child; put the child first and adjust home life to his needs.

Don't be a tyrant to your child even if you have power. Children are helpless and long-suffering and usually generous in their judgment of parents. Nevertheless, a parent who drives his child from sheer love of dominance runs risk of soon losing the child's love. The child will some time be free, but the parent lonely.

The gist of it all is: Don't be emotionally childish if you desire manly and womanly children.—Ernest R. Groves, in Harper's Magazine.

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Pres Elderdice 5dec26

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Entered as second-class matter at the postoffice at Greensboro, N. C.

—The General Conference of the Methodist Episcopal Church, South, is now in session in Memphis, Tenn. We note that it has again voted down the motion that it has voted so many times before; namely, the motion to let an annual conference elect its own presiding elders. It also voted down a motion to reduce a bishop's term of office to four years Regarding the union with the northern church it has appointed a committee to consider the matter for four years. Agitation or public discussion of the matter is discouraged. Evidently the church wishes to take a rest as to that subject.

—A distressing report comes from Warren county. W. L. Ross took the lives of a Mr. and Mrs. Odom in whose home a step daughter of Mr. Ross had been living. If we mistake not, Mr. Ross is a member of our church at Hollister. A shocking affair that cannot be viewed without sadness.

—Tabernacle church had an interesting memorial service last Sunday which was largely attended. Pastor Suits had prepared for it and his program was carried out and then some, as there were speeches not on the program. Dr. Dixon preached the sermon at 11 o'clock. In the afternoon Bros. J. Norman Hills and D. A. Neese spoke. There were several stirring songs by a large choir directed by Mr. Reynolds. There were a few brief volunteer speeches. The building of the present church was entered upon during the pastorate of Rev. R. H. Wills, and his son last Sunday suggested that the building be modernized by the addition of Sunday school rooms. We believe the present membership as well able to do this as the membership of forty years ago was able to build the church. Each generation wishes to have a part in the forward movements of the world. It would not surprise us to see Bro. Wills' suggestion taken seriously and to hear the people of Tabernacle say, "Let us rise and build." That is a center of influence which should have the best in the way of church, Sunday school, and day-school facilities.

—Calvary church received two more members last Sunday, or three if we count again Bro. Wagoner who had applied for membership the week before. The two were Bro. Bissett and Amos Hudson. We are glad to enroll them among us, believing that all will be regular in their attendance and devotion to the work of the church.

—The Stephens meetings here are expected to close next Sunday. There will be a union meeting of the churches at the tabernacle at eleven o'clock.

—Rev. H. S. B. Thompson should be addressed at Pleasant Hill, N. C.

Wasted Postage.—It is waste of postage to put special delivery stamps on letters directed to this paper or its editor. While our office is in the city, it is just outside the region of city mail delivery. In a case or two we have known the special delivery stamps to cause a delay of a day in the delivery of a letter.

THE BOSS OF THE TOWN.

"We don't like to criticize a minister," and Richard Lansing, the smooth-talking, well-dressed president of the Hampstead Chamber of Commerce, "especially one who has shown so many good qualities as you have since you moved here. Personally, we like you."

Homer Ralston, the young pastor lately assigned to a church at Hampstead, bowed. Lansing headed a committee of local business men who had called at the minister's study.

"But the viewpoint you took was something of a sensation. I requested Jacobs, editor of the Star, to pass it up."

"You did!"

There was a sudden flash in the young preacher's hitherto mild, gray eyes.

"Of course."

"Why?"

"I'll tell you why," said Lansing as he sat on the table and moved his hand in a characteristic argumentative way. "It offended—I mean it will seriously offend one of the big men of this town—Colonel Dank Fairmont. Of course, you didn't know that, and we're not disposed to blame you—it was a mistake. That's all. You'll see it in a minute. You see, Colonel Fairmont is a big investor here—has stores and factories and a big coal mine—employes a great many men."

The minister still failed to grasp the situation.

"These things of which you spoke last night are characteristic of all towns—Hampstead is no worse than any other," declared Lansing, and his fellow-committeemen nodded.

"There are many workmen here, and they patronize the local merchants. We have an immense payroll—it spells prosperity for the town."

"That's right, it does," added Bent Slidell, who operated the big department store. "The town would be dead without those working people."

"Did I say anything against them?" asked the bewildered minister.

"No—not exactly," returned Lansing. "I am coming to that. The embarrassing thing was your demand for a 'clean-up' campaign—to put the police after certain things. That would only stir up local factions and be very displeasing to Colonel Fairmont, who practically dictates the city administration because of his large interests here. He knows if you put these places out of business his men will not stay."

"Do you mean to say that Colonel Fairmont would be angry if he knew I preached a sermon against violating the liquor laws, permitting a dozen gambling games in upper rooms of the town, boys loafing 'round pool halls, improper shows at one of the theaters, all-night public dances—"

The minister's eyes were blazing now, and his hands were twitching.

"There, there," said Lansing, soothingly. "Don't get worked up. We're not here for the purpose of finding fault with you. We merely want to put you next to the local situation so you'll understand things better."

"I think I understand them now," retorted Ralston. "What I told in the pulpit last night I know to be true."

"To be true," admitted Lansing, smiling "True as true can be, but not—ah—diplomatic. That's what I mean. We're with you—theoretically. But as a practical business proposition it won't do."

"Would make every worker leave town," put in the man of the big store.

"You're an idealist, Brother Ralston," smiled Lansing. "You believe the millennium is here, or close—"

The telephone rang. Mr. Ralston responded, and after a moment's talk he turned to the committee.

"Colonel Fairmont wishes to see me," he said.

Lansing whistled.

"I'll bet the old man's red-headed," he said. "Guess we'd better go along with you."

That was the unanimous view of the committee, but Ralston said, indifferently:

"You can do as you like about that, gentlemen; but I assure you I'm not in the least bit uneasy."

Despite this rather unencouraging response, the committee thought it might be safer to

(Continued on page 4).

LIFE'S JOURNEY.

"Now, whither, my little sister,"
Said a woman old and gray,
"Go your helpless feet a roaming,
On the world's unsheltered way?"

"You, with your face of flowers,
And the youth bright in your eyes,
'Tis a weary way, my sister,
To tarry at home were wise."

"I must go, ho! good grey woman,"
Hath the little sister said,
"Out into the world of toilers,
That I may find me bread."

"Ah, child," said the old grey woman,
"There evil awaiteth thee."
"But nay," said the little sister,
"If my eyes no evil see!"

"And evil, with words beguiling,
Will whisper in thine ear."
"But nay," said the little sister,
"If my ears no evil hear."

"And, oh! but the world is ruthless.
There are few to pity thee,"
"But nay," said the little sister,
"My Father is close to me."

Out into the world she wandered
With her face like flowers sweet.
Earning her bread of toiling
In the marts of the busy street.

And evil, bedecked with roses,
Lured with the hues of sense,
She passed them all unseeing,
With her eyes of innocence.

And the tongues of evil, whispered,
Full many a guileful word;
But ears that are sealed to sinning,
Have never the whispers heard.

In no snares of evil spreading
Have her busy feet e'er trod,
For ever the little sister
Holds fast to the hand of God.

Agnes M. O'Queen.

RURAL SUNDAY SCHOOL PIONEERING.

It is refreshing to find that the American Sunday School Union, in its one hundred and ninth year just closed, has operated as vigorously as ever. It finds in the outlying rural sections of practically every state of the Union a crying need for its service. Its Annual Meeting, held at its headquarters building in Philadelphia on May 11, developed interesting facts showing how it is meeting that need:

It has continued to organize on an average three new Sunday schools and to reopen two others for every day of the year, weekday and Sunday. These fifteen hundred new and reopened schools, with other thousands in continued operation, have been supervised by two hundred missionaries. Each of these men has made on an average more than a thousand visits to homes in his territory, which usually consists of several counties. In these rural homes some twenty-eight thousand Bibles or portions of the Bible, have been placed, as well as many other good books.

The schools are held in dayschool buildings, in abandoned churches, in grange halls and farm homes, under brush arbors, etc. They are in communities unable to support a church. In hundreds of them churches have been started and given up. In such communities the Union Sunday school, with local leadership developed and encouraged by the supervision of the missionary, is the one practical method of promoting religion in the community and giving boys and girls an opportunity for Christian education. In forty-one of these communities during the past year there has been such religious development that churches of various denominations—the local people always decide what—have grown out of Union Sunday schools; one hundred and eighty-five young people's societies were organized; three hundred and seventeen prayer meetings established, and two hundred and fourteen regular preaching stations opened.

One interesting development of the year has been along the line of Daily Vacation Bible School Work. Several hundred such schools were held last summer, largely in the open country under the direction of these missionaries. Special literature for this work has been produced, and a great development of it will be witnessed the coming season. Christian men and women familiar with the facts believe this is one of the most important and productive lines of Christian work going on in America at the present time, and many thousands of them in practically every state support it by their gifts.

The Society's Annual Report may be had by any interested reader who will send a request for it to 1816 Chestnut St., Philadelphia.

DEDICATION OF THE GENNADEION, ATHENS, GREECE.

The dedication of the Gennadeion in Athens, Greece, April 23, 1926, is an event of world interest. It will greatly stimulate classical study and research in the history, literature, art and antiquities of Greece, the fountain head of all our Western civilization. It will also afford opportunity for and give stimulus to the study and better understanding of the history and constitution of the Greek Church, that Mother of Christianity, in which the Greek fathers inbued with the philosophy of Plato, first determined and expounded the dogmas of our common faith" and show the Protestant world, especially, its obligations to the Greek Church. It will further encourage and foster archaeological research in the land of Greece which, is not only the "Holy Land of the intellectual," but because of Paul's response to the Macedonian calls is a second Holy Land to the Christian student. The building erected at a cost of $300,000 by the Carnegie Corporation occupies a commanding site high up on the slope of Mt. Lycabettus overlooking the Acropolis and commanding a view of Phaleron Bay where the remnants of the fleet of Xerxes fled after its defeat at the battle of Salamis. It is erected to house the library of George Gennadius, the Greek patriot and scholar, and his son, Dr. Johannes Gennadius, who donates the collection of some 50,000 items covering the whole field of Greek history, literature and art from the most ancient records through the Byzantine period and on to the events of to day.

The building and the library are under the control of the American School of Classical Studies. This School was founded in 1881. The first president of the Board of Trustees was James Russel Lowell. At the present time, William Caleb Loring, formerly Justice of the Supreme Court of Massachusette is Pres. of the Board. The management of the institution is in the hands of a Managing Committee composed of representatives, at present, of forty-four leading American institutions of learning. The Chairman of this Managing Committee, Dr. Edward Capps, of Princeton University and former American Minister to Greece, is the executive head.

This American institution under American administration by the acquisition of the Gennadius library so splendidly housed, takes at once place in the front rank of learned bodies in Europe and is enabled to afford unparalleled facilities to scholars from all parts of the world in the study of the history, literature and art to which all civilization is most deep-

THE NEW FREEDOM.

Will H. B[illegible].

M. Maurice Maeterlinck, the noted author, was once a slave to the tobacco habit, says the Irish Tobacco Trade Journal. He found that constant smoking impaired his mental functions, and decided that something had to be done. Instead of giving up smoking entirely, however, he arranged for supplies of a denicotinised preparation, so now fills the bowl of his pipe with this, "tasteless and harmless."

The same publication says that many smokers in Ireland have been talking of "striking." on the use of tobacco until the prices come down, but "while most smokers are applauding the aim in view, comparatively few find heroism enough to take such a drastic step, and it is doubtful, therefore, whether the attempt will succeed." Slavery to the weed naturally means slavery to almost any price that may be asked for it. No greater freedom could come to the average victim of the tobacco habit, than freedom from the enslaving effect of the nicotine upon mind, body and soul.

Rev. T. Dewitt Talmage, the great preacher, was at one time a slave to the cigar habit, reaching the point when he could not write his sermons without a lighted cigar at hand. This aroused him to the condition of slavery in which he found himself, and he resolved to be absolutely free from the habit. He kept his resolution, and wrote: "The first cigar made us desperately sick; the throwing away of the last one made us gloriously well. For us the croaking of the midnight owl hath ceased, and the time of the singing of birds has come."

MOTHERS AS NATION MAKERS.

When we take off the hat to the American flag, we are taking off the hat to American motherhood. We ascribe high honor to the men who have made and molded our national life, but in almost every instance we may look back of the men and discover a noble mother.

George Washington was only eleven years old when his father died, leaving the widowed mother, Mary Washinbton, with five children to educate and train. In that widowed home the principles of the religion of Christ were taught. Around the mother's knee the children were gathered, and from a little manual, in which she had written her maxims, she taught her children the principles of religion and morality. That manual was preserved as one of George Washington's most valuable treasures.

It is said that a French general, on retiring from the presence of Mary Washington, remarked, "It is not surprising that America should produce great men, since she can boast of such mothers."

By the side of Washington's name stands that of Abraham Lincoln as a great factor in determining our national life.

Down in southern Indiana is a modest granite monument erected to the honor of Naney Hanks Lincoln, the mother of the great President. All his biographers tell how Lincoln was influenced by the memory of his mother, the patient, care-worn, overworked woman who laid down her life when her son Abraham was but a boy. Before she died, she taught her son his letters and gave him his first lesson in writing. At her death, there in the backwoods country, the boy sought far to find an itinerant preacher who could come and preach a funeral sermon for his mother.

"All that I am and hope to be I owe to my angel mother. Blessings on her memory," are the words of Lincoln, the man. "I can remember her prayers, and they have always followed me. They have clung to me all my life."

Going back to the earlier days of the nation, we find that such men as Andrew Jackson, Thomas Jefferson, and John Quincy Adams had great mothers.

A few days previous to the birth of Andrew Jackson his father died, and the widow and her two little sons rode to the churchyard in the wagon with the coffin. The support of the family fell upon the mother. She went to the home of her brother-in-law and there worked as housekeeper, caring for and educating her sons until they were old enough to care for themselves.

When Andrew Jackson became President he said of his mother: "One of the last injunctions given me by her was never to institute a suit for assault and battery or for defamation; never to wound the feelings of others nor to suffer my own to be outraged. These were her words of admonition to me I remember them well, and have never failed to respect them."

Thomas Jefferson was a lad of fourteen when his father died, but up until that time the boy had lived under the influences of his mother more than of his busy father. At the father's death she became the guardian of her children's interests.

John Quincy Adams' home training was largely under the direction of his mother, his father being much away from home while engaged in political activities.

When John Quincy Adams became President, he wrote: "Being taught by my mother to love my country, I did it literally by learning to love the actual hills and rocks and trees and the very birds and animals." He once declared, "All that I am, my mother made me."

When James A. Garfield was on the way to his inauguration as President at Washington he turned to his mother and said, "It is all because of you, mother."

When the father of James A. Garfield was on his dying bed in a log cabin in the wilderness bordering the Ohio River, he said to his wife: "Eliza, I have brought you four young saplings into these woods. Take care of them."

James was two years old then. The mother was left to fight the battle alone. She worked hard, managed well, and found enough time to give her sons daily lessons in Bible reading. When James was old enough, he drove mules on the towpath on the Ohio Canal, earning money which went to his mother.

When young Garfield was a student, spending a holiday with his classmates on a mountain, as darkness gathered about them at the fall of night, he took a Testament from his pocket and said to his companions: "Boys I read a chapter every night simultaneously with my mother. If you please, I will read it now."

Mothers made the sacrifices in the Civil War that preserved the Union and abolished slavery.

At the outbreak of the Rebellion, a war meeting was held in Poland, Ohio. There was speaking and beating of drums and an appeal for volunteers. The first to step forward was William McKinley.

"No, my son," said his father, seeking to restrain him; "you are too young."

"No, he is not too young. None are too young to carry a light in this dark hour," said the noble mother of the young man who was to play an important part in the direction of his country's affairs.

The most beautiful pictures ever seen at the inauguration of a President was when William McKinley, having taken the oath of office as President of the United States, stepped over to where his mother sat and kissed her.—Exchange.

Policeman (to bespectacled fat professor who has witnessed smash)—You say you saw the accident, sir. What was the number of the car that knocked this man down?

Professor Matteossian—I'm afraid I've forgotten it. But I remember noticing that if it was multiplied by itself, the cube root of the product would be equal to the sum of the digits reversed.

DISTRICT RALLY.

The District Rally will be held at Brown Summit Saturday and Sunday May 29 and 30th. The churches of Greensboro, Reidsville, Haw River, Kernersville, Draper, and Flat Rock charges are included in this district. All the people of these charges are earnestly invited to bring their dinner and spend the day, both Saturday and Sunday. The first service will begin at 9:30 A. M. Saturday. The program for the rally may not be published in the Herald, as it is not yet completed. However, be assured that a number of subjects vital to the life of our church and to the progress of the Kingdom will be discussed by interesting speakers. Come in large numbers and let us make this a great rally. I trust that Sunday school superintendents and leaders of young people's groups will announce this rally to your people and bring them to the services. Thank you for your cooperation.

L. W. Gerringer, District Chairman.

PROVISIONAL PROGRAM, FIRST DISTRICT RALLY.

Spring Church, Spring Church Charge, May 29-30

Saturday.

10:30—Devotional by H. L. Powell.
10:45—The Pastor and his Program by C. L. Spencer.
11:00—Preparation for Evangelistic Services by F. W. Paschal.
11:15—Music
11:20—Personal Work the Year Round by R. L. Hethcox
11:35—Caring for the new members by Newfill Cousins
11:50—Music

Lunch

1:30—Devotional by J. B. O'Brian
1:45—The Object of Christian Endeavor by Miss Aubrey Crews
2:00—What C. E. may mean to a country church by Miss Ruth Barnes
2:15—Importance of Junior C. E. by Miss Matilda Alexander
2:30—Demonstration C. E. Meeting by Miss Ruth King

Sunday A. M.

10:30—Sunday School
10:45—Best S. S. Music by A. D. Shelton
10:55—Preparation of S. S. teacher by Miss Dora Pair
11:10—Preparation of S. S. Superintendent by Miss Fannie Barnes
11:20—Music
11:30—The Church in the Country by Dr. C. C. Taylor

Lunch

1:30—Music
1:45—Ladies' Aid and the Country Church by Mrs. L. A. Williams
1:55—Our Young People's Conference by F. W. Paschal
2:10—High Point College—the speaker to be selected

R. C. Stubbins, District Chairman.

THE WORK AND THE WORKERS.

Sunday, May 9th, was spent on Haw River Circuit with Rev. W. D. Reed and his people. Rev. T. F. McCulloch accompanied me and preached at two of the churches, Friendship and Mizpah, and I preached at the other three churches.

At 11:00 A. M. I preached at Fairgrove, the old Mother Methodist Protestant Church of Rockingham County, at 3:00 P. M. at Midway, and at 8:00 P. M. at Brown Summit. My boyhood days were spent around Fairgrove and Midway, and in these two churches my first efforts at church services were made. It is always a great pleasure to go back into these two communities and meet with those of other days, who drop all formalities and all titles and call a fellow by his given name.

I enjoyed preaching to the people, and they responded splendidly to the truth.

I was glad to find the people of one section of this splendid charge thinking and talking about a Community Church. This will be to the honor and glory of God and to the betterment of the conditions both for pastor and people if it can be properly worked out, and properly located. May the dear Father give these dear people the grace and the good judgment to work it out wisely and well.

Then at Midway the need is so urgent for immediate action in building a new church that these good people are confidently looking forward to and planning for the erection of a new building this fall. May they be given wisdom and courage for the task.

At Brown Summit, a Mother's Day program was rendered by the children, followed by the preaching service, and we had a good time together.

Bro. Reed and his good wife are doing a splendid work on Haw River Charge, and the people love them.

Meeting At Grace Church.

On Tuesday about one hundred of us gathered in Grace Church, Greensboro, to think and to plan for greater things for the High Point College. Some Committees were appointed to carry out the plans of the meeting, and you will hear from these committees in due time.

Funeral Service.

On Wednesday, May 12th, I conducted the funeral services over the remains of Mrs. Sarah Cox Stout, one of our Mothers in Israel who died in the home of her daughter, Mrs Trogdon, near Asheboro on May 11th. She was a sister of the late O. R. Cox of Asheboro.

Board Meeting of Woman's Home Missionary Society

May 12 to 15th the Board meeting of the Woman's Home Missionary Society was held in the High Point College, and in the First Methodist Protestant Church, High Point. Some one else, I take it, will report this meeting more fully. It was my privilege to attend most of these meetings.

The women in attendance from other conferences were delighted in every way with the college, and with the student body, and with the college.

Tabernacle Charge.

Sunday, May 16th, was spent at Tabernacle Church on Tabernacle Charge. Rev. Edward Suits is the pastor, and he has already gotten a good hold on his people and the work is going forward splendidly.

Sunday was Memorial Day at Tabernacle and there was a large crowd present. People were present from all the churches on the Charge, from Greensboro, from High Point, and from other Charges. it was a good day and will doubtless mean much for the worn on that important Charge. It was my privilege to preach to the people Sunday morning. I enjoyed it, and many of them said they did.

In the afternoon Dr. J. F. McCulloch read a brief history of this splendid Country church, Mr. J. Norman Wills and Mr. D. A. Neese made addresses, and others short talks.

This is one of our strongest country churches and it would be fine to see it become a station at an early date. It could support its own preacher, and have one of the very best of Community Churches.

Children's Day.

It is good to note that so many of our churches and Sunday schools are plannin tg hold the Children's Day Services. If your church is not already planning for this important service, please plan at once by ordering the programs from Rev. F. C. Klein, D. D., Berwyn, Md., and prepare for the service. Every Sunday school in the entire Conference should hold this service. The offering goes to Foreign Missions helps to pay your General Conference Budget, and should be sent to Mr. Children's Day .

Appointments.

May 23—West Forsythe, Circuit Rally.
May 29—, A. M.—Brown Summit, District Rally.
May 29, P. M.—Thfomasville, Dist: Rally:
May 29, P. M.—Thomasville, Dist: Rally:
May 30, and all day—Davidson, Circuit Rally.
June 6—Plan to hear Commencement Sermon in High Point.
June 6, 3 P. M.—Spring Hill.
June 6, 8 P. M.—Lebanon:
June 7 to 28—Plan to take a vacation.

Yours in the Master's Service.

A. G Dixon.

DISTRICT MEETING OF THE NINTH DISTRICT OF THE METHODIST PROTESTANT CHURCH

Held at Oak Grove Church May 29-30, 1926.

Saturday Morning.

10:30—Devotional Service—Led by the Pastor
10:20—Purpose of the Meeting—Stated by the Chairman. Theme—The Church Organized For Service
10:30—The Place of the Church in the community—Rev. J. M. Morgan
11:00—The Place of the S. S. in the Church—Rev. E. A. Bingham
11:30—The Place of the C. E. Society—Rev. L. S. Helms
11:50—The Class Meeting—E. O. Peeler, Charley Grant

Noon Hour

1:30—Theme—Financial and Missionary
1:40—Stewards Organized and Working as Per Discipline—Rev. W. L. Carson
2:10—The Budgets and Missions—Rev. E. A. Bingham
2:40—Stewardship: (Time, Talent, Money)—Rev. J. D. Morris
3:10—Our 100rdth. Anniversary 1928: Our Achievements—Rev. J. M. Morgan

Saturday Evening

8:00—Sermon—Rev. J. M. Morgan

Sunday Morning

9:30—Sunday School
11:00—Sermon—Rev. W. L. Carson
1:30—Theme—Christian Education—Rev. J. D. Morris.
2:30—The Church and its Young People—Rev. J. M. Morgan
2:20—Our Responsibility to High Point College—Rev. E. A. Bingham
Digression
Open Discussion: Faith in Our Church and our Laymen—Led by Rev. L. S. Helms.

Sunday Evening

8:00—Sermon—Rev. E. A. Bingham

J. D. Morris, Chairman.

CIRCUIT RALLY, CHAPEL HILL CAMP GROUND.

An Invitation to Preachers.

I join a number of the brethren on this charge in extending an invitation to former pastors of Davidson Circuit and any others who can to come and spend the day with us, I feel that it is going to be a great day for all who attend.

I am asking my people to bring "A Heap of Dinner."

Time, 5th Sunday.

C. E. Ridge, Pastor.

COLLEGE BUILDING FUND.

Amount previously reported	$165,380.27
Mrs. T. J. Loy, Burlington....	10.00
Mrs. W. L. Kivett	25.00
Miss Sue Whitaker	3.82
J. F. Keck	5.00
	$165,424.09

Endowment Insurance Fund.

Amount previously reported $4,211:86

No receipts since last report.

J. Norman Wills, Treas.

(Begun on page 1).

accompany the minister on his mission to the great man of Hampstead; he was young and didn't appreciate the significance of such a meeting as they did.

Colonel Fairmont's offices were in the second story of one of his large factories, near the junction of two railroads that entered Hampstead. The "boss" was a large, stalwart man, a shade over fifty. His smooth face had hardly a wrinkle in it, despite his many active years. There was nothing of craft about the blue eyes. He looked with some surprise as he opened the door of his private office and saw, instead of the preacher, a group of men. Lansing smilingly explained:

"We were in consultation here with Brother Ralston when you called. The sermon last night was the subject—unfortunate affair—Brother Ralston, I am quite sure, spoke under a misapprehension as to the local situation—he didn't mean any harm."

"If you called me to speak about the sermon last night, Colonel Fairmont," said Ralston calmly, "I have no apologies to make."

The committee regarded the young minister with furious indignation, and Lansing started to say something when Colonel Fairmont held up his hand.

"Be seated, gentlemen," he said. Then to Ralston: "It was about that sermon I wished to speak to you. Would you mind giving me the main points of what you said?"

While Ralston spoke, Colonel Fairmont listened with grave attention. Once or twice the blue eyes lighted up, but he gave no other indication as to the impression made upon him until Ralston finished speaking, when he said:

"Mr. Ralston, will you please, in our presence, dictate to my stenographer those things which you think are of importance to be done by our city administration?"

"I'll do it with pleasure."

Lansing and his committee listened in perplexed silence as Ralston, in tones clear to all and with a vigor of expression that admitted no qualifying doubt, enumerated, paragraph by paragraph, what he conceived to be the necessary rules to be rigidly enforced to make Hampstead a clean, orderly city. While he dictated, the committee was conscious of the throbbing machinery of the great factory and thought of the consequences to its hundreds of operatives and to other hundreds in various industries of the town.

When the dictation was finished, the stenographer handed the sheets to Colonel Fairmont, who looked them over carefully and then spoke to the committee.

"Gentlemen," he said, "it has recently come to my knowledge that the condition referred to by Mr Ralston in his sermon Sunday night exists in Hampstead. That is why I sent for him. The man who has served this town as mayor the last two years, has broken faith with me by permitting these abuses to develop, and will not be re-elected. The man to be mayor of Hampstead the next two years must run on this platform written by Mr. Ralston, and if he doesn't make good we will turn him out. I am trusting to you gentlemen to report to me in case the new mayor fails us.

This appalling declaration by the "boss of the town" made the committee gasp. They had known things were running "wide-open" at Hampstead, but supposed it was understood by the "boss." Then there occurred to Lansing an insuperable obstacle in the way of this "idealistic" platform.

"But, Colonel," he protested, "there is your working men—what will they say about such drastic measures?"

"I'm glad you spoke of them," returned Colonel Fairmont. "The workmen at these plants are mostly men with families. They have homes and are putting money in the bank. We encourage all our men to save their money. It is only a few of the new ones who spend their wages for drink or at gambling or for vicious amusements. If they do they do not stay with us long, for they will not become expert workmen, and we want no other kind. If you think the operation of these bad places is an inducement to workmen you have made a grievous mistake, gentlemen."

As the committee passed through the large factory yard the whistle over the power-house gave the noon call. The throb of the machinery ceased. Soon men and boys and girls began pouring through the doors. Ralston motioned to his companions to stand to one side with him to watch the workers. They were clear-eyed, healthy, and in the best of spirits. A man in blue overalls approached the group and held out his hand to the minister.

"Mr. Ralston," he said, "the wife and I were out to your meeting last night, and we were mighty glad to hear you attack those wretched places. The men who run them have escaped prosecution by telling the people of the town the workers want them. It is not true. Every workman I know would be glad if Hampstead was rid of them."

"We've been a set of dunces, Bill," put in Lansing, "but we're on the right track now and, with Brother Ralston here and the boss we're going to clean 'em up."—EdgarWhite, in Religious Telescope

SOLDIER ENTOMBED ALIVE.

During the winter that George Washington and his troops were at Valley Forge a young Virginian, Lieut. Arthur Carrington, disappeared and was believed to have deserted. More than a century later granite quarries were opened at French Creek Falls, 12 miles from Valley Forge. In the course of the work a cave was opened and in it was found the skeleton of a man. A rusty musket lay beside it and bits of rusty metal that had once been buttons and other parts of a uniform were scattered among the bones.

In gathering up the bones for burial a glass bottle was found. It contained a letter to Miss Virginia Randolph, evidently the dead man's sweetheart. The letter was signed with the name of the missing officer of the Continental army, and had been written in blood. It told how he had been sent out from camp in charge of a small foraging expedition, how they were cut off and pursued by a large party of British, how he knew of a cave where his foragers could lie concealed until the enemy had given up the search, because on a previous expedition he had hidden his horse in this cave while scouting.

But, by the time he and his party reached the rocks the British were close. He abandoned his horse and fled with the men on foot, but he was the only one to reach the cave. His men were taken prisoners by the British. Because the enemy knew the place was full of caves they did not search for him. They simply fired their rifles a number of times in the hope of frightening him into surrendering. A volley was fired close to the cave where he was hiding. The shots loosened a huge rock partly over-hanging the mouth of the cave where he was. As it fell it blocked the exit.

The young officer was frightened at first, but was reassured of eventual escape by light entering the cave from another direction. When he was convinced that the English were gone he attempted to get out, but discovered that the light came from a small crack in the roof, far out of reach, and only large enough to pass a hand through. After many frantic efforts to move the stone that sealed his prison he resigned himself to death by starvation and wrote he record of his fate in his own blood. His bones were buried in the churchyard at St. Mary's five miles away.—Pathfinder.

A soldier went to his colonel and asked for leave to go home to help his wife with her spring cleaning. "I don't like to refuse you," said the colonel, "but I've just received a letter from your wife saying that you are no use around the house."

The soldier saluted and turned to go. At the door he stopped, turned and remarked: "Colonel, there two persons in this regiment who handle the truth loosely, and I'm one of them. I'm not married."

—Chicago is planning another world's fair. It is scheduled to be held in 1933.

—Over 10,000 persons marched in a parade at Atlanta, Ga., in protest against the attempt to modify the dry law. Most of the marchers represented Sunday-schools.

—Oscar Straus, diplomat and philanthropist, died in New York at the age of 76. He was the first Jew to be appointed to the cabinet, serving as secretary of commerce under Roosevelt. He was once minister to Turkey. He was an advocate of the league of nations. Born of Bavarian parents, Mr. Straus came to this country as an immigrant when four years old.

—Susan Lawrence, noted labor leader, was elected to the English house of commons and took her seat there among cheers from the membership. There are now five lady members of the lower house of parliament.

—Shapurji Saklatvala, communist member of parliament who was barred from the United States last summer, was sentenced to two months in prison for making a seditious, speeech in Hyde Park, London. A policeman made shorthand notes of his speech in which he called on soldiers to refuse to fight, and in which he declared the Union Jack had harbored only fools and rogues for hundreds of years. On his refusal to furnish bond to keep the peace for a year the prison sentence was imposed.

—By a vote of nearly two to one the reichstag turned down the bill to confiscate the property of the former kaiser and the royal family. Only socialists and communists voted for it. The bill provided for plebiscite on the question, and such a plebiscite must soon be held under the constitution because 12,500,000 voted for it in the last election. Reichstag leaders insisted on indemnification.

HOW TO ACCOMPLISH IT.

You can easily raise one-quarter of your General Conference budget, brother pastor, by having your Sunday school or schools hold a Children's Day Service, and have the beautiful collection envelopes the Board sends used to secure an offering. The Board gets 25 per cent of the budget, and by this plan you will help your own work, and render a valuable service to the Board.

If supplies have not been ordered for your school, send to me at once at Berwyn, Md. There is no charge for supplies, and orders have prompt attention.

If for any reason your school cannot hold a regular service, order the supplies, and distribute them for the valuable information and pictures of the work the music pamphlet contains, and take a special offering for foreign missions.

Offerings of any amount will be gratefully received, but must be sent to your annual conference treasurer with the plain statement the offering is from Children's Day or is a Special offering for foreign missions.

What the Church Pays to Run Nagoya College

By the reconstructed budget for the year 1926-1927, the Japan Mission asked the Union Board to appropriate only EIGHT HUNDRED AND NINETY-THREE DOLLARS on the year's expenses. They include salaries of 30 teachers, secretaries, etc, fuel and light, taxes, laboratory material, general and special repairs of buildings, etc. So far as the church in America is concerned, the institution is practically self-supporting.

The enrollment is 1146 male students, and the expected expenses are over Yen 622,000.-00, and from examination fees, and monthly tuition, etc the income will reach to within Yen 1186—or U. S. $593.00.

Has the Methodist Protestant Church ever made an investment comparable to this? It imparts Christian education, yearly evangelistic meetings are held, and this year again a pastor is assigned there, and year before last a large number became Christians. Our foremost pastors are graduates, and more are on the way. The Japanese Government thinks so well of the school it gives annually a grant of money for teacher's salaries.

173 graduated at Commencement March 5th, but every year students are turned away for lack of room.

Many of its graduates have risen to positions of influence, and retain for the institution esteem and devotion which have been much in evidence.

It will be recalled that they, and the students and friends promised to contribute yen 70,000.00, or $25,000.00 to build two wings to our main building, and they are occupied, and to erect a structure which, on account of its size and uses, must be made of cement instead of wood, as required by government regulations.

Word has just come that the student body will contribute Yen 8,000.00 towards the greatly needed Science Hall, and the Board is asked to contribute Yen 2,000.00, or $1,000.

This will increase the students contribution considerably over the original amount, Yen 50,000.00.

It is exceedingly gratifying that graduates, students and friends thus evince their purpose to stand by us in developing that institution, and is also worthy testimony to the value and benefits of the work our church is doing for the young manhood of that populous section of the Empire.

The Union Board is calling upon all our Sunday schools, with the above striking example of how economically our foreign missionary work is being conducted, to hold a Children's Day Service, and to put forth extra efforts to secure a large offering for foreign missions, that we may meet the demands upon us, and carry forward the great work We are counting on your help.

Fred C. Klein.

BOARD OF EDUCATION ITEMS.

Better news this time! The Rally Day offerings did not fall as far beyond those of the last year as we anticipated. The total came to $13617.47 or $1437.00 less than the year before. However, since now the cost of the program is borne by the Budget Council we actually had more to distribute.

The deficit in the General Conference Budget distribution was $9500 which is a little less than we expected. This shortage has caused no little embarrassment to our colleges and seminary since we had that much less to distribute than the year before. We, of course hope that the situation will improve next year. Unless it does our entire educational program will be in jeopardy.

Here are the final returns for Rally Day:

Maryland, $4374.69; Ohio, $3282.92; Pittsburgh, $1304.24; Eastern, $887.92; Indiana $859.94; Michigan, $577.36; West Virginia $576.47; Onondaga, $370.72; Kansas, $305.58; North Carolina, $279.26; Illinois, $277.38; Alabama, $149.25; Iowa-Missouri, $144.04. Arkansas, $77.63; Texas, $75.00 Kentucky, $17.-50; Georgia, $12 42; Col.-Texas (Col.), $10; Miscellaneous, $6.

Total, $13617.47.

Ten conferences show decreased returns and eleven increases. The largest increase is by the Michigan conference while the largest decrease is by the Pittsburgh Conference. Where the returns are smaller it is due in large measure to the exceedingly disagreeable weather during October while in Maryland Pittsburgh and North Carolina "counter attractions" seem to be to blame.

The return payments from ministerial beneficiaries were $743 larger than the year before. We are grateful for the earnest effort that was made to give us the help so much needed. It was not necessary to draw as heavily from the Budget receipts as at first seemed likely. That meant we had more to distribute to our schools. The return payments came to $2416.50. We are setting $3000 as the goal for the new year.

In response to urgent appeals sent to those who have occasionally contributed to the Student Loan Fund we have received several hundred dollars which greatly relieved the situation. We anticipate our needs for next year will be larger than ever judging from applications already received. We closed the fiscal year with unpaid obligations of $830. Our invested fund increased $2100.00.

The return payments from the Student Loan Fund beneficiaries were substantially larger this year than ever before. The interest payments on these loans was fifty percent larger also. Of the nearly $9000 in outstanding loans not over $500 should be classed as "bad debts." In only two or three cases are we in doubt about the willingness of the individual to meet their obligation.

A letter received recently from a friend of college days informed me that he is keeping one student in Adrian college paying all the regular college expenses. He says he intends to have one student in Adrian every year just as long as the good Lord will let him live and work. That is not only a very generous thing to do but is the manisfestation of a spirit that fine service is probably being practiced in some of our other schools.

A number of applications for help from both our Ministerial and Student Loan Funds have been received recently. We have no way of telling at this early date just what our requirements are going to be. They promise to be nearly if not as great as the year just closed.

The annual meeting of the Board of Education will be held in the office of the Executive Secretary in the Publishing Building, N. S. Pittsburgh, Pa., May 19 at 9:00. The presidents of the colleges and seminary have been invited to either appear before the Board to present any matters they have in mind or to send communications. Matters of the utmost importance must be considered.

In spite of the shortened income for our work during the fiscal year which closed April 30 there has been much to encourage and some things over which to rejoice. The Secretary is very grateful for the cordial reception accorded him everywhere. The effort being made to quicken the interest and arouse the conscience of our people relative to the importance of Christian education and the need of trained leaders to man our pulpits and to support the work of the Kingdom in the regular activities of the church is meeting with a stimulating response. The improved financial situation in three or four of our schools together with the increase in student enrollment is a tribute not only to the splendid leadership of our administrators but is indicative of the substantial support the Board of Education has been giving them the last ten years. If each school were adequately endowed it would increase their usefulness many fold. Frank W. Stephenson.

—Only one passenger was killed in a train accident on English railroads last year.

PROGRAM THIRD DISTRICT RALLY.

Glen Raven M. P. Church May 29-30.

Saturday Morning.

10:00 Song Service and Devotional, Rev. T. A. Williams.

10:30—Purpose of the meeting, Rev. B. M. Williams.

10:30—Theme:—The Church organized for Service—

(a)—The place of the Church in the Community—Rev. H. L. Isley.

(b)—The place of the S. S. in the Church. Rev. S. W. Taylor.

(c)—The place of the C. E. Society in the Church, W. B. Jones.

(d)—The place of Class Meeting in Church—Rev. W. F. Ashburn.

(e)—The Stewards Organized and Working as Per Discipline

Open Discussion. Led by the Chairman.

12:15—Noon Hour

1:30—Devotional, Rev. C. G. Isley

Theme—The Missionary Interests of the Church

(a)—The Annual Conference Budget, Emphasizing Church Extension, Rev. G. H. Hendry

(b)—Home and Foreign Missions (Woman's Work) Mrs. W. C. Hammer

(c)—Home Missions (Work of the Board)—Rev. J. D. Hardy

(d)—Foreign Missions (Work of the Board)—Rev. T. M. Johnson

(e)—What the Methodist Protestant Church Should Do, Looking to Her 100th Anniversary, Rev. G. W. Holmes

Saturday Night.

8:00—The Church and its Young People—In Charge of Rev. Lawrence Little

Sunday Morning

9:30—Regular Sunday School Session

11:30—Preliminaries, Rev. T. A. Williams Pastor

Sermon—Theme: Evangelism, Rev. J. A. Burgess

Noon Intermission

Sunday Afternoon

1:30—Song Service and Devotional

2:00—Theme: High Point College—In charge of Rev. R. M. Andrews D. D., President, and Group of Young People from High Point College

Adjournment

T. O. Pender, District Chairman

B. M. Williams

Chairman Young People's Work

SERMON TO YOUNG PEOPLE.

Humility.

Text: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." James 5:6.

The process of civilization tends to encourage conceit. Industry, learning and promotion combine to make human beings think more highly of themselves than they ought to think. Prosperity, riches, and pleasure are breeding an array of fools of the conceited class. It is time to call a halt, and let man take an accurate account of himself. Is he a lord of creation or a mere worm of the dust? Is he the loud-boasted product of self-vaunting evolution, or just a poor sinner fit for hell? Is he the architect of his own fortune, or just a beneficiary of the bounty and grace of God?

There is no creature, high or low, in whom humility is more necessary and becoming than it is in man. There is a reason for this humility, a purpose in it, and a reward for it.

First, let us consider

The Reason for Humility.

The first and biggest reason is the awful outstanding sin of the race and of the individual. Compared to the holy God the average human being shows up as black as hades. The centrifugal outcroppings of human nature are evil, only evil, and that continually. So many of human virtues even are polluted with the foul stench of sin. The unregenerate human heart is a veritable volcano casting forth its lava of rebellion, corruption, and death.

Another reason for humility is man's total inability to do anything worthwhile without the resources, wisdom, and strength provided by the Father of mercies. The Psalmist sets forth man's inability in this regard: "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city the watchman waketh but in vain."

A third reason for humility is man's undeservings of the least of the goodness of God. Sin is a gigantic forfeit of favor in any realm of God's sovereignty. The boasted rights of life, property, liberty, and pursuit of happiness are empty mouthings, viewed from the dark, damnable fact of the fall. All these were forfeited by the first sin. But they have been extended to the race out of the infinite mercy of the Almighty. Man is deserving of death, desolation and destruction. Therefore let him prostrate his body in the dust, put his hand to his lips and cry, "Unclean, unclean."

In the next place let us consider

The Purpose of Humility.

The prime purpose of humility is to give God a chance. Conceit and self-assertiveness balk the benevolent omnipotence of the Most High. The blacksmith cannot repair the simplest tool unless it becomes perfectly pliant in his hand. Likewise the merciful Artificer of soiled souls and ruined lives cannot do anything until the individual becomes humble penitent and submissive.

Another purpose of humility is to gain comparative immunity from the destructive assaults of sin. The darts of the devil usually fly high. The higher a person gets in his own esteem, or in the opinions of the world, the more of the temptations of life will he encounter. The lowminded escape to a large extent these struggles with sin. It is in the valley of humiliation where the plodding pilgrim gets rid of his pack of carnality and sinful habit. Humility imparts freedom to the citizenship of the kingdom.

A third purpose of humility is to allow one to "render unto the Lord the glory due unto His name." Conceit is highway robbery, in which the proud individual relegates to himself the credit and glory that belong to God alone. Praise and thanksgiving have a most luxuriant growth and fruitage from the evil of humility. The more humble any one becomes the more thankful he will be. "In everything give thanks." "Praise ye the Lord."

In the third place let us consider.

The Rewards of Humility.

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." This mighty hand is mighty to dispense every promised blessing. "For every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

A prominent blessing conditioned upon humility is contentment. The humble person does not expect much, and in this he will not be disappointed. A very little will make him perfectly happy. The person of conceit lays claim to a great deal, and in many sore disappointments he becomes discontented to a large degree. And large unhappiness is grown from the soil of personal pride. "But godliness with contentment is great gain."

Another blessing of humility is the larger faith that claims "the fulness of the blessings of the gospel of peace." To the woman of Syrophenicia who was so willing to take a dog's place in the kingdom of God Jesus said, "O woman, great is thy faith." And of the centurian who felt too unworthy for Jesus to come into his home Jesus said, "I have not found so great faith, no, not in Israel."

And humility is a sure passport into that blessed fellowship with the Father and with his Son Jesus Christ. It is the lowliest of the lowly that will share the most intimate association with the Holiest of the holy. And this association in the life that now is will be but a foretaste of the larger, fuller, and sweeter association in the life to come.

And let us close with the Savior's words upon our lips and in our hearts: "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

NOTICE.

Dr. Lewis' new book "The Minister and His Own Soul" is being mailed out to those who subscribed for it at our last Annual Conference. I have a few copies that were not subscribed for. Those desiring a copy can secure same by sending $1.25 to L. W. Gerringer, 1113 Bellevue St., Greensboro, N. C. You perhaps recall that our conference voted to take one hundred copies of this book and I was requested to distribute these books and collect for them. Please let me have the price as soon as you receive your copy. This book should prove interesting to laymen as well as ministers. In fact a number of laymen did subscribe for the book, one layman taking four copies.

Thank you to help me dispose of these books and settle for them as early as possible.

L. W. Gerringer

Married women desiring to land in Cuba must present their husband's written permission.

WOMAN'S MISSIONARY DEPARTMENT.
Edited by Miss Esther Ross, Asheboro, N. C

MEETING OF HOME BOARD.

The Woman's Home Board of Missions of the Methodist Protestant Church met in High Point College last week in its thirty-third session. The theme of the entire meeting was "Tested by the way of Christ". A number of North Carolina ministers conducted the morning worship periods, which were combined with the College chapel services, and their assigned topics were closely correlated with the general theme. These worship periods were very helpful and added much to the meetings.

Mrs. R. M. Andrews welcomed the visitors to our state and told them something of the progress being made throughout North Carolina and called attention to the fact that our denomination is keeping pace with the progress. Mrs. A. P. Badger responded to the address of welcome and not only in this but throughout the meeting were many expressions of appreciation of visible attainments of the Methodist Protestant Church in North Carolina.

Forty delegates came representing Indiana Pa., Md., W. V., Ohio, Mich., Washington, D. C., Ky., and N. Y., and a number were present each session from our own state.

The reports of the officers and workers were encouraging, showing development in all phases of the work. Dr. and Mrs. Woodford brought from Pine Ridge a report of the best year's work yet done; the new High School Building was erected during the year and the first class (five girls) graduated from high school. Dr. and Mrs. Woodford are now enjoying a much deserved vacation and their many friends in North Carolina will be interested in their twenty-fifth wedding anniversary and traveling from Norfolk, Va., to Washington, D. C., over the same route they chose twenty-five years ago.

The Pittsburgh mission work has enlarged its activities during the year and now two stations are ministering to the needs of the foreigners in that city. It was a pleasure to have Miss Emily Grace Brown attend the meeting and hear her tell her experiences and of the splendid work she has started at Empire, Ohio. The Baltimore Girls' Home is yet to be established but the need is more evident than ever. Now that $7000.00 is in hand for this work it is believed definite steps will be taken soon. Miss Mabelle Shafer, who has the distinction of being the first woman graduate of the Theological Seminary at Westminster, Md., was present and will now enter actively upon her duties as Field Secretary. Rev. Homer Casto and Rev. F. G. Lowdermilk gave reports of their work and we feel that the representatives from the other states will carry back to their societies much information concerning Bethel Home and The Children's Home.

The following officers were elected for the coming year:

President, Mrs. A. G. Dixon, Greensboro, N. C.
First Vice President, Mrs. H. E. Risler, Baltimore, Md.
Second Vice President, Mrs. D. S. Gadd of Indianapolis, Ind.
Corresponding Secy., Mrs. Jane A. Gordon, Pittsburgh, Pa.
Recording Secretary, Mrs. Wm. C. Hammer, Asheboro, N. C.
Treasurer, Mrs. W. B. Gilligan, Baltimore, Md.
Auditor, Mrs. P. R. Matthews, Baltimore, Md.
Secy of Literature, Mrs. Arthur Hinkle, [illegible] West Va.
Secy of Thank Offering and Blessing Boxes. Mrs. C. W. Howison, Columbus, Ohio.
Secy of Scholarships, Mrs. Charles Knight Columbus, Ohio.
Secy Life, Memorial and Perpetual Membership, Miss Mary Marshall, Pittsburgh, Pa.
Secy Christian Stewardship, Mrs. C. F. Stroupe, Britton, Mich.
Secy of Temperance and Moral Reform Mrs. H. E. Risler, Washington, D. C.
Director of Young Peoples' Work, Mrs. C S. Kidd, Brooklyn, N. Y.
Secy Buds of Hope, Mrs. T. L. Speas, Winston-Salem, N. C.
Field Secretary, Miss Mabelle Shafer, Kendallville, Ind.
Historian, Mrs. A. P. Badger, Baltimore. Md.
Editor, Mrs. George B. Greaves, Cincinnati Ohio.

Mrs. Mary C. Terrell.

Mrs. Mary C. Terrell, widow of the late James T. Terell, died April 4, 1926, at the age of a little more than 70 years—just about a month and a half more than the allotted three score and ten years.

Mr. and Mrs. Terrell had been married about fifty years when he preceded her to the glory world about eight months ago.

The fact that Mrs. Terrell had become a Christian years ago, she was able to bear with Christian fortitude the prolonged and at times intense suffering entailed by a protracted illness. I think I have never known any one to be able to continue so long to be so weak and so sick as she was during the last weeks of her life.

Her membership was first at Hebron. She then became a charter member of the Mebane church when it was built. She was unable to attend much in recent years, but worshipped in her home. She, as did her husband, felt the pastor had not really made a visit unless there was prayer before he went.

The funeral at the church was conducted by the writer, assisted by Rev. J. S. Garner of the Presbyterian Church. The large attendance and the beautiful flowers indicated a broad interest and deep sympathy for the sorrowing friends and loved ones.

She leaves three daughters, Mrs. J. A. Smith, Mrs. L. F. Wilkinson, and Mrs. G. J. McCauley; four sons, Oda, Claude, Eugene, and Clarence Terrell, all of Mebane, and eight grand children. T. M. Johnson.

"GOOD IN THE WORST" ETC.

Six years ago a Milwaukee youth, with the aid of a companion, held up a store, getting only about $25 for his trouble, but when he was brought before the judge he was sentenced to 25 years in prison. Enough to take the optimism out of any man! But this Milwaukee youth, who before his arrest had always been under the impression that the world owed him a living because he had never had a real chance to make one for himself, began to change his philosophy toward life after he had been in prison a few days.

The young convict got it into his head that he would like to study; he had never received much education. So through a University of Wisconsin extension course he took up simple arithmetic. He had to work overtime in prison to pay for his tuition. When he finished arithmetic the youth took up algebra and electrical engineering mathematics. Later he studied electrical engineering. He made high grades in his examinations.

Somewhere hidden in this young convict was a genius for inventing. He conceived the idea of an electric sign and flasher; he worked this out and patented his invention. Now this inventor-convict is working out other ideas, among which are two devices for use in knitting hosiery. But the best thing of all this Milwaukee youth has done is to set an example to other men in prison. The world owes no-one a living, but it will reward generously anyone who is willing to apply himself to useful work and be honest with himself.—The Pathfinder.

—Mr. L. T. Cates, evangelistic singer of Burlington, has some open dates for June and latter part of July. Any church or pastor desiring his services can reach him at the above address.

"Which steamship will you take on your European trip?"

"Oh, we're going by airship?"

"But there is no airship service to Europe yet."

"But there will be by the time my wife is ready to go."

Two men were walking down the main street of a country town when one of them took off his hat and bowed respectfully to an old gentleman who was passing.

"I owe more to that man than to anyone else on earth," he said.

"Did he give you your first chance in life?"

"No: he's my landlord."

Smiff—What sort of a chap is Matteossian?

Bjones—Well, if you ever see two men in a corner, and one looks bored to death, the other is Matteossian.

Excavation contractor (to applicant)—Do you think you are fit for really hard labor?

Hard case—Well, sir, some of the best judges have thought so.

YOUNG PEOPLE'S PAGE.

Published in the interest of our Sunday schools, Christian Endeavor Societies, and other organizations among our young people. All articles, items of interest, etc., for publication on this page should be addressed to Rev. Lawrence Little, 310 Bellemeade St., Greensboro, N. C.

THANK YOU.

Announcement was made in the Herald last week that the editor of the Young People's Page had been elected to succeed Dr. E. A. Sexsmith as Executive Secretary of the Board of Young People's Work of the denomination. This made it necessary, of course, for me to give up my work as President of the North Carolina Board. This I regretted to do because of the fine association, fellowship and cooperation I have had with all the workers in the old North State.

I want to take this method of saying "Thank You" to every worker in North Carolina who has helped us put over our program for the young people of our church. Every member of the Board, every Department Superintendent, and as far as I know every pastor and young people's leader has given heartiest cooperation. It has been a great privilege to work with you and for you, and I deeply appreciate your assistance and cooperation.

I am praying that you may give my successor the same hearty support you have given me, and I am sure you will.

Prof. Lindley Elected President.

At the meeting of the Board of Young People's Work of the North Carolina Conference held in Greensboro, Tuesday afternoon, Prof P. E. Lindley, of High Point College, was elected the new president. Prof. Lindley has had wide experience in young people's work and knows at first hand the educational need of our field in North Carolina. He will make a most efficient and capable leader. The retiring president bespeaks for him your loyal cooperation and support.

The Summer Conference.

Plans were completed in the meeting Tuesday for the greatest Young People's Summer Conference we have ever had. Our faculty includes the finest leaders we can secure. ALL WE NEED NOW ARE FOLKS! We are expecting four hundred young people and their friends at High Point College for the conference, July 19-26. The meeting will open on Monday evening and will close the following Monday noon. Come and stay the entire time.

The Cost.

All previous conferences have been held for ten days at a cost of fifteen dollars for board and lodging. This year the rate has been reduced to ten dollars ($10.00). THE ENTIRE COST OF THE CONFERENCE, INCLUDING TUITION, ROOM, BOARD, RECREATIONAL FEATURES—EVERYTHING—WILL BE ONLY TEN DOLLARS! You never spent a better and cheaper vacation. Come.

Registrations.

A total of 215 registrations has been re-

SUNDAY SCHOOL LESSON MAY 30.

Jacob at Bethel.

Lesson Text: Gen. 28:10-22.

Golden Text: Gen. 28:15.

The Central Truth: The atonement of Jesus Christ is the ladder that unites heaven and earth, and God and man, and along which man's prayers go up and God's blessings come down.

Scriptural Points.

1. Jacob had bought Esau's birthright with a mess of pottage, and by deception had gained the patriarchal blessing. Esau resented this loss most deeply, and purposed to kill Jacob. Upon the advice and direction of mother and father Jacob started on a long journey afoot in Padanaram.

2. His first night out he had a wonderful vision of a ladder uniting heaven and earth. God was standing at heaven's end of the ladder, and angels were ascending and descending upon it. This vision was evidence of God's choice of Jacob to assume a large patriarchal responsibility, to share the covenant made with Abraham and renewed with Isaac, and to stand in the line of the Messianic ancestry.

3. This vision set forth the chief function of the coming Messiah, to save the fallen race by making an atonement for the sins of the entire world. By the sacrifice of Himself He would bridge the long and awful chasm of separation between a holy God and sinful man. By means of this ladder of redemption God had come down to man, that man might ascend up to God. Angels, conveying the supplications of man, would go up to God, and angels, conveying blessings, would come down to man.

4. And God, standing above the ladder, renewed with Jacob the fourfold covenant. 1. "I am the Lord God of Abraham thy father, and the God of Isaac." This is a pledge of unfailing care and loving kindness. 2. "The land whereon thou liest, to thee will I give it, and to thy seed." This is a promise of a large earthly inheritance. 3. "And thy seed shall be as the dust of the earth." This is an assurance of a countless posterity. 4. "And in thee and in thy seed shall all the families of the earth be blessed." This is the pledge that the Messiah would impart blessings to the entire world.

5. Furthermore the Lord God gave assurances to Jacob that He would be his life-long Guardian, that He would protect his person, direct his steps, and greatly enrich his life.

6. "Surely the Lord is in this place, and I knew it not." Our God is every where present. Happy is the man that becomes keenly conscious of this fact. He shall feast upon the goodness of the Lord.

7. "This is none other than the house of God, and this is the gate of heaven." The place of access to God is wherever God's love touches man and man's faith touches God.

8. "And he called the name of that place Bethel." This means the house of God. God has three homes. Heaven is the home from which He dispenses sovereignty. The church is the home in which He receives worship and bestows blessing. The believing soul is the home in which He imparts and partakes of a continual feast.

9. Jacob made a threefold vow upon a fourfold condition. He vowed to take the true and living God to be his God, to make the pillar of sacrifice to become God's house, and to pay tithes of all acquired property. He conditioned these vows upon God's accompanying him, keeping him, feeding and clothing him, and granting him a safe return home. Jacob was a remarkable bargain-maker. He made a big bargain with God Almighty. And God kept His part of it most faithfully. For twenty years Jacob seemed to have forgotten his part of it. But after his triumph of wrestling, Jacob was faithful unto a most triumphant death.

Practical Points.

1. It never pays to do evil that good may come. It never pays to pass over an unpleasant duty. To avoid the cross is to invite shame and dishonor. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17.

2. To run away from trouble of your own making is to run into greater trouble. He jumps from the frying pan into the fire. To make trouble for other people is simply to make it for one's self. "He that diggeth a pit shall fall therein: and whoso breaketh an hedge a serpent shall bite him." Eccl. 10:8.

3. The wrong doer cannot get away from God. He meets God in the sacred precincts of conscience, in both the dark and bright dispensations of providence, and in the earnest appeals of the gospel. And he will meet Him also in the judgment. "Prepare to meet thy God." Amos 4:12.

4. To seek out and recover the lost soul is the chief and most intermittent employment of the triune God. The various covenants, the Messianic ministry and sacrifice, and the descent and office-work of the Holy Spirit are powerful evidences of this fact. "For the Son of man is come to seek and to save that which was lost." Luke 11:10.

5. Unconditional worship and service are most acceptable to God. God cannot be put in debt to man except by virtue of His own promises. God deals with the believer from the view-point of mercy, and not from that of desert. "For let not that man think that he shall receive anything from the Lord." Jas 1:7.

A GOLDEN WEDDING.

On May 8, Mr. and Mrs. Amos J. Richardson celebrated the fiftieth anniversary of their wedding day. All their sons, daughters sons-in-law, daughters-in-law with their families were present. These are as follows:

Mr. and Mrs. R. R. Richardson, Mr. and Mrs. J. C. Causey, Mr. and Mrs. S. F. Thompson, Mr. and Mrs. C. C. Richardson, Miss Daisy Richardson of Greensboro, Mr. L. L. Richardson of Paris Island, S. C., and A. A. Richardson.

Nice presents were given to Bro. and Sister Richardson.

More than two hundred guests assembled on this important occasion in the lives of these worthy people to honor them by their presence and to extend their congratulations.

An interesting program of songs, recitations and speeches was rendered. Their pastor, Rev. J. A. Burgess, delivered the principal address, "The Home" was his theme, which he eloquently discussed from the viewpoint of its nature, its mission, its danger, its security.

A sumptuous feast of choicest viands was served on improvised tables on the lawn, which all seemed to enjoy with keen relish.

Many came from a distance, some of whom had not seen their friends for many years. The day was one of great social enjoyment. May the comforts and joys that have crowned the days of this aged couple still continue to bless their lives for many years to come. H.

SEVENTH DISTRICT CONFERENCE PROGRAM.

Community Church, Thomasville, May 29 and 30.

Saturday.

10:00 A. M. Devotional service by Rev. W. M. Pike.

10:10 Purpose of the Conference.

10:20 Theme: "The Church Organized for Service."

(a) The Place of the Church in the Community, Rev. J. R. Hutton.

(b) The Place of the Sunday School in the Church, Rev. M. I. Crutchfield.

(c) The Place of the C. E. Society, or the Class Meeting, in the Church, Rev. J. L. Trollinger.

12:20 Noon Hour.

1:30 P. M. Theme: The Missionary Interests of the Church.

(a) The Budget, Mr. Vernon W. Idol.

(b) Home Missions, Rev. N. G. Bethea.

(c) Foreign Missions, Mrs. Geo. R. Brown.

(d) Our 100th Anniversary, Rev. A. G. Dixon, D. D.

(e) Importance of Song in Church Service, Rev. R. S. Troxler.

Sunday.

9:30 A. M. Sunday School

11:00 Sermon. Theme: Evangelism, Rev. G. L. Reynolds.

2:00 Theme: Christian Education.

(a) Our Responsibility to High Point College, and Its Responsibility to Us, Prof. Paul S. Kennett.

(b) General Discussion led by Rev. W. M. Loy.

Adjourn.

The brethren will please save this program. Bring as many of your laymen as possible.

George R. Brown, Chairman.

A basket from Borneo, suspended from a nail in an air-tight case, has puzzled scientists at Peabody Museum, Harvard, by revolving continuously since last October.

—When Ladies of the court complained that the smoke and fumes were ruining their complexions, King Henry IV of England prohibited the use of coal. Later, coal burning was made a capital offense, and one user was actually hanged.

FROM PASTORS AND PEOPLE.

High Point, May 11th,—It was a shock to us to learn on Saturday of the death of Mr W. K. Teague at his home on N. Main St. On Friday morning he suffered a stroke of paralysis and never regained consciousness. He had been confined to his home since 1919 when he had the first stroke of paralysis. His death is a severe blow to the family, closely following that of the wife and mother in March. Mr. Teague was born near Abbott's Creek in Davidson Co. April 20, 1859, and grew to manhood there. He was the son of the late Joseph S. and Emily Idol Teague, his father having died when he was only four years of age. In 1882 he came to High Point, and has lived here since that time. In February, 1886 he was happily married to Miss Emma Horney, and in a few months they built a new home on North Main St. and moved into it, and there reared their large family of boys and girls. He became interested in the manufacture of flour, and the Teague and Horney Mi'l on Steele St. was known far and wide. He later invested in a veneer factory. Mr. Teague was industrious, scrupulously honest, and a type of the finest and best citizenship. He is survived by six sons and two daughters; Mrs. W. P. Bodenheimer, of High point, Mess. W. Carson Teague of Richmond. Va., Homer C., Hunter, Lester, and Lewis E Teague, all of this city, Mr. J. Earl Teague of College Park, Texas, and Miss Gertrude Teague, a student at High Point College. Funeral services were conducted on Monday afternoon at the home by Dr. Geo. R. Brown assisted by Rev. J. M. Hilliard and Rev. Thomas Carrick of the Baptist Church, the latter having been near neighbors and close friends for a long period of years. These same ministers conducted the last rites for Mrs. Teague on March 18 last. The burial was made in Oakwood cemetery.

Mother's Day was appropriately observed in our church last Sunday, and a number of mothers, who have not been able to attend church for a long while, were present to enjoy the services. Dr. Brown delivered a splendid and touching sermon fitting the day and Mr. Clarence Schultheiss rendered a lovely solo, "My Mother, My Dear." At 8 o'clock P M. a union service of the different denominations was held in our church, and Dr. Harold D. Meyer of the Sociology Dept. of the University of N. C., delivered a fine address on "Adolescent Youth" to a very large and appreciative audience. He spoke in a hopeful humor of the youth of today, and says that they are not retro grading or growing worse, but it is the great difference in the manners and customs of the present day. The youth of today seem to be entirely capable of working out their own problems, and when Uncle Joe Cannon a native of Guilford Co., was asked on his 91st birthday last week for a message to the American people, he said "The younger generation does not need my advice," and he meant it literally; not that they do not want his advice, but that they are competent to manage their affairs without his advice.

Delegates to the Board meeting of the Woman's Home Missionary Society at High Point College are arriving, [illegible] napolis, Ind., having come [illegible]

A meeting of the Executive Board will be held this (Tuesday) [illegible] (Wednesday) morning the first business session will be held in the Cooper [illegible] will be extended by Mrs. R. M. Andrews.

Wednesday evening supper will be served at the First Church for the delegates. Mesdames D. A. Neese, H. A. Motsinger and L. J. Diffee make up the Committee for this supper. The evening session will be held in the First Church, and Dr. R. M. Andrews will deliver the Anniversary sermon, and the Lord's Supper will be administered by him and Dr. Geo. R. Brown. On Thursday evening the delegates will be entertained at supper at the Woman's Home, and the evening session will be held there, the address being given by Rev. Lawrence Little of Greensboro. On Friday evening the evening session will begin to be held in the First Church when Dr. T. B. Ward of Pine Ridge, Ky. will tell of his work there. Rev. Homer Casto will give some features of his wonderful work at Bethel Home near Asheville, and Miss Grace Brown will describe her work among foreigners in Cincinnati, Ohio. This meeting of the Board will be a most interesting event and the first time that it has met in North Carolina.

Congratulations of a host of friends are being extended to Mr. and Mrs. Jones [illegible] on the arrival of a fine little daughter on Saturday, May 8, who will bear the name Dorothy Elizabeth Burns.

Mrs. George R. Brown and Mrs. Minnie P. Harrell left Monday night for Chicago to attend the Board meeting of the Woman's Foreign Missionary Society.

Mr. Earl Teague came in on the 5:45 Monday from Bryan, Texas in time to attend the funeral services for his father, Mr. W. K. Teague.

Mr. W. P. Bodenheimer, who has been in Baltimore taking treatment in Johns Hopkins Hospital for the past four months, arrived home last Saturday.

State Street Church.—Revival services at State Street Church began on Thursday night of last week, with Rev. J. H. Brighard of Asheboro preaching. Much interest has already been manifested in the services and it is hoped that great benefit to the community may be the result of the revival, which will continue through this week.

Rev. Mr. Shelton, pastor of the M. E. Church of this city, kindly offered the Methodist Protestants use of his church for the Sunday night service, due to his own absence at that time. The offer was gratefully accepted, as room in the State Street parsonage is limited.

Last week there was only one service held in the evening, but beginning with Monday morning, eight o'clock services are being held each day. These short morning services are planned especially for children and young people, although everyone who can do so is invited to attend.

On Wednesday night of last week the Christian Endeavor meeting was one of consecra-

your coming. You will get new ideas and be better prepared to "Carry on" for the Master in your respective fields. Those who never get away from their own hearth-stone, are apt to never get many new ideas, without which your work will dwindle away, and you will wonder why. A farmer that sees no farm but his own little acre, is apt to become conceited that he is the best farmer to be found, when in fact, he is the poorest. I once thought I could play a banjo, but I changed my notion when I heard one play that could play. It is not what we think we can do that holds the attentions of our pupils, but what they think we are doing worthily.

Our hearts were saddened by the sudden death of Brother Thomas Wall of Beulah community last Saturday morning. Heart trouble was the cause of his death. He was sixty-eight years of age, and a member of the M. P. Church from early life. Leaves a wife and four children, the youngest being eleven years old. His body laid to rest at Antioch church Sunday at 11:00 A. M. The God of the widows and orphans will lead them.

Pray for us. Robert Short.

Pleasant Grove.—Our second quarterly conference has been held and all business transacted in perfect harmony. All officials made written reports which were good.

Bro. Fred Kennedy and Bro. Homer Veach are the nominees for delegate to the annual conference.

Last Sunday we had an all day program, celebrating Mother's Day and holding a memorial service in the afternoon. Rev. Mr. Foust, assistant pastor of the Community Church at Thomasville, spoke in the afternoon. Bros. Teague, W. T. Kennedy, and I. W. Burton also made short addresses which were enjoyed. J. B. Morris, president of the Memorial Association, had charge in the afternoon.

The interest in all our services seems to have increased greatly this year. Our Sunday school has almost doubled in attendance while the prayer meetings are more largely attended than any one expected.

The Ladies' Aid has purchased a new carpet which adds greatly to the inside appearance of the church. This society is doing fine work and the attendance is unusually good at all the meetings.

Our special meeting will be held the 2nd Sunday in July with Bro. Carson as pulpit help. G. L. Reynolds.

West Forsyth Circuit Program for Rally Pleasant Hill, Sunday, May 23.

9:30. Song service, conducted by J. D. Anderson. ffi

Prayer.

10:00. Sunday school, conducted by Mrs. A. G. Dixon.

10:30. Address, E. N. Hauser.

11:00. Sermon, President A. G. Dixon.

Adjourn for intermission.

1:30. Sunday schools.

Baltimore, song, Report.

Harmony Grove, song, Report.

Pleasant Hill, song, Report.

Shady Knoll, song, Report.

Tabernacle, song, Report.

Union Hill, song, Report.

2:15, The Budgets, Why, How? C. M. Compher.

2:45. Our Missionary Interests, Mrs. A. G. Dixon.

3:15. Our Young People, A. G. Dixon.

Music, songs, quartettes, will be interspersed. Come early. Bring dinner.

Program Committee:

Mr. J. D. Anderson, Supt. Sunday school.

Mrs. J. F. Hunter, Pres. Home Miss. Soc.

Mrs. R. J. Whitman, Pres. Foreign M. S.

Mr. C. G. Hunter, Church Treasurer.

Rev. C. H. Whitaker, Pastor.

Mt. Carmel, Granville Circuit.—Mr. Kennett filled his appointment at Mt. Carmel Sunday A. M. and gave us a splendid Mother's Day sermon. His text was taken from Proverbs 28-31, "Her children arise up, and call her blessed; her husband also, and he praiseth her." Mr. Kennett said in his sermon that he believed that there would be more mothers in Heaven, than any other persons save infants. I do think that a beautiful thing to say about mothers. He also said that if we're near enough to go see our mothers during the day, and tell them how we loved them and appreciated what they had done for us, and if we were not near enough to go see them write them this message of love and appreciation. I know we all make a mistake in not loving and appreciating our mothers more while they are with us.

I know there are younger preachers in years than Mr. Kennett but there are none better.

The Woman's Home and Foreign Missionary Societies will meet with Mrs. C. B. Finch Tuesday P. M. We are all looking forward to this meeting with much interest as our delegate to Branch meeting will tell us what was done and what we are to do during this year. We were all so glad to have Mrs. Kennett back with us at church Sunday. We missed her so much during her absence caused by the auto accident. Reporter.

Laurel Hill, Toluca Charge.—We were very glad to have our pastor with us Sunday, May 9. He preached us an inspiring Sermon on "Home is just what we make it." Christian friends, let us make our homes a place of prayer. As Sunday was our Memorial day a large crowd gathered to strew flowers on the mounds of their loved ones. Dear friends, let us remember that it will not be long until a mound will be placed over our bodies, and are we ready to meet our loved ones who have gone on before?

We are having a splendid Sunday school with better attendance since spring has opened up. Pray that we will do more for our Master this year than ever before. Reporter.

Fairfield, Guilford Circuit.—We are glad that we can report that our Sunday school has been growing rapidly in attendance. On May 9th there were 82 present.

We had a very interesting Mothers' Day exercise which consisted of speeches by the small children, and a special song by Miss Lena Marsh and Miss Florence Orsborne.

Since our last report our Sunday school has been reorganized with Bro. Hammonds as Supt. He being a man that puts God first, others second and self last, we have hope of building a Sunday school worth while.

We are also glad to state that the "Willing Workers" class are doing a great work and have accomplished much since it has been organized. ffi

Our attendance last Sunday was very good. Bro. O. C. Loyd filled his regular appointment, taking for his theme "The condition of people that are ready to offer criticism." He compared a child mind that had not been developed with the mind that had been developed. The mind that has been developed can very easily see greater characteristics of people than the mind that has never been developed. If we would just consider this theme more, there would be less prejudice, less criticism being dictated and less hardships for people to endure. Ethel Modlin.

West End, Greensboro.—Mother's Day was fittingly observed at West End, with hymns appropriate to the occasion and special music by the choir. The pastor, Rev. E. Lester Ballard, preached an excellent sermon from the subject "The Model Mother," using as his model Mary, the mother of Jesus.

We are pleased to welcome Mr. and Mrs. J. E. Herndon to our midst again after a nine month's stay in Florida. A number of their friends gave to them a surprise party at the home of their daughter, Mrs. V. C. Stockard, on the night of their return.

We are also delighted to know that Mr. J. R. Holden is at home again after several weeks at St. Leo's Hospital following an injury sustained on the Pomona Wards of the Southern Railway. He is recovering nicely.

Little Miss Sarah Foust, youngest daughter of Mr. and Mrs. L. M. Foust, is recovering from a severe attack of pneumonia.

Dr. Joy Glascock, Mrs. C. A. Cooper, Mrs. A. E. Pleasants, Mrs. J. K. Osborne and Rev. E. Lester Ballard attended several sessions of the meeting of the Home Mission Board in session at High Point College last week, and enjoyed especially the messages from the workers in our Home Mission Stations. Delegates from the various Methodist Protestant Conferences in the United States were in attendance.

The Woman's Home Missionary Society was entertained Monday at the home of Mrs. C. A. Cooper, 901 Silver Avenue. The president, Mrs. J. K. Osborne, presided, and a large number of members were present.

The Young People's Society of Christian Endeavor enjoyed a pleasant evening at the home of the president, Miss Emily Ward, on the High Point Road, Friday. During the business session the matter of registrations for the State Christian Endeavor Convention at

High Point was discussed, and a committee appointed to secure the registrations. Following the pusiness session Miss Louise Hunter gave several delightful readings, and Miss Effie Coulbourne sang a number of solos.

Mr. Zeb Osborne, youngest son of Mr. and Mrs. J. K. Osborne, has been transferred from the Greensboro office of the Armour Packing Company to the managership of the Wilson office of the same concern at Wilson, N. C. He left Sunday night to take up his new work.

Our pastor, Rev. Lester Ballard, will lead the singing in a union revival meeting at Siler City, beginning May 23rd. The Methodist Episcopal and Baptist churches are cooperating with the Methodist Protestant church and Rev. F. L. Gibbs, pastor, in this revival. The pastors of the three denominations will do the preaching. Reporter.

New Hope, Why Not Circuit.—Our pastor, Bro. D. I. Garner, filled his regular appointment at New Hope Sunday. He gave us a helpful message from 122 Psalm, first verse. I was glad when they said unto me, Let us go unto the House of the Lord.

Our Sunday school is progressing very nicely. We are planning to have Children's Day the 5th Sunday in May. We are planning to have it that day in order to have our pastor with us all day.

Among our visitors Sunday were Mr. and Mrs. Howard Skein of Asheboro.

Pray for New Hope that she may continue to prosper by the Grace of God.

Mrs. Noah Williams.

Spencer Charge.—We are moving along slowly Our Sunday schools seem to be doing a good work. And the attendance is very good at Charlotte and Spencer, and the teachers are doing some fine work. The congregation at preaching services at Charlotte seems to be on the increase. But our congregation at Spencer doesn't seem to increase.

We had 30 at Sunday school yesterday and ten at preaching service. We have a few that attend Sunday school but don't stay for preaching. We are planning to get a tent and get Bro. D. R. Williams to hold us a revival meeting. I am sure that will help us to increase our attendance.

We are planning to rent the St. John's Chapel for a while. We are to begin a special meeting at a large school house three miles from Charlotte on the Monroe road next Sunday at 3 P. M. It is in a good community where there is no church. It may mean a church in a good place. Pray that God may direct us in this matter.

We will hold our special meeting at Spencer as soon as Bro. D. R. Williams is able to come and do the preaching for us. Bro. J. L. Belk of Charlotte and Bro. C. R. Jackson of Spencer were nominated for delegates to the next annual conference.

Yours in His name. D. A. Braswell.

Asheboro.—Our Mothers' Day Service was one of the most impressive of the year. The pastor's sermon on "A Mother's Devotion" was one of the best he has given us. On Sunday night Rev. R. T. Lloyd preached for us on "The Wages of Sin is Death, but The Gift of God is Eternal Life," the pastor being away assisting Rev. N. G. Bethea of Lexington in special revival services.

Our delegates to the State S. S. Convention at Hickory on the 3rd, 4th and 5th, reported that Randolph County had the largest attendance of any County represented; our local church was well represented.

On Sunday morning, May 16th, Dr. Woodford of Alvin-Drew School, Pine Ridge, Ky. preached for us on "We are strangers here." This was certainly a most inspiring sermon and was enjoyed by a large attendance. On Sunday night Dr. Woodford assisted by Mrs Woodford, talked very informally on the work at Pine Ridge. This service was especially enjoyed, and I'm sure many of us were very very much enlightened as to the work being done under the auspices of the Home Missionary Societies. Mrs. Gordon of the Pittsburgh Mission Station gave us a short talk on her work there, also.

Mr. Pritchard is attending the meeting of the Board of Education, of the denomination, at Pittsburgh on Wednesday of this week. Mr. Lloyd will led the Prayer Meeting Services.

Reporter.

Liberty Hill, Anderson Ct.—Our pastor, Rev. R. G. Koons, filled his appointment at this place second Sunday morning and night, preaching two excellent sermons as he always does. Just before preaching at night the Christian Endeavorers gave a pageant—"An Ideal Home," which was well prepared and was enjoyed by all present.

Our pastor also sang a solo which was fine.

Our Sunday school is progressing nicely with Mr. B. A: McClimon as superintendent.

Our third quarterly conference will be held at this church on Saturday before the second Sunday in June. Reporter.

Mt. Pleasant News.

Sunday, May 23, will be observed as Memorial Day at Mt. Pleasant M. P. Church. Services will be held in the new church. Sunday school at 9:45. At 11 oclock Rev. R. M Andrews will deliver the first sermon in the new church. Dinner will be served on the grounds. At one oclock we will gather at the cemetery at the grave of J. R. Osborne and a short service will be held. At two oclock Rev. N. G. Bethea will speak. Special quartets will be sung. Come out and hear these songs and bring some one with you.

On Saturday evening, May 8, Mr. Ruffin Stone and Miss Carmel Payne were united in marriage by Rev. D. C. Cox. Mr. Stone is the youngest son of Mr. and Mrs: J: R. Stone. Mrs. Stone is the youngest daughter of Mr. and Mrs. C. S. Payne. We wish them much happiness in life. Reporter.

Spencer Charge.—Please say again through the Methodist Protestant Herald that if any of our ministers or people know of any of our people that have moved to Spencer or Salisbury or Charlotte, or may move there please let us know it that we may get in touch with them. We mean to go on and build a church at Spencer and another one at Charlotte. We have a few as loyal, faithful members at Spencer as I have ever served anywhere in the state. I can say the same for them at Charlotte. They stand right by the pastor in all his work and their doors are open for him at any time, day or night, and they are ready with their money and influence to carry on the work. If all the Methodist Protestants in and around these places would fall in line with us and prove as loyal and faithful as a few we have, we could move on to victory.

I think we will have better attendance at Spencer since we have rented St. Joseph Chapel for a while. We hope to hold a special meeting there as soon as we can get ready. We want to get Rev. D. R. Williams to help if he can come. If he cannot come I think we can get some one else.

We begin a meeting at a large school house near Charlotte next Sunday. If any of our people have some money they can spare, it would be a good investment in our cause at Charlotte or Spencer. You will hear from us again. Pray for us.

Yours in His name. D. A. Braswell.

Spencer Church.—We had a good day Sunday; 32 present at Sunday school. We now have 38 on Roll. Pastor Braswell preached for us a good helpful sermon. We move next Sunday from the home of A. L. Moore where we have had services since last June. We have rented the Episcopalian Chapel on Rowan Ave. between 4th and 5th Sts. Sunday school every Sunday at 10 A. M.; Church the 1st and 3rd Sundays at 11 A. M. We do hope we can get help to build a church of our own. We have 17 members in beginners class. So you see we will have more M. P.s some day, if we can get a place to hold them. Several of our M. P.s have gone into the other churches since we organized here. This has been discouraging Some have only given their names, this too has been disheartening. But we have the faithful few and when we see so many children we feel encouraged to try to go on. Tho' our pledges are coming in small on our church lot we hope to buy one soon and pay for it as soon as we can. Pray for our church here in Spencer. Mrs. A. L. Moore.

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IN HONOR OF THE DEAD.

Bowers.

Mrs. Mary J. Bowers was born in Davidson County December 19, 1865 and died at her home in High Point May 3, 1926.

In 1886 she was married to Eli Bowers and this union was blessed with seven children, five sons and two daughters. Besides these children and her husband, she leaves a large circle of friends and neighbors. The deceased was a member of Pleasant Grove Church having joined several years ago. About eight years ago the family moved from the Grove neighborhood to High Point where they lived to the time of her death.

Our sympathy goes out to the entire family and all who mourn her departure.

G. L. Reynolds.

Peace.

William Franklin Peace, son of Silas Peace, was born in Davidson County near High Point, March 27, 1843. He was 83 years old at the time of his death.

In 1870 he married Miss Elizabeth Albertson and the union was blessed with six children. The oldest child died in infancy. H Clay one of the sons who was a "World War Veteran," died about four years ago.

The deceased has 13 grand children and seven great grand children, and five living sisters. The widow, Mrs. Peace, has been blind for several years. A few years ago she made a profession of religion in the home, and joined Pleasant Grove Church. Our sympathy goes out to all the family, but especially to Sister Peace. May the Lord sustain and keep her.

G. L. Reynolds.

Dickens.

On the night of April 22, Mr. J. R. Dickens, of Enfield, N. C. departed this life while in the hospital in Richmond, Va., where he had been taken for treatment.

Mr. Dickens was a member of the church at Eden, Halifax Charge.

He professed faith in Christ and united with the church here several years ago, and since that time has lived a faithful Christian life. He was also Chairman of the Board of Trustees. And his last official act was to take out insurance on the church just a few days before he went to the hospital.

Mr. Dickens was very liberal to contribute to his church. He always paid his pastor in the beginning of the year when the pastor always needs it most. And then he would help bring up balance at the close of the year.

He would frequently give his pastor money during year, and ask him not to credit it on salary. He also contributed to other churches, and pastors as well as to his own.

He contributed to the poor, and those in need, and often said nothing about it to his closest friends. He has contributed to our college and other institutions. He was always faithful to his church duties and will be greatly missed by, his church and community, as well as the town of Enfield.

The farmers through out the surrounding country, many of them colored people, will have received help from Mr. Dickens how their heads in sorrow, and greatly honor his departure.

The funeral services were conducted in the house at 3 P. M. Saturday, April 24, by Rev. R. C. Stubbins of M. P. Church, Rev. Mr. Rogers, M. E. Church, Rev. Mr. Johnson, Baptist Church, all of Enfield, and his pastor, at Eden Church.

The Masons had charge on the services at the grave, after which he was laid to rest in the cemetery in Enfield.

The funeral services were attended by one of the largest crowds we have ever witnessed at a funeral, which is a token of the high esteem in which he was held.

He leaves a wife, and children, and a host of friends and relatives to mourn their loss. But may we look to Him who in his always providence has seen best to take him from us. And may we prepare to meet him in heaven where there will be no more sorrow and separation.

C. L. Spencer, Pastor.

Guyer.

John Carson Guyer was born October 2, 1855, and died April 3, 1926. He was born and spent the greater part of his life near Pleasant Grove Church. In 1918 he was married to Miss Bessie Teague, and to this union one children were born; one has died and three are still living. A few years ago, under the pastorate of Rev. D. M. Loy, he professed religion and joined the Methodist Protestant Church at Mechanicsville. He leaves to mourn his departure a wife, three children, two brothers, and two sisters, and a large number of friends. Bro. Guyer was a sufferer from asthma for several years, and no one will miss him so much as his wife who stood by him so devotedly through all his sufferings. His body was laid in the large cemetery at Pleasant Grove Church in the presence of a large number of sorrowing friends. The pastor of the church conducted the funeral services.

May the riches of his divine grace sustain and keep those who mourn, especially the dear wife and little children.

Geo. L. Reynolds.

King.

Margaret Lavina Hull King, born Oct. 11 1836, died May 5, 1926.

She was the daughter of the late Mr. and Mrs. Mayor Hull of this county.

In 1866 she was married to John C. King and to this union were born seven children. Her husband and one child, John, Jr., preceded her to the grave. Surviving are six children: Mrs. Jerry Hoyle of this county, Mrs. Holbran, Mrs. John Hoover and Oscar King also of this county; Allie King of Cleveland county, Guy King of Burke County.

She leaves one aged brother, Mr. Frank Hull, of Shelby, and 33 grand children and 28 great grand children and a host of friends and relatives to mourn their loss.

She professed faith in Christ when but a [illegible] and joined the Bapt. Church at [illegible] Grove.

[illegible] was married [illegible] and to the union of [illegible] were born seven children. She was married [illegible] and to this union [illegible] were born [illegible] Her husband and [illegible] preceded her to the grave. [illegible] Her funeral services were conducted May [illegible] by Rev. [illegible] Rev. [illegible] Her [illegible] were pall bearers. [illegible] Pearl Barnes.

A Good Woman Gone Home.

[illegible] and [illegible] and [illegible] W. Thompson, [illegible] and [illegible] [illegible] [illegible]

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Methodist Protestant Herald.

ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN.

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METHODIST PROTESTANT HERALD

J. F. McCulloch, Editor and Publisher

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A NEW BOOK OF GREAT IMPORTANCE.

We doubt whether this year witnesses the appearance of a greater book than the one recently issued by Fleming H. Revell Company entitled The Bible Status of Woman. Years of study must have gone into the production of this book in addition to the time necessary to acquire a thorough knowledge of the Hebrew and Greek languages. On almost every page the book gives evidence of wide research. Then the writer must have been impelled by a great and high motive. The book was written by a talented, cultured woman moved by a profound regard for womankind. She saw women suffering unjustly, and she took her pen in their behalf. But the book will not only be prized by women, but also by fairminded men who will find in it deliverance from uncomfortable misconceptions and prejudices. The author shows that in some cases the Bible translators have allowed their prejudices to move them to approve a translation untrue to the original. In many cases Bible commentators and interpreters have been similarly influenced. What Paul said about women in the churches has been grossly misunderstood. This misunderstanding has led to the most absurd and unreasonable opposition to the religious service of women. When Frances E. Willard was beginning her great career, she was called upon to lead a prayer in a great temperance meeting in one of the churches of Pittsburgh. Promptly the pastor of the church arose and said, "I forbid it." (And he was a Methodist Protestant minister, too, and might have been expected to be more liberal.) The Bible Status of Woman is a book with a high mission and has a great task before it. It is written in such attractive style that it can be read with pleasure by the ordinary reader. The presence of Hebrew and Greek words and phrases will not prevent a ready comprehension of the author's meaning.

There is not a dull page in all the book. Some pages are enlivened by flashes of wit. Here are a few paragraphs from page 221 which will show you a little of the author's power:

"It is an indisputable fact that down through the ages mankind in general, and lawmakers and religious leaders in particular have manifested lively interest in the manner and style of woman's dress. On the other hand, they have shown almost no concern as to the apparel of their own sex. The prophet Isaiah, 700 B. C., had something to say on this subject. He was a habitue of a palace and a student of affairs about him, and left to posterity this inventory of the habiliments of the women of his age: 'anklets,' 'cauls,' 'crescents,' 'pendants,' 'bracelets,' 'mufflers,' 'headtires,' 'ankle-chains,' 'sashes,' 'perfume boxes,' 'amulets,' 'rings,' 'nose-jewels,' 'festival robes,' 'mantles,' 'shawls,' 'satchels,' 'hand-mirrors,' 'fine linen,' 'turbans,' 'veils,' 'girdles,' and 'well-set hair.' (iii: 18-24).

"Solon, Athenian sage and lawgiver, 638 B. C., wrestled with the problem of woman's attire; Marcius Portius Cato, 234 B. C., harangued the Roman Senate on this weighty theme. Church fathers and prelates, 'after the manner of men,' made pronouncements on this grave question. The leaders of some religious sects fixed the style of woman's dress and the manner in which she should arrange her hair; and, in doing so, have usually succeeded in making her appear outlandish.

"The Apostles, Paul and Peter, were not inattentive to the matter of woman's attire: the latter especially appreciated its importance. A reference to iii:5 will reveal the extent of his investigation—back to the Patriarchal age.

" 'Whose adorning let it not be outward adorning of plaiting the hair, and of wearing jewels of gold, or of putting on apparel.' (ii:3). This passage, like many another mandate of Scripture, has at times been misconstrued. Some religious sects have understood it to be a prohibition of 'plaiting of the hair or the wearing jewels of gold.' Fortunately, their literalism carried them no further, otherwise it would have compelled them to also interdict the 'putting on of apparel.' "

The author makes good her contention that the Bible status of woman is the same as the Bible status of man. She shows that where the Bible makes a different impression from this, it is the fault of translators or interpreters.

Not a person in a million could have written this great book, and our readers will be pleased to hear that the worthy author is a modest lady of the Methodist Protestant Church, Miss Lee Anna Starr, D. D., LL. D., of Bellevue, Penn.

The publishers have put the price of the book at $3.00, but at present the book may be ordered from the author at $2.50, postpaid. Every minister and Sunday school teacher should read the book as an aid to a correct understanding of controverted passages in the Bible, and every woman should read it to help her in properly appraising herself in God's good world.

The address of the author is Dr. Lee Anna Starr, 6 Lincoln Ave., Bellevue, Penn.

—This is commencement week at Elon College.

—Where is the man that predicted that we would not have any summer in 1926?

—Rev. J. D. Williams attended the Stephens Tabernacle meeting Tuesday night.

—Japan had a destructive volcanic eruption on Monday. Many people lost their lives.

—Greensboro carried an election on Tuesday of this week for bonds and increased taxes for school purposes.

—We thank Miss Eudora Younginer, of Asheville, for an invitation to the commencement of the N. C. College for Women June 5-8.

—High Point College has its commencement season June 6. The preacher will be Rev. Mr. Hawley, pastor of First M. P. Church, Pittsburgh, Pa.

—By request of the congregation last Sunday night the Stephens Evangelistic Party agreed to continue their work in Greensboro a few days longer, till Wednesday night, at least.

—The General Assembly of the Presbyterian Church in the United States is now in session in Pensacola, Fla. Among the matters considered is the place of women in the work of the church. That body is very conservative, and decided that pulpits must not be opened to women. They need to read Dr. Starr's "The Bible Status of Woman."

—A Jew went to consult a physician. While waiting his turn, he read on the wall the physician's statement of charges: For first consultation, $5, for subsequent consultations, $2.50. When the Jew's turn came, he said; "Doctor, I am here again."

—A Texas man asserts that a bee can not sting you while you hold your breath. The reason he assigns is that the pores of the skin are closed while you are holding your breath and the stinger cannot puncture the skin.

Rev. H. H. Sydnor, of Black Stone, Va., has published a little book giving a character sketch of Jefferson Davis. He says Mr. Davis has been greatly misunderstood and much underestimated by even the people of the South. The book will be sent post paid for fifteen cents, or five copies for fifty cents.

THE ANSWER.

By Thomas Curtis Clark.

I asked the winds to tell me where
The Godhead might be seen;
But, heeding not, the zephyrs sped
Through orchards newly green.

Then to the river brink I came,
And as it leapt in glee,
I asked again the place of God;—
The river sought the sea.

I hastened to the ocean tides;
I said, "My ancient doubt
Shall be resolved within these depths;—"
The silent tides rolled out!

Then to the skies I flung a taunt;
"There is no God," I said;
The fleecy clouds would not deny,
But passed on, overhead.

In rage I cried, "Then where is God,
In earth or sea or air?"
A still voice spake, "Believe—and thou
Wilt find Him everywhere."

THE ANTI-TOBArCO LAW IN UTAH.

Will H. Brown.

About two years ago the state legislature of Utah passed a law against advertising or selling cigarettes in the state, and against smoking in certain public buildings and public places. The law has been flagrantly violated. and now the tobacco men are working for its repeal.

Louis Ward has an article in the January issue of the Improvement Era, of Salt Lake City, in which he points out some things the public should know. First, the section of the law relating to advertising has been rigidly enforced and obeyed. Previously the tobacco dealers spent $150,000.00 per year in advertising cigarettes in the papers and on the billboards of Utah. We can rest assured they did not spend that amount without expecting big returns on the investment, which means that so far as the increased use of tobacco from that kind of publicity is concerned, the weed has been brought to a halt.

Second, the officers of the law have apparently made little if any effort to enfore this law, one provision of which reads that smoking is forbidden in city and county buildings and yet daily, in court rooms and public offices, men have smoked without arrest, even during jury trials.

Mr. Ward well argues that no law should be pronounced a failure until the officers have at least made an effort to enforce it, adding: "To say that the people of Utah will not obey the law is a libel on the citizens of a great law-abiding state. They will obey it but not before the officers responsible for its enforcement show that they themselves regard it on an equal with other laws of the commonwealth.

—Capt. Roald Amundsen, discoverer of the south pole, Lincoln Ellsworth, American explorer, and 16 companions successfully piloted the dirigible Norge over the north pole. It was the second aircraft to reach the pole, the Byrd airplane having beaten the airship there by only three days.

BOY RANGERS OF AMERICA.

The Pastor and the Younger Boy Problem.

An organization for the neglected group of younger boys has been coming steadily to the fore—namely, The Boy Rangers of America. The Boy Rangers of America deals with boys of pre-scout age, from 8 to 12. Almost every scoutmaster has had the experience of having his meetings of boy scouts haunted by the smaller boys who want to be scouts but who are not old enough. To become a boy scout a boy must have attained his twelfth birthday. Therefore, boys under twelve can not possibly be considered. Here it is that the boy ranger movement functions. Its members are boys from 8 to 12.

The lure of the boy ranger idea is the lure of the American Indian. The boy "plays Indian" and builds character as he plays. There is the whole heart of the idea.

National Headquarters of the Boy Rangers of America are maintained at 10 West 23rd Street, New York City. From this national center, local organizations—"lodges," they call them—have sprung up all over the country so that today boy ranger lodges are to be found in forty-two of our States as well as in several foreign countries, with a membership of approximately 10,000 boys. The local lodge is made up of tribes, each tribe having an Indian name, and each boy ranger is also given an Indian name. Through this device, the boy plays Indian, building character, and reflecting all this in his home, his church, and his school.

Thus the boy ranger movement touches the neglected period of the boyhood of America, the strategic point of time between the eigth and the twelfth birthday. The favor with which the boy ranger idea has been received is reflected in the list of organizations which have sponsored it. These sponsoring organizations include men's and boys' clubs, fifteen foundations public and private schools, boy scout councils, settlements, and various educational, patriotic, fraternal, recreational, military, and other groups.

Our readers will appreciate the fact that fifteen denominational groups are using the boy rangers as part of their solution of the younger boy problem. The list includes churches of these denominations: Baptist, Church of Christ, Community, Congregational, Evangelical, Jewish, Lutheran, Methodist Episcopal North, Methodist Episcopal South, Presbyterian North, Presbyterian South, Protestant Episcopal, Reformed, Roman Catholic, Union and United Brethren.

A Handbook of 160 pages, cloth bound (55c. postpaid), tells what the boy ranger movement is, how to organize local lodges, and how to keep them going happily in the little village or the large city.

This little handbook makes an interesting addition to the chosen list of books the pastor will want to take with him on his vacation this summer. It may give him a brand new idea for the opening of his work in the fall.

Boston Globe—The days are past when the grocer used to stick a potato carelessly on the spout of a kerosene can.

ORDINATION.

Kneel lowly, lad; receive our gift,
"The laying on of hands," His seal
And His anointing. Chosen of God,
Crowned with your Lord's crown, lowly kneel!

We charge you, keep the flock of God,
In pastures green, or wilderness;
Lead only where the Master leads,
And, as He blesses, you shall bless.

We, your brothers, know that path
The great Head Shepherd once has trod,
Through ignominy, pain, reproach,
Glory and mystery, up to God.

Oh, Under-shepherd, preach the Word—
His flaming Word! Smite with His rod;
And heal with His compassionate touch.
Teach them to know the living God.

So shall you live—the Christ in you—
While daily self, surrendered, dies.
Lift up your head, and take your staff.
God be with you, young shepherd, rise!

S. H.

If you have a pleasant word to say,
Say it at once, my dear.
A pleasant word is a pleasant thing—
Pleasant to speak and hear.
But if an ugly or cruel word
Comes to your lips—oh, then
Hold it fast, for if out it slips
It will never come back again,

THE MECKLENBURGH DECLARATION OF INDEPENDENCE.

More than 25 years ago, when we resided at Matthews, N. C., Mecklenburgh Charge, ten miles from Charlotte, we heard Dr. Gribble, a physician, more than 80 years of age, say that he had known, personally, one of the "signers" of the Mecklenburgh Declaration.

Those who are disposed to speak of the said "Declaration" as a "myth," will but reside in, or near Charlotte, a few years, will have their doubts dissipated, if they entertain any. unless they are hopelessly prejudiced against incontrovertible facts. Thos. Jefferson did not know—was not in a position to know, to speak of said Declaration as a "myth," betrays either ignorance or prejudice, or both.

J. F. Dosier.

"LET NOT YOUR HEART BE TROUBLED"

Life Isn't A Bed of Roses By Any Means.

"Perfect love casteth out fear," we are told on unquestionable authority. The average man's love for God must be exceedingly imperfect, therefore. For he will go along, fretting and worrying over divers matters that are constantly arising in the business or domestic life or every man to vex and harass him, essaying, like the foolish creature that he is, to carry the whole burden on his own shoulders and never once availing himself of the blessed privilege of sharing the load with the Master.

That is just another way of saying that most of us do not get the every day comfort and consolation out of our religion that we might. Religion ought to be a practical thing. a useful thing, a dependable thing. But to all

too many people religion is a thing for Sunday only, to be put aside with the coming of Monday morning and never thought of once or if thought of at all only in the most casual way, during the ensuing six days. Sunday is to them in very truth the Lord's day in the sense that they do not take Him into their lives at all on the other days of the week.

Life isn't a bed of roses, by any means, even under the most favoring circumstances, but most of us make it a far harder proposition than it actually is. Life is full of problems, full of troubles, full of fears. But the problems aren't as hard as we make them appear. the troubles aren't as vexing, nor the fears as alarming, as they seem to our human eyes. That is because we have fallen into the sad habit of trying to fight life's battles in our own finite, limited strength. We have a "Friend and Advocate with the Father" but we do not avail ourselves of His offices as often as we should or could. No man can conquer in his own strength alone. But too many men attempt to do that very thing, and in consequence the sands on the shore of life are strewn with the resultant wreckage.

Most of us go through life afraid of the thing that never happen. That is because we have not learned to put our reliance in the Source of all strength. We fear this, and we fear that, and most or all things we fear grow indistinct and then vanish altogether as we get closer to them. Did we but possess the essential confidence, relying not in our own strength but in the strength of Him who is able and willing to save, even unto the uttermost, we should be spared much unnecessary worry and anxiety.

"Perfect love casteth out fear"—remember that the next time you are disposed to grow heavy-hearted and despondent. Does that pathway look black before you? Do you fear what the future is to bring forth Then cast about in your own heart and ask yourself whether you are depending entirely on your own resources, instead of relying on Divine aid, to see you through. Take thought for the morrow, by all means; exercise care and deliberation and your very best judgment in arranging your affairs. But having done that, banish fear which can only weaken and enervate, and face the future with a brave heart and a carefree mien. Do your part, yes, but have enough confidence in God—your God—to believe that likewise He will do His. He never fails those who put their trust in Him. Do you believe that? If you don't, then there is something the matter with your Christianity.

"Let not your heart be troubled: neither let it be afraid."

KEEP CLOSE TO CHRIST.

It is a day of many cults. A man would be busy who would undertake to keep track of them all, for there are more than fifty-seven varieties.

The other day we picked up the Saturday edition of the Los Angeles Times and looked over the page that contains the advertisements of religious services. We are glad to assure our readers that announcements from evangelical churches greatly predominated. But there were invitations to worship with the United Lodge of Theosophists; with a Hindoo who possess a mysterious and long-drawn-out name and who promises to reveal the secrets of the ages; with the International Bible Students' Association, otherwise known as the Russellites; with the so-called Higher Thought people; the Church of Divine Power; the Home of Truth; the Spiritualists; the Unity Center of Christianity; the Christian Scientists, and so on.

We are not questioning the sincerity of many of the members of these and other cults. To our mind there is nothing more truly pathetic than the gropings and searchings of men and women who have been led away to ... the God and Father of our Lord Jesus Christ and who are wandering here and there, having lost the way.

One thing about some of these modern systems that so easily leads people astray is that they advertise and teach some of the doctrines and principles of Christianity. For example. Christian Science has calmly appropriated the word "Christian" and it also makes use of the Bible, placing selections from Holy Writ alongside of Mrs. Eddy's illuminating sentences. It also employs some of the old standard hymns, mutilating them, changing their phraseology to suit Christian Science doctrine. But along with its name "Christian hymnology, it teaches a weird philosophy that is utterly subversive of the great cardinal doctrines of Christianity.

We have been amazed now and again when certain persons of our acquaintance in the east and in the west have severed their membership with churches of the evangeliral faith, and have suffered themselves to be led off with this, that or the other cult that furnishes nothing more than a perverted Christianity: a pitiable mixture of crude stuff, the largest portion of which is rank error.

Why cannot people cling to Christ, the Christ not of some sentimentalist's invention but the Christ of the New Testament? Surely the great fundamental truths concerning Christ are set forth so plainly that any sensible man or woman can apprehend them, particularly the truths we need for everyday living and for the eternity that is before us. What else under the sun do we need but the pure, simple, glorious gospel of Christ; the Christ of Bethlehem and Nazareth and Calvary; the Christ of the stainless life who says, "Follow Me;" the Christ of the cross who gave Himself in the sacrifice of infinite love for our redemption; the Christ who spoke as no other man ever has spoken and whose teachings are for us the one sure and immovable foundation; the Christ who rose from the dead and who has enriched us with new life; the Christ with whom we are to live in God's great beyond, "while circling times moves round in an eternal sphere!"—United Presbyterian.

Shoe and Leather Reporter—The recent talk in Washington only made the drys drier and the wets wetter.

THE WORK AND THE WORKERS.

Sunday, May 23rd, was spent at Pleasant Hill, West Forsyth with Rev. C. H. Whitaker and the people in a Circuit rally. The weather was ideal and the attendance was good. We did hope to see many more present, but a goodly number were there, and we had a good time together. Rev. Lawrence Little accompanied me and added much to the meeting by his two timely addresses. Rev. C. M. Caudle came out from Winston for the afternoon service and made a splendid address on "The Budgets, Why and How." The singing was fine and the dinner was all we could wish.

Bro. Whitaker is doing splendid work on West Forsyth and the people seem encouraged. I noted marked improvements in many respects. It is a large Circuit in the midst of splendid farming communities, and we have right to expect great things of so noble a people.

We are trusting that last Sunday's services will be helpful to the work in every church in the charge.

Prayer Band.

I am endeavoring to enroll a prayer band of one hundred people who will pledge to pray daily for the High Point College. Up to date we have enrolled seventy-two. Cards have been sent to several I have not heard from. If you have not received a card and would like to enroll please drop me a card and I will be glad to mail you the pledge card.

Funeral Services.

On Saturday, May 22, I attended the funeral of Mr. D. S. Leonard at Bethesda Church, North Davidson, and assisted the pastor and others in the funeral services. Bro. Leonard was one of our best. He lived a long life of service and usefulness, and was a great power for good in the Bethesda Community. Many people attended the funeral. I presume a suitable obituary will be prepared by some one else, so I will not anticipate it by writing more now.

Mrs Dixon's Condition.

Those who attended the Board meeting at the college last week, and noted how Mrs. Dixon was suffering, will be interested to know that doctors finally agreed that the tonsils were probably the seat of her trouble. So on Monday of this week her tonsils were removed, and at this writing she is doing well. We hope her physical troubles will now clear up.

Appointments.

May 29th. A. M. District Rally, Brown Summit.

May 29th. P. M District Rally, Thomasville.

May 30th. All Day Circuit Rally, Davidson.

May 30th. At night, Circuit Rally, Denton.

June 6th, A. M., Plan to hear Commencement sermon in High Point.

June 6th. Afternoon, Spring Hill, W. Thomasville.

June 6th. At night, Lebanon.

June 7th to 28. Plan to take a vacation. The first in ten years.

Faithfully yours. A. G. Dixon.

—He that is embarked with the devil must sail with him.

ATTENTION PLEASE.

Plan For Educational Campaign.

The meeting, held in Grace Church in the interest of the High Point College on May 11, directed a committee to put on an educational program, at an early date, and so conduct it as to reach every church in the Conference. Accordingly we have mapped out plans for such a campaign, and we are publishing complete plan herewith. And we are asking everyone who is thus appointed to fall in with the plan and help us to put it over. The failure of any one to respond will break the plan, and thus frustrate the purpose. We trust all will respond. But if because of sickness or distress you cannot fill the place you are asked to take then please secure some one to go in your place, and notify the chairman of the committee.

We are asking that, on the three Sundays designated, congregations will release their pastors for this important service. This is the most important work before us just now, so all of us must respond. Where we have been unable to fill all pulpits pastors will please arrange this as best they can.

Appointments For Sunday June 13th.

1. Ashebore, A. M. and Welch Memorial, P. M., R. M. Andrews and C. C. Robbins.

2. Lebanon A. M. and English Street, P. M., Paul S. Kennett and E. L. Douglas.

Grace A. M. and West End, P. M., P. E. Lindley and D. A. Neese.

4. Randleman, regular Appointments, J. E. Pritchard and L. F. Ross.

5. Liberty A. M., L. W. Gerringer and F. R. Stout.

6. Winston Salem, A. M., N. G. Bethea and J. A. Leonard.

7. Lexington, State St., A. M., C. M. Compher and R. N. Hauser.

8. Alamance, regular appointments, F. L. Gibbs and L. L. Wrenn.

9. Saxapahaw, regular appointments, J. A. Burgess and R. M. Gladstone.

10. Reidsville, A. M., Edward Suits and J. Norman Wil's. Also the afternoon appointment on Haw River Circuit.

11. West Forsythe, regular appointment, Geo. L. Curry and C. H. Smith.

12. Fairview, A. M. Jabus Braxton and Glenn Madison,—Glenn Madison to preach in Gibsonville at night.

13. Tabernacle, regular appointments, J. D. Williams and J. H. Allen.

14. Flat Rock, regular appointments, E. Lester Ballard and R. F. Williams. E. G. Lowdermilk to preach at West End A. M.

15. Mount Hermon , appointments, H. L. Isley and B. M. Williams.

16. Forsythe, regular appointments, O. B. Williams and W. L. Ward. Dwight L. Fouts to preach at Community Church A. M.

17. Pleasant Grove, A. M., Geo. R. Brown and H. A. Garrett. J. R. Hutton to preach at First Church, High Point, A. M.

18. Denton, regular appointments, W. M. Loy and J. W. Boyles.

19. First Church, Thomasville, A. M. and West Lexington, P. M., R. S. Troxler and E. S. Welborne.

20. North Davidson, regular appointments, J. L. Trollinger and D. R. Connell.

21. Mebane, A. M. and Haw River P. M. G. H. Hendry and H. W. Wade. T. A. Williams to preach at Mebane P. M.

22. Burlington, First Church, A. M. and Fountain Place, P. M., T. M. Johnson and T. O. Pender. W. F. Ashburn to preach at Fountain Place A. M.

23. Gibsonville, A. M. and Graham, P. M. S. W. Taylor and J. G. Rogers.

24. Orange, regular appointments, and Glen Raven at night, J. D. Hardy and D. M. Davidson.

25. Enfield, regular appointments, F. W. Paschall and J. M. Cutchin.

26. Whitakers, regular appointments, R. C. Stubbins and S. C. Whitaker.

27. Charlotte, A. M., H. F. Fogleman and D. A. McLauren.

28. Concord, A. M., H. F. Suratt and R. S Garmon.

29. Asheville, A. M., Homer Casto and Fred Edwards.

30. Weaverville, all three churches, C. W. Bates and G. M. Foster.

31. Granville, regular appointments, R. A. Hunter and Dr. F. R . Harris. W. F. Kennett to preach in Henderson.

32. Littleton, regular appointments, M. P. Chambliss and E. C. Kittrell.

33. Vance, regular appointments, J. B. O'Briant and Mr. Vaughn of Henderson.

34. Lincolnton, A. M. and Bessemer City, P. M., J. M. Morgan and W. M. Glenn. W. L. Carson to fill Brother Morgan's appointments.

35. Caroleen, A. M. and Shelby, P. M., J D. Morris and Mr. Richards of Lawndale.

36. Cleve'and, regular appointments. E. A. Bingham and M. N. Earnhardt. L. S. Helms to preach at Bess Chapel.

37. Chatham, regular appointments,

38. Randolph, regular appointments, E. G Cowan and W. T. Hanner.

39. Why Not, regular appointments, Geo. L. Reynolds and I. A. Teague.

40. Creswell, R. L. Hethcox and D. M. Davenport and asked to put on the educational campaign on Creswell circuit.

41. Calvary, A. M., Dr. S. K. Spahr and Dr. S. S. Coe.

Appointments For Sunday June 20th.

1. Community Church, Thomasville, A. M. and Kernersville, P. M., R. M. Andrews and C. C. Robbins.

2. Randleman, regular appointments, L. W Gerringer and F. R. Stout. W. H. Neese to preach at Calvary A. M.

3. Flat Rock, regular appointments, Edward Suits and J. Norman Wil's. Also St. Paul's at night.

4. Kernersville, the three country churches P. E. Lindley and D. A. Neese.

5. Forsythe, regular appointments, C. M. Compher and R. N. Hauser.

6. North Davidson, Regular appointments. Geo. L. Curry and C. H. Smith.

7. Friendship, A. M. and Albemarle, P. M. N. G. Bethea and J. A. Leonard.

8. Mt. Hermon, regular appointments, F. L. Gibbs and L. L. Wrenn.

9. Randolph, regular appointments, J. A. Burgess and H. M. Gladstone.

10. Alamance, regular appointments, H. L. Isley and B. M. Williams.

11. Haw River, regular appointments, J. D. Williams and J. H. Allen. W. D. Reed to preach in Reidsville.

12. West Thomasville, regular appointments, Glenn Madison and Elwood Carroll.

13. Draper, A. M., Fred R. Love and Jabus Braxton.

14. Tabernacle, regular appointments, E. Lester Ballard and R. F. Williams.

15. Saxapahaw, regular appointments, J. D. Hardy and D. M. Davidson.

16. Denton, regular appointments, A. O. Lindley and J. W. Curtis.

17. Richland, regular appointments, W. M. Loy and J. W. Boyles.

18. High Point, 1st Church, A. M., J. E. Pritchard and L. F. Ross.

19. Guilford, regular appointments, Geo. R. Brown and E. L. Douglas.

20. West Forsythe, regular appointments. R. S. Troxler and E. S. Welborn.

21. Orange, regular appointments, S. W. Taylor and J. G. Rogers. W. F. Ashburn to preach in Burlington, 1st Church. A. M.

22. Pinnacle, regular appointments, J. L. Trollinger and D. R. Connell.

23. Mount Pleasant, both churches, T. M. Johnson and T. O. Pender. G. W. Holmes to preach at Mebane A. M.

24. Why Not, regular appointments, O. B. Williams and W. L. Ward.

25. Granville, regular appointments, Paul S. Kennett and H. A. Garrett. Also Henderson at night. W. F. Kennett to preach in Henderson A. M.

26. Vance, regular appointments, R. A. Hunter and Dr. F. R. Harris.

27. Roberta, A. M., H. F. Fogleman and W. J. Widenhouse. N. Brittain to preach in Concord, A. M.

28. Halifax, regular appointments, F. W. Paschall and J. M. Cutchin. C. L. Spencer to fill Bro. Paschall's appointments.

29. Littleton, regular appointments, R. C. Stubbins and S. C. Whitaker. J. B. O'Briant to fill Bro. Stubbins' appointments.

30. Midland, all the churches, H. F. Surratt and D. A. McLauren.

31. Fallston-Toluca, regular appointments, E. A. Bingham and M. N. Leonhardt.

32. Bess Chapel, A. M., J. D. Morris and Brother Richards.

33. Cleveland, regular appointments, J. M. Morgan and W. M. Glenn.

34. South Davidson, regular appointments, Geo. L. Reynolds and I. A. Teague.

E. G. Lowdermilk to preach at Pleasant Grove.

35. Yarborough, both churches, C. W. Bates and Fred Edwards. Homer Casto and J. S. Williams to fill Bro. Bates' appointments.

Appointments For Sunday June 27th.

1. Anderson, both churches, C. W. Bates and Fred Edwards. Homer Casto and J. S. Williams to fill Bro. Bates' appointments.

2. Davidson, all the churches, appointments to be planned by the pastor. Paul S. Kennett and D. A. Neese; and W. M. Loy and J. W. Boyles.

3. Fallston-Tolnea, regular appointments, P. E. Lindley and H. A. Garrett.

4. Cleveland, regular appointments, E. A. Bingham and M. N. Leonhardt.

5. Mecklenburg, all the churches, the pastor planning the appointments, N. G. Bethea and J. A. Leonard; and J. L. Trollinger and D. R Connell. E. G. Cowan to preach in Lexington and E. G. Lowdermilk to preach in First Church Thomasville.

6. Mocksville, all the churches, the pastor to plan the appointments. R. M. Andrews and C. C. Robbins; and R. S. Troxler and E. S Welborn. J. T. Sisk to fill the regular appointments on North Davidson.

7. Spring Church, all the churches, appointments to be arranged by the pastor, R. C. Stubbins and S. C. Whitaker. A. D. Shelton to preach for Brother Stubbins.

8. Why Not, regular appointments, H. L. Isley and B. M. Williams.

9. Chatham, regular appointments, G. H Hendry and H. W. Wade.

10. West Thomasville, Geo. L. Reynolds and I. A. Teague.

11. Haw River, regular appointments, L. W. Gerringer and F. R. Stout. W. D. Reed to preach at Calvary.

12. Richland, regular appointments, J. E. Pritchard and L. F. Ross. W. H. Neese to preach in Asheboro, A. M.; and C. H. Hill to preach on Randleman. A. M.

13. Guilford, regular appointments, Edward Suits and J. Norman Wills. O. C. Lov, Jr. to preach at regular appointments on Tabernacle.

14. Halifax, regular appointments, M. P. Chambliss and E. C. Kitterell. C. L. Spencer to preach in Whitakers.

15. Vance, regular appointments, F. W. Paschall and Dr. F. R. Harris.

16. Greensville, regular appointments. R. A. Hunter and Mr. Vaughn of Henderson.

17. Pinnacle, regular appointments, F. Lester Ballard and R. F. Williams. E. G. Cowan to preach at West End.

18. Siler City, A. M., J. D. Williams and J. H. Allen. F. L. Gibbs to preach in Reidsville. A. M.

19. Democrat, C. W. Bates and A. G. Dixon, early in July.

20. Pageland, all the churches, P. E. Lindley and H. A. Garrett,—First Sunday in July.

21. Melton's Grove, some Sunday afternoon, A. Rider and J. H. Southerly.

22. Porter, some Sunday afternoon, H. W. Kelly and C. L. Hatley.

23. Rockingham, some Wednesday night, J. L. Trollinger and M. Ivey Crutchfield.

24. Spencer, N. G. Bethea and J. A. Leonard,—The time to be arranged with the pastor.

25. North Charlotte, H. F. Surratt and R S. Garmon,—Time to be arranged with the pastor.

26. South Winston, C. M. Coupher and R N. Hauser,—Time to be arranged with the pastor.

27. Rosecath, R. C. Stubbins and S C Whitaker,—Time to be arranged with the pastor.

28. Union Grove, J. D. Hardy and Glenn Madison, some night,—Time to be arranged with the pastor.

We have tried to check up carefully to see that the entire Conference is covered. If our plan leaves out a single church on your charge please have the men we are sending you double up a bit so as to reach all, or let us know so that any such churches may be reached later.

This job belongs to all of us and is big enough to challenge the very best there is in us, so we confidently expect the most hearty cooperation of everybody. As we pray let us work, and as we work let us pray that God will lead us out into VICTORY.

Signed by the Committee.

R. M. Andrews,
L. W. Gerringer,
A. G. Dixon.

HUMANITARIANISM.

How often a small, seemingly insignificant act of kindness to some dumb creature will admirably serve to attest the caliber of a man or woman.

Precisely true. The little humanitarian acts of a person best typify and reflect his or her character. A man may preach an eloquent philosophy of life, contribute lavishly toward charities, impress the neighbors by his exemplary conduct and yet spurn a cringing and homeless dog, and in so doing display his real nature, thus upsetting all his good works much as the contented and stoical bovine who gives a brimming pail of milk only to kick the container over at the expiration of the milking process.

The man who is kind and considerate toward all dumb creatures may well be regarded as Nature's nobleman.

A certain well known musical comedy actor was recently playing a middle western town and from the window of a stationary Pullman diner saw a tramp dog running up and down the railroad yards in bewilderment. The thousand-dollar-a-week star immediately jumped up from his table and left the car, going in pursuit of the unkempt little animal, finally overtaking him and, returning to the diner, ordered a fine meal for the little outcast. Another indication of noble unselfishness.

New York City, that hustling, progressive and noisy metropolis, accused by its thousands of visitors from every State in the Union, as well as the principal cities of Europe, as lacking all humanitarian sentiment in its daily commercial grind, this same city frequently manifests a great spirit of consideration and sympathy in dealing with its unfortunate, lesser creatures. Just the other day an immature sparrow fell from its nest in the coping of a large building, and, after a vain effort to fly away, settled upon the pavement of a busy street. A number of passersby were attracted to the bird's sorry plight. Police observing the crowd hastily approached and one of the officers, securing a ladder, climbed up to the coping and carefully replaced the small bird safely in its nest. What does this little act prove?

A number of people may carelessly laugh and make the remark: "Too ridiculous to waste one's time with such common dogs, cats and birds." That may in a measure be true but the man, woman or child who goes out of his or her way to aid a distressed little creature deserves commendation nevertheless.

It is reassuring to note that in every American city of any size one may find organized societies for the prevention of cruelty to animals. The men and women who are actively sponsoring and supporting such societies are accomplishing a noble and unselfish work and are succeeding in minimizing to a great degree the pain and suffering of animals.

Many cities celebrate a "Be kind to animals week" and much good results. The medium of the Boy Scout and Children are being educated through Girl Scout movements to be considerate of all lesser creatures. The government has in operation strict laws and ordinances with reference to many species of birds, and even protects to a great extent the fish of the various bodies of water over which it holds jurisdiction. Every State makes and enforces game laws and drastically punishes the hunter who disregards the regulations. And so we see a radical improvement being manifest the country over with regard not only to domestic animals, but also the wild creatures of the forest. Unnecessary cruelty to animals is no longer tolerated and the needless slaying or torture of the creatures of the wood is a thing of the past.

Animals, both domestic and wild, instinctively and eventually turn to man for protection, and thanks to the many warm hearted and humane men and women of our country who are instrumental in making the laws that protect these creatures, the trust is not betrayed nor is the confidence violated.—Selected.

"THE SECRET PLACE."

Psalm 91 is a promise. "He shall call upon me, and I will answer him." It is not a promise to the worldly professor, who kneels down and "says his prayers." True, prevailing prayer is not a beggar pleading for alms, but it is a child, with its head on the mother's bosom, pouring forth the heart's desires. The first essential of prayer is communion. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Christians, are you in the secret place of the Most High? Fathers and mothers, do your children know that you are walking with God and have power with Him? Sabbath School teachers, do you study every lesson in the secret place, and are your words perfumed with the benedictions of Jesus, and the "very wisdom and power of God?"

Remember there is nothing humdrum in your lives, because Christ is walking in the midst of the golden candlesticks and God in His absolute reality is standing between you and your task, so that if you are going to see your task as it really is you must see it through the splendor and the glory of His being. He stands in the opened door, and through Him and in Him we pass to what He would have us do. First the vision of God; then the vision of life with all its vast opportunities, its vast interests.—Charles H. Brent.

MOODY BIBLE INSTITUTE SUMMER CONFERENCES FOR 1926.

In the aggregate work of the Institute the summer conferences have a very conspicuous place. Not only do teachers of the Institute participate but also prominent pastors, preachers, great Bible expositors and teachers of Christian truth. These conferences are looked forward to by many within reasonable reach of them with keen anticipation of great blessing. In a certain sense they are the Institute, carrying its great work to thousands who cannot attend its classes in Chicago, as well as giving inspiration through great Christian leaders. This season the conferences extend from New Jersey in the east to Colorado in the west and from Pennsylvania in the north to North Carolina in the south. This distribution of location puts one or more of these conferences within reasonable reach of thousands who know something of the spirit and teaching of the Institute.

Hendersonville, N. C., July 25—August 9. At this conference the Institute will be very strongly represented by members of its Extension Staff, Rev. Henry Ostrom, D. D., Rev. Oscar Lowry and Rev. George E. Guille. A great blessing is expected in the addresses of Pastor D. H. Dolman, of Wandsbek, Germany. This conference has in the past been of great interest and value and great results are anticipated. Prof. E. L. Wolslagel will be in charge of the music.

The Asheville, N. C., conference will continue from August 1-8 and several of the speakers at Hendersonville conference will be on the program.

TO CORRECT A MISTAKE.

In the article in this column last week, in the section referring to what it costs to run Nagova College in Japan, where it was stated "The Japan Mission asked the Union Board to appropriate only EIGHT hundred and ninety-three dollars" it should have been "Only FIVE hundred and ninety-three dollars.

Further on in the section it is correctly stated in figures "Yen 1186 -or U. S. $593." The mistake was made by me in typewriting the article, and not by the printing department of our three valued church papers, and I regret it.

All Together Will Accomplish It

Our churches now have the opportunity of raising one-fourth of their General Conference budget by having the Sunday school to hold a Children's Day Service, and making special efforts to raise through the offering on the favorable occasion at least one-quarter of their budget.

Set that as a goal and appeal to the conscience of the church to do their [illegible] each it, and, of course, calling to the aid of the school all the ladies of the missionary societies and the membership of the churches, it can be done without much difficulty.

Every pastor ought to welcome the opportunity to utilize the forces indicated to accomplish so good a task and a most valuable service will be rendered to the Union Board at this time when its needs are most pressing.

All the supplies for holding a Children's Day Service, music pamphlets, recitation sheets, pageant, collection envelopes, are sent to our schools free of cost, and you have only to mail a card to me at Berwyn, Md., and state how many of each you desire, and we will send them to you promptly.

The pageant is a part of the program, or can be used separately, and was specially written for this Children's Day by the gifted writer, Miss Jessalie Lyndon Jones, who has heretofore favored us with several pageants, and quite a number of recitations as a work of love. It is entitled "Hold Me to Thy Cross," and its characters are Chinese, and will make a deep impression.

Do not forget that the two Japanese embroidered banners will be awarded again this year—one to the Sunday school that sends in the largest offering for Foreign Missions, and the other one to the Sunday school sending in the largest offering for foreign missions in proportion to membership.

Note. Be sure, when sending the Children's Day offering to your annual conference treasurer, to state plainly that it is "The Children's Day offering for Foreign Missions," and also give him the number on your school's roll for we must have this information in order to properly award the second banner.

Important. Please send the offering to your annual conference treasurer just as soon as possible after you hold Children's Day, for very important matters will be determined by the offerings from this year's Children's Day. This greatly emphasizes the need of the largest possible offering from every Sunday school.

If, as heretofore stated, your school for any reason cannot hold a regular Children's Day Service with the supplies the Union Board furnishes, send for them, and distribute among your people, and take up an offering at some convenient time for Foreign Missions, and state it is for Foreign Missons when sending it to your conference treasurer.

Send me your order for supplies without delay, prepare for the best service you have held, and work for the largest possible offering, and raise at least one fourth of your budget.

Fred C. Klein.

ATTENTION—A SECOND TIME!

J. C. Broomfield.

A little over a month ago I called the attention of Methodist Protestants everywhere to a crisis in the Men's Department of the work of our Union Board of Foreign Missionary Administration. This crisis grew up out of a debt of nearly $20,000.00 accumulated during the past three years; and out of our diminished income, necessitating the reduction of our budget for the ensuing year, $15,000.00 below that asked for by our missionaries. In view that the gifts of the people on Children's Day would help relieve this situation, members of the Board borrowed heavily on their personal notes, hoping to have the same taken care of as soon as the special funds began to come in. I am hoping also that the income from Children's Day will be so liberal as to enable us to say to our missionaries that we will increase, for the remainder of the year, the budget we allowed them in our February meeting. As I write these words, I have before me a letter from our Japan Mission, composed of all our missionaries in Japan, pleading with us, to grant them an increase of at least $945.00 for the year over the reduced budget we allowed them in February. Similar pleas come from China and India. Beloved, shall we deny to our missionaries who have given themselves, body, mind, and soul, to this work, the small increases they are asking? The answer depends on you. As one of the chosen leaders in the management of this work, I appeal to every pastor to see to it that his church, and Sunday school, gives an offering on Children's Day, to help carry the gospel to all the world. We are glad to note that the income for Home Missions on Easter Day surpassed that of any other year. We beseech you to do likewise for Foreign Missions on Children's Day. Our need never was greater.

NEW EXECUTIVE SECRETARY OF THE BOARD OF YOUNG PEOPLE'S WORK.

I take great pleasure in introducing to the Church at large, Reverend Lawrence Little, a member of the North Carolina Conference, as the new Executive Secretary of the Board of Young People's Work.

Brother Little comes to this work having had several years experience as one of the All South Christian Endeavor Secretaries, and also having served in his own Conference as Young People's Secretary, besides having given considerable time to the activities of this Board. He is therefore quite familiar with the work. He is a College graduate and naturally fitted for his new position. I feel the Church is to be congratulated on having secured a young man of his character and attainments for this position.

His headquarters, for the present, will be Concord, North Carolina. All communications should be sent to him at that address.

Brother Little undertakes the work of this Board at a very opportune time. The work of this Board has constantly grown and now has the finest prospects it has ever confronted. Last year, Summer Conferences were held in the following Annual Conference districts: Louisiana, West Virginia, North Carolina, Alabama, Indiana, Illinois, Texas, Maryland, Pittsburgh, Ohio, Iowa, Missouri, Michigan, besides a number of rallies and institutes in other sections. Our records, which are about as accurate as can be obtained, show there were enrolled for the full course of study in these conferences, 578 between the ages of 15 and 18; 450 between the ages of 19 and 25; and 301 over 25 years besides 2,236 who attended for part of the time, making a total enrollment of 3,500.

I have reported these conferences in detail and in this summary stated the age groups to show just what classes of people are attending. These figures show beyond doubt that we are not only touching our present but future leadership as well.

71 persons offered for whole time service in the Ministry, Mission Fields, and oth-

er activities of the Church, besides 263 who signed Christian Workers cards for part time service in their local Church. No one can properly estimate the far reaching influence of these Conferences upon the lives of those who attend them and the blessing that must have come to the local Churches thru them.

The outlook for Summer Conferences this year is most flattering. Definite plans have been made for Young People's Conferences in the following Annual Conferences districts:—Indiana, Illinois, Alabama, Texas, West Virginia, North Carolina, Maryland, Pittsburgh, Ohio, Louisiana, Michigan, with tentative plans for several others, besides two or three day conventions in Onondaga, Mississippi and Missouri.

This Board is in the best financial condition it has ever been in its history. Of course, larger amounts of money could be used in extending the work but our program has been made with a view to the probable income that we would have. This, however, has not retarded the work. Each year, we have planned larger things and have been able to finance them.

In leaving this position, I have no criticism whatever for anyone but the highest praise for the cordial welcome and cooperation given to me throughout the entire Church. No one could have asked for or expected more in this respect than has been given me. I shall always hold in high esteem the many friends I have made during my years of association with the Church at large. I ask that you give to my successor the same welcome and hearty cooperation, and I am sure with the blessings of God our Young People's Work has a great future.

Fraternally, E. A. Sexsmith.

BOARD OF EDUCATION ITEMS.

The annual meeting of the Board of Education was held in the office of the Secretary, May 19, with the following members present: Rev. G. I. Humphreys, D. D., Chairman, J. E. Pritchard Recording Secretary, F. W. Stephenson, Executive Secretary; Rev. E. T. Howe and Mr. H. M. Johnson. Rev. H. L. Elderdice, D. D., Rev. R. M. Andrews, D. D., and Rev. H. L. Feeman, D. D., were invited to address the Board in the interests of their schools. Rev. B. A. Brooks and Rev. C. O. Harvey came with special messages while Rev. W. E. Schell, D. D., Executive Secretary of the Board of Education of the United Brethren Church, was present in the capacity of a fraternal messenger in behalf of his own Board as well as that of Chancellor Jones. The Executive Secretary read his annual report closing with certain recommendations which were adopted by the Board.

The Executive Secretary was instructed to spend some time at each one of our colleges in the interests of recruits for the Christian ministry; the chairman of the Board was requested to make a special visit with the Executive Secretary to High Point and Adrian. the plan of a "Men for the Ministry Sunday" the second Sunday in December was approved; an effort is to be made to find ways and means to give special assistance to High Point; a committee was appointed to confer with a committee from the Seminary Board of Governors with a view to securing an endowment for the Seminary; Adrian's campaign for $1,000,000 was heartily sanctioned and the Secretary instructed to give whatever assistance is consistent with his other duties; the advisability of suggesting to our colleges a limit to their enrollment was taken under consideration; April 1st was approved as the date when payments on interest and principal of Student Loans are due and payable; special communications were ordered sent to Dr. J. C. Berrien, Dr. G. H. Miller and Dr. T. H. Lewis; the auditor's report was approved; and the appropriations for the institutions for the new year were adopted.

The question which gave the Board the greatest concern and consumed the largest amount of time was our relationship to Kansas City University. After listening to arguments for and against, as presented by the Secretary and by those who came before the Board, it was finally voted to take whatever steps might be necessary to withdraw from the enterprise. The Executive Secretary and Mr. H. M. Johnson were appointed a committee to take the matter in charge with power of attorney, having the privilege of calling on any member of the Board at any time for counsel or assistance..

The meeting of the Board would have been most delightful had it not been for the matters of utmost importance and concern coming up for consideration. In spite of these there was a splendid spirit of fellowship and confidence. Every step taken was done unanimously and only after the most careful consideration. We seem to be making real progress toward coordinating our educational program. A community of interest so much to be desired is on the gain while the increase in the student enrollment and interest in Christian education throughout our denominational borders is not only gratifying but promising.

High Point College is closing a very successful year. Another deficit, though not so large by one third as last year, is embarrassing President Andrews and his co-workers. Some progress has been made in reducing the indebtedness in spite of the current expense deficit and the prospects for an increased enrollment for next year are very encouraging.

Westminster College has had a very difficult year. The annual meeting of the Board of Regents is to be held May 27, 28. President Phipps has worked very hard and has some encouraging things to say about the school.

The Executive Secretary was instructed by the Board to send to President Ward their congratulations on the successful completion of his campaign for $375,000. It was a notable achievement and those responsible for its success deserve the highest praise.

The Adrian College campaign committee met in Pittsburgh Tuesday, May 18th, with the following in attendance: Illinois, President F. Baylis, Rev. J. K. Worrell and J. Ed Herbert; Indiana, Rev. George Farrow, Rev. C. J. Kerlin and Rev. Clyde Havens; Ohio, President F. L. Brown, Rev. C. H. Beck, Rev. S. W. Rosenberger, Rev. M. R. Stover and Rev. C. J. Morton; Pittsburgh, Rev. J. W. Hawley, Rev. C. M. Smith, C. A. Braun, Rev. R. Tamblyn, R. Rawsthorne and R. T. Lewis; Onondaga, President W. F. Spaulding. The following were chosen as the Executive Committee: Rev. J. W. Hawley, Chairman; F. W. Stephenson, Secretary; Robert Rawsthorne, Treasurer; C. J. McConnell, Mr. S. A. Criss, C. J. Morton, C. L. Daugherty, C. M. Smith, and C. A. Braun. President Feeman outlined the plan of a campaign as adopted by the Board of Trustees at their meeting in March. Considerable time was devoted to the question of conference quotas in order to make provision for the $500,000 to be raised by the Adrian area. The General Conference Budget apportionments were used as a basis in making the allotments. A thorough educational campaign was urged and sanctioned. The interest and enthusiasm manifested by the Campaign Committee is very gratifying and presages certain success. Frank W. Stephenson.

CHILDREN'S HOME.

Friend, Haw River, $5; Gillburg, Vance, $8.25; Mt. Moriah, Cleveland, $2.50; Midway, Guilford, $2.

Sunday Schools:

Center, Alamance, $8.50; Roberta, $5.52; Winston Salem, $10.85; Flat Rock, Vance, $2.90; Creswell, $4.15; Harmony, Beginners Class, Yarborough, S. C. $6.

Other Gifts:

Mrs. J. M. Lloyd, Union Grove, Orange, books; Mrs. M. A. Bowman, Brown Summit, a nice lot of garden seeds; Woman's Home Missionary Society, Garden Place, Kansas City, Kansas, quilt, dresses, shirt and other clothing; Ladies Aid Society, Weaverville, a table cloth.

Miss Martha Parsons, for help during the Missionary Board meeting. H. A. Moffit, of the Moffit Underwear Co., Mechanicsville. twenty suits of underwear.

Good people, in order to enable us to successfully meet harvest time, we are asking through this letter for another increased offering.

Please don't forget this when the collection plate passes. Thank you.

E. G. Lowdermilk, Supt.

ONE WAY TO CURB DISTURBERS.

A clergyman was annoyed by people talking and giggling. He paused, looked at the disturbers, and said: "I am always afraid to reprove those who misbehave, for this reason. Some years since, as I was preaching, a young man who sat before me was constantly laughing, talking and making uncouth grimaces. I paused, and administered a severe rebuke. After the close of the service, a gentleman said to me; 'Sir, you have made a great mistake: that young man was an idiot.' Since then I have always been afraid to reprove those who misbehave themselves in chapel, lest I should repeat that mistake and reprove another idiot."

During the rest of the service there was good order.

WOMAN'S MISSIONARY DEPARTMENT.

Edited by Miss Esther Ross, Asheboro, N. C

REPORT OF THE EXECUTIVE MEETING OF THE WOMAN'S BOARD OF HOME MISSIONS.

The Woman's Board of Home Missons was entertained by the North Carolina Branch at High Point College, May 12 to 15. Representatives were present from the following Branches: Maryland, Indiana, Washington-Virginia, North Carolina, Pittsburgh, Eastern, Michigan, Ohio, West Virginia. Workers were present from each of the activities being carried on by the Missionary Board.

The theme for the devotionals was, "Tested by the Way of Jesus." Each morning some phase of the theme was discussed by a minister of the North Carolina Annual Conference, the exercises being conducted as part of the College chapel service.

The first session opened at 8:30 A. M., Wednesday, May 12. Dr. S. K. Spahr, pastor of Grace Church, Greensboro, conducted the devotionals, using as the subject, "The Way of Life."

Following the devotional service, Mrs. R. M. Andrews very graciously welcomed the members of the Board and the visitors. Mrs A. R. Badger, of Baltimore, responded most happily.

Mrs. A. G. Dixon, the President, gave an interesting address, in which she described the missionary activities of the Society, and paid tribute to some of the pioneers in the work. Following the address, reports were heard from officers and secretaries. In the afternoon the reports of the Central Committee was read, and the various Branches heard from. Miss Mabelle Shaffer, Field Organizer, spoke on "Training Children in Christian Leadership." Rev. Lawrence Little addressed the meeting, using as his subject: "Our Young People in Christ's Plan."

At 6:30 the Woman's Home Missionary Society of the First Church, High Point, entertained all those attending the meeting with supper in the lodge room of the church.

The evening service was held in the First Church, the anniversary sermon being preached by Rev. R. M. Andrews, D. D., President of the High Point College who used as the subject, "The Way of Fellowship with Men." A communion service followed, conducted by Rev. A. G. Dixon, president of the North Carolina Conference, and Rev. Geo. P. Brown, Pastor of the First Church, assisted by the visiting ministers.

Rev. O. B. Williams, pastor of the Community Church, Thomasville, conducted the devotional service on Thursday morning, using as the subject "The Way of Peace." Following the devotionals interesting reports were heard from our workers: Dr. T. R. Woodford, Pine Ridge, Kentucky; Mrs. F. W. Cook, Pittsburgh Missions; Mrs. A. E. Craig, Business Girls' Home, Baltimore; Miss Grace Brown, work among foreigners in Ohio; Rev. E. G. Lowdermilk, Children's Home, High Point; Rev. Homer Casto, Bethel Home for Tubercular Men.

The afternoon session was given over to a discussion of the missionary problems confronting the Branches and Auxiliaries. The meeting was in charge of Mrs C. S. Kidd, of the Eastern Branch.

Following the afternoon session the delegates paid a visit to the Children's Home where they were served supper, and afterwards entertained with a splendid program given by the children in the Home.

The Friday morning devotions were led by Rev. N. G. Bethea, who had as his subject "The Way of Love." This was followed by a business session lasting until eleven o'clock, at which time Miss Mabelle Shaffer preached a sermon, the subject being "The Spirit of Missionary Service." She emphasized willingness in service, using as the theme "I'll go where you want me to go, dear Lord. I'll be what you want me to be."

After dinner the banners were awarded, the rest of the afternoon being given to recreation. The delegates and visitors, through the special courtesy of the management, were escorted through the Southern Furniture Exposition Building in High Point. They were then driven to Greensboro, through the Guilford Battlefield, and on to the new Grace Church, where they were served tea by the ladies of that church. Back to the College for supper, and to the First Church for the evening service. Rev. S. W. Taylor of Burlington spoke on "The Way of Followship with God," after which each worker presented his phase of the work in which the Woman's Board is interested.

Saturday morning the devotional subject was "The Way of Power," presented by Rev. J. E. Pritchard, of Asheboro. Saturday's session was entirely devoted to business. The election of officers resulted as heretofore published.

The different sections of North Carolina contributed to the enjoyment of the members and visitors to the Board meeting. Long-leaf pine from the east, yellow azalea from the mountains, and a profusion of roses from the central section added to the attractiveness of the dining hall and assembly room. Souvenirs emphasizing the industries of the State were given, the Asheboro Auxiliary giving pottery from the Randolph County Pottery; the Asheville Auxiliary gave miniature baskets representing the mountain handicraft; the Burlington Auxiliary gave silk hose, representing the textile industry of that part of the state; wash cloths were given by the Greensboro Auxiliary, made in the Cannon Mills at Kannapolis, the largest towel mills in the world; pink granite paper weights, from the granite quarries at Salisbury, "Crume Salve," made in Raleigh, from the Winston Auxiliary; and delicious strawberries were furnished by the Henderson Auxiliary. Booklets, and descriptive matter, of some of the cities and sections of the State, were distributed.

The meeting was a wonderful combination of business and pleasure. Much progress was reported along all lines, and a future of greater things planned. We feel that the coming together in North Carolina meant much to all. The work in this State was made more real to those outside of North Carolina, and the North Carolina folks have learned more about the work outside the State. It has bound us all together in one great purpose.

Mrs. C. W. Bates.

NOTICE.

May is Scholarship Loan Month. If you have not raised your part please do so at once.

June is General Fund Month. Every society is supposed to help raise the entire apportionment for each Hime Mission Interest. Do this during the month selected at Branch meeting, if possible, and your work will be much easier at the end of the year.

Mrs. H. A. Garrett, Treas.

PLANS FOR MISSIONARY AUXILIARIES OF THE METHODIST PROTESTANT CHURCH.

1. Egg Month: Each member bringing six eggs to the monthly meeting; these are sold and funds applied to budget.
2. Chicken Month: Each member giving one young chicken or hen.
3. Nickel Shower: Every member giving 5c.
4. Birthday Month: Each member giving as many pennies as she is old; funds to be used for Missionary Retirement fund in foreign society.
5. Vegetable Month: Every one raising and selling some vegetable.
6. Student Loan Fund Month: Each member giving 10c.
7. Thank Offering Month: Foreign Society—February, Home Society—November.
8. Membership Month: Each member securing one new member.
9. Missionary Quilt:
10. Circle Plan: The Society is divided into four circles; each having a chairman and workers. Each circle is held responsible for its proportional part to be raised.

Report of Young People's Work.

We your committee on Young People's Work beg to submit the following report:

1. That the W. F. M. S. improve every opportunity to organize mission work among our young people.
2. That the District Chairman visit each church in her district at least once a year, and urge the organization of the young people, and where possible assist the Secretary of Young People's Work of local auxiliary to organize.
3. That where it is not deemed advisable to organize another society to use the young people's societies already existing in the church as agencies through which to give missionary instruction.
4. We also recommend that it be one of the duties of the Secretary of Young People's Work in the auxiliary to give some missionary information at the Sunday school hour at least once a month.
5. That our young people are urged to attend the Young People's Conference and take the missionary course.
6. That each Woman's auxiliary send and pay the expenses of one delegate to Young

People's Conference to study missions.

7. We further recommend and urge that each auxiliary put forth every effort to instruct by means of Study Book, Missionary Record, pageants and playlets.

8. We wish to recommend that when the auxiliary secretary of Young People's Work fails to respond to communications from Branch secretary, that the Branch secretary report the fact to the auxiliary president.

Mary V. White, Secretary.

I WAS GLAD.

Katherine C. Montgomery.

I was glad when they said unto me,
"Let us go to the house of the Lord,"
When I heard this sweet verse that they read,
"I will draw thee with love like a cord."
I rejoiced when they prayed for the peace
And the wealth of the City of God;
That their hands held the sword of His mouth
And their feet with the Gospel were shod.
For the sake of believers who pray
In the churches of God everywhere,
May the knowledge of God be increased
Through the channels of worship and prayer.
I was glad when they said unto me,
"Let us go to the house of the Lord."
And in sin may my feet never stray.
May He bind me with love like a cord.

THE COROLLARY OF THE RESURRECTION.

It is well worth while to study the "wherefores" and "therefores" of Holy Writ. The deductions or conclusions which inspired writers set before us are often widely different from such as we would derive. Take, for example, Paul's exhortation at the conclusion of the great resurrection chapter. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." When loved ones are taken from us, the practical conclusion too often drawn is that there is nothing more to live for, now that they have been removed from our sight and fellowship. Paul's inference or conclusion is the very opposite of this. A faithful worker has been transplanted, leaving a gap to be filled. The glimpses we have into the blessed life are given as a mighty incentive to strive more earnestly to fulfill the purpose of our mission. The call is for steadfastness, for unshrinking devotion to our Lord and his truth, to more intense and earnest service for him and for our fellowmen, being stirred continually to such things by the assurance that our labor is not in vain, if in the Lord.—Selected.

"AS ONE THAT SERVES."

So ought every man to be. So must every Christian be, in proportion as he is Christian.

In thinking of service, it is easy to err in either one of two directions—to think of it in terms of menial position or else in terms of unusual opportunity. But service is not a place but a spirit, not where one is, but what one is. Reduced to simplest terms it means, others not ourselves. It stands diametrically opposed to selfishness. Whatever selfishness is, service is not. Whatever service is, selfishness is not.

Service is constant not occasional. It is a spirit so completely entrenched that it finds manifestation in all of the circumstances of life, both great and small, and it does one just as naturally as it does the other. When cause calls, it preaches grandly on Mars Hill, teaches inconspicuously by the riverside at Philippi, heals gladly at Corinth, and picks up sticks graciously at Melita.

Service is essential, not incidental. It is not something added to life. It is life, the throb of its heart, the beat of its pulse, the breath of its being. It is not something apart from life. It is inseparably intertwined with life. It is not a side-track into which we sometimes turn, it is the main-line on which we always move. It is not an attachment to our ordinary business, it is the motive-power back of such business. It is our business, and our business is it.

Service is a mighty revolutionary principle and as comprehensive as it is mighty.

It would revolutionize business. Now business is guided chiefly by the thought of how much it can get. Then it would be guided by the thought of how much it could give. Now it is a means of gain. Then it would be a means of good. Along this line Dr. Josiah Strong speaks forcibly and, we fear it must be confessed, truly. "What is it that the stock-holders of mines, factories, railways and express companies demand of the management? Is it the greatest possible good to the public, and the best possible wages to employees, with slight reference to dividends? Or is it the largest possible dividends with slight reference to the general good and to the wages of employees? When it is said that a man is doing a splendid business does it mean that he is rendering great service to the public, or that he is making great profits? When a business 'doesn't pay,' are we to understand that it is unprofitable to the public or to the one who conducts it? The object of business on the commercial plane is profits and service to society is incidental, or only a means to profits as an end. On the Christian plane the object of business will be service to society; and profits, however necessary, will be wholly secondary, and only a means to service as an end." Truly, this motive would be revolutionary. Some forms of business would have to be suspended altogether and most kinds would have to be fundamentally changed.

It would revolutionize society. Jesus said, "When thou makest a dinner or a supper, call not thy friends nor thy brethren neither thy kinsmen nor thy rich neighbors; lest they also bid thee again and a recompense be made thee. But when thou makest a feast call the poor, the maimed, the lame, the blind." Society as organized today is on a selfish basis, a kind of principle of exchange. We give that we may get, and we give oftentimes only where there is probability that we can get. We favor those who will be able to favor us. [illegible] is bitched to the hope of realizing social reciprocity. This statement of [illegible] not to indict society for mentality to indict friendship, hospitality, but to arraign the selfish spirit that underlies so much of social activity. Under the teaching of Jesus, society is not to be reduced to further social aspirations, but is to be consecrated to the cause of human well-being. When social contacts are regulated to the end of [illegible] human welfare, society will undergo a mighty transformation.

So of all other human relationships. It will even revolutionize religion. Unconsciously, but really, religion sometimes becomes a means to an end, and that end personal advantage. It is quite possible that there may lurk in the background of laborious, painful activity for the welfare of the race this concealed, but present expectation to profit personally through labor directed to the help of others. It may indeed be subordinate, but sufficiently present to vitiate the simplicity of sacrificial consecration. The good of others is eagerly desired, but self interest is prominently enrolled therewith. This attitude arrests the full outflow of the self in behalf of others. Christianity itself would be revolutionized if service without thought of self might become completely sovereign.

Service is a magnificently transfiguring principle, gloriously transforming the life wherever it rules supreme. Service is another name for love, not that form of devotion that loves another even as itself but that higher form of devotion that loves even as "I have loved you." Love not order is heaven's first law, and when it becomes earth's first law, then earth will become blessed even as heaven is blessed. The thought of man is [illegible] supreme, but deified never aspired higher than that.—Selected.

WHAT LISA HAD TO GIVE.

"I'd like to give a thousand dollars, and I have only ten cents; but I'll give that," said Lisa to herself and with an unclouded face she placed her little all on the plate.

She thought she gave only the dime in words, but she gave a drink of water to a thirsty child, and food to a beggar. She gave a helping hand to an old lady crossing the crowded street, and she gave a smile and a kind word to a discouraged boy.

She carried a bunch of flowers to a sick neighbor and she offered to take care of the baby that the weary mother might rest awhile. She found grandmother's glasses, and had father's slippers and paper ready for him when he came in tired at night.

All this and much more did Lisa give. Silver and gold she had none, but such as she had she freely gave, out of the very fulness of a loving little heart.

And He who seeth in secret took note of Lisa's gifts and accepted them.—The Child's Gem.

—Idleness, ill-spent.

—The best goods are the cheapest.

—Take heed of a good minute

[illegible] sat at a tiny tea table set with b'ue [illegible] china. A plate of small sandwiches was in the [illegible] of the table, and a b ue choco'ate pot [illegible] ing at the head.

"[illegible] me I:" Letty asked. "And who [illegible] ou?"

"[illegible] Dal ie Ray," the litt'e girl answer- "This is my playhouse. I thought you nev- [illegible] ion to see me."

[illegible] looked puzzled. She parted the [illegible] and peered out. There at the end of [illegible] was Prescott Street; and round the [illegible] her own familiar house.

"[illegible] be the new little girl," she [illegible] "But how did I get here?"

"[illegible] here," Du'cie said. "I saw you, [illegible] round the corner from Fisher Street [illegible] on 'awn."

[illegible] again at the steaming choco- [illegible] delicious sandwiches and the [illegible] delightful everything was! [illegible] "I did come on purpose," she said. [illegible] seating herself at the table. [illegible] came, anyway," she answered. [illegible] take a seat and let me pour you cup of hot chocolate? The sandwiches are [illegible]"—Youth's Companion.

ROLAND'S PRESENT.

"[illegible]'s the matter, dear?" asked mamma, [illegible] went into her room and found a [illegible] looking litt'e boy standing by the [illegible] low.

"[illegible] much, mamma," answered little [illegible] Tom I have as he tried to be, mamma [illegible] e was almost crying, and taking [illegible] she questioned him tenderly [illegible] don't want me to play with [illegible] said at last: "they say I's too [illegible] to whittle, too, and they said [illegible] have me wasting their wood. [illegible] couldn't get the littlest piece, nor any [illegible] stuff," he sobbed.

[illegible] cry, dear; mamma has some nice [illegible] you can sit right in here and whit- [illegible] spread a paper down, and you and [illegible] have a fine time making things; let's [illegible] make a boat."

[illegible] soon forgot his grief, and, with [illegible] help he made a nice little boat that [illegible] well on a basin of water.

"I am sorry, boys," said mamma later [illegible] you are not nicer to your little brother. [illegible] if Roland ever has any wood he will [illegible] generous with it." The bigger boys [illegible] Charlie hung down their heads and [illegible] blushed.

[illegible] their Christmas present Fred and Char- [illegible] a nice Slöyd work-bench with knives [illegible] other tools. Little Roland had a [illegible] too, but what do you think he [illegible] his biggest present?

[illegible] He had a whole bundle of shingles [illegible] Think of it! Two hundred and fifty [illegible] all his very own!

[illegible] had plenty of wood, and did not [illegible] to ask any of the big boys for any; in- [illegible] they often begged wood of him. I am [illegible] Roland is very good, and gives [illegible] what want.

[illegible] times as they have playing to- [illegible] now, all cutting and whittling boats [illegible] some other things.

"I think I had just the nicest kind of present," said Roland one day. "I wonder who tells Santa Claus just what little boy want. I think the mammas and papas must have something to do about it, don't you think so, mamma?"

"Yes, indeed," said mamma. "I really think they do."—Selected.

LONELY ELSIE.

E'sie was very lonely, for her twin sister Helen had the measles, and was therefore shut up in a room on the top floor a'l by herself.

Of course, Mother was with her all the time, and could not even come near Elsie, who missed them both very, very much.

Daddy and Nurse did their best for her, but, of course, Daddy was at business all day, and Nurse had many things to keep her busy, so time dragged and the days seemed very long. Daddy often brought home "surprise packages," that they opened together with many a laugh and joke. Every night she sat with him while he ate his supper, and every morning trotted down to the gate to see him off to the city.

One morning she told him she was very anxious about Clarabel, her big French doll, "who really seems as if she was going to get the measles. Of course," she went on, "the poor dear ought to be in bed, like Helen, but she has no bed, and I dare not put her in my crib, for fear I should get ill too, for that's just why Helen has to keep away from me, Nurse says."

"Dear, dear," said Dad, as he kissed her good-bye, "We must see what we can do about it."

Of course, none of E'sie's little friends could be with her, and one day seemed longer than usual, for it was raining hard, and she could not go for her daily walk.

So she was even more happy than usual when she saw Dad turn in at the gate, a big wet bundle in his arms, and she rushed down to meet him.

"Oh Daddy, Daddy, I'm so glad you've come at last," she cried as he bent down to kiss her. Of course, she was just dying to know what was in the bundle, but was too polite to ask. It MIGHT be medicines for Helen, but it did not look like that sort of a package.

"Ah," said Daddy, "Wait til you see what is in here. Keep away dear, I'm too wet for anything. I'll carry it upstairs and Nurse and you can open it while I change my wet clothes."

So Nurse helped her, and what do you think they found?

A lovely little doll's bed, with a white lace cover and hangings, and really-truly mattress, sheets and pillows.

"Isn't it beautiful," cried Elsie, clasping her hands. "Now my poor child can go to bed and have the measles comfortably."

"You go and fetch her," said Nurse, "while I get your supper ready."

Off flew Elsie to get Clarabel, not even waiting to put on one of the pretty night gowns Aunt Dora had made for her.

But, oh, what do you think?

Poor Clarabel was ever so much too big for the pretty bed, and fell right out on the floor.

Elsie was so disappointed she burst out crying.

"Why, what's the matter," cried Daddy as he came in.

"Oh, Daddy, Daddy, I'm in dreffful trouble. The pretty bed is too little for my baby."

Daddy put back his head and burst out laughing. "Why, I forgot to tell you! See here." And he did something, and the bed got larger, and larger till it was quite large enough for the poor invalid.

"I quite forgot to tell you it was an extension bed," said Daddy, "so there you are."

Elsie picked Clarabel up in a hurry and tucked her in her cozy nest.

"Now," said Daddy, "let's come down to supper, for I am hungry, and I have splendid news for you."

"What is it?" asked Elsie.

"Well, tomorrow Mother and Helen are going to the seashore, and you and I will go down on Friday, and spend a week there with them."

"Oh, that is lovely," cried Elsie, "Now my lonely days are all over, and we shall all be together again, Mother, Helen, you and I."—Selected.

THE EXPEDITION.

Greg Campbell's ambition was to become a naturalist, like Beebee, and his friend Al Sutton was interested in photography, so the two boys thought they could make a good working team of themselves. Greg's father encouraged his son, and Greg had a lot of notebooks, handbooks, jars and microscopes. Then Al suggested that they go all alone camping in the woods to study Nature at first-hand.

After some argument, the boys got permission. They borrowed a pup-tent from a neighbor and bought knapsacks. With a cup and spoon and a pan, one blanket apiece and their toothbrushes the boys thought they could do very well.

They planned to explore a small mountain about 15 miles away from town. The railroad ran nearby, and they decided to ride there and beg the conductor to let them jump off.

The conductor was good-natured, and agreed to slow down the train so the boys could get off, but he warned them against camping on Glebe Mountain.

"There's a crazy old feller lives up there," he said solemnly. "They say he kills boys. Besides I hope you brought guns and revolvers because I've often seen large bears and wild cats. In fact, we sometimes have to hold up the train for five or ten minutes while the critters cross the track!"

"Yeh," grinned Greg, "guess they must travel in packs."

"It isn't the number," said the conductor. "It's the boldness of the critters. The way they stroll along the track is fierce!"

"Yeh!" said Al, and the conductor winked at some of the men passengers.

As the train drew near the mountain, the boys got ready to jump off. They were passing one of the seats, when an old lady sitting there caught hold of Greg's sleeve.

"Here, son," she said, kindly, handing him something white, "my daughter used this to cover her baby's carriage, but she don't need it now that she's gone away. You can have it to keep the flies off."

Greg flushed with shame and indignation but he was too polite to spurn the old lady's offer, even if she meant sarcasm. He muttered, "Thank you ma'am," and gave a sickly smile as he took the netting and tucked it under his arm.

Their mothers would have had fits if they could have seen those boys jump off that train, but they landed on their feet and began to trudge along, as if mountaineering were one of the things they'd done "nothing but."

They had only gone a little way into the wilderness when they saw a porcupine curled up in the crotch of a tree. Greg wrote something about it and Al took a photograph, then they found a large fierce spider carrying a sac of eggs, and Greg captured her in one of the pill-boxes he had brought along for that purpose.

Bacon and flap-jacks taste pretty good out in the woods. They had brought along the kind of flour that only needs a little water to make the most delicious of flap-jacks.

"You know," said Al, "this is fine, but I'm being eaten up."

"The punkies are fierce," admitted Greg, but as a matter of fact, the small midges seemed to prefer Al.

They made things so lively that the boys were glad to move on, after wiping off their cups with the last flap-jack.

The rest of the day was a glorious hike for the boys. They blazed the trees as they went so as not to get lost, and finally late in the afternoon, they made camp. By this time the punkies were out in swarms, creeping into the boys' hair and down their shirt collars and biting like sixty.

"Where's that stuff that old lady gave you on the train!" demanded poor Al. "Give it here, quick!"

Fortunately Greg had it, and they both thanked the lady in their hearts for it, until to their dismay, they found that the smallest and hungriest punkies could go right through the mesh. They made a big smudge in their camp-fire, nearly smoking out their eyes, but the punkies didn't mind. Finally Greg said: "Let's go on. They can't settle so on us while we're on the move."

So move they did, while the woods became darker and darker. At last they came upon a log cabin with a light in it. They both thought about the crazy man the conductor had spoken of, so they began to steal along softly like Indians. Noisely they tipped to the window, meaning to get a glimpse of the occupant and decide for themselves just how crazy he was. As they drew near, a most delicious odor of fried ham and coffee drifted out to them.

Greg peeped in and saw a tall bearded man sitting on a box and eating off a small kerosene-oil stove. The man never moved, or stopped eating, but he cried out in a nasal voice: "Wall, come in, come in, your poor lunatics!"

This made the boys feel foolish so they came in, and the man gave them ham and coffee and soda crackers. Al was dancing and batting around all the time, while large red spots on his face and neck and hands increased in number.

"What you boys doin' here?" asked the man in a friendly tone.

"We've come to camp and study Nature," explained Greg.

"Nature, eh?" said the man. "Wall, now thar's human nature and good-nature and bad-nature. I should think you could git all that in town."

"We can," smiled Greg. "But that isn't the kind we're studying. Trees, plants, and especially animals and insects are what we are after."

"I've had enough of studying insects!" burst out Al.

"Punkies seem to bother you," observed their host. "Wall, I'll tell you something. All you got to do is to toughen your skin and you won't even feel 'em."

"Isn't there anything else to do?" inquired Al.

"Go where it's dark," said the man. "They don't bother you in the dark. Thar's only mosquitoes then."

Al thanked him for his advice, took the pup-tent and the old lady's netting and made for the darkest spot in the woods.

Greg sat with the man awhile and talked, and finally accepted a nice place on the floor to sleep on. But first he thought he'd wash up, and the man gave him a basin and pointed to a bucket of water. Greg bathed his face and then brushed his teeth, the man watching him with interest. After he was through, the man got up and said:

"Wall, now, I allus wondered what these here leetle brushes was fer. I seen 'em in the store. Guess I'll try it out, if you don't mind."

Greg said nothing while he watched his host give his teeth the first brushing they had ever had in at least 55 years.

"Say!" the man exclaimed. "That's a fine little invention, I wanna tell you!"

"Well," said Greg, "look here. I'll give it to you."

"No!" exclaimed the man. "I hate to rob you."

"Don't feel like that," said Greg. "We have got another one. My partner has it."

The next day Al refused to stay and be punkie meat any longer, so the Nature study expedition was "off" for the time being.

"Come back in August," said the man. "They ain't any punkies here then, but they's other kinds of insects to study."

The boys promised to come back and then they hiked down to the railroad track and sat down to wait for the train.

"Next time we'll be better equipped," said Greg.

"I dunno," grunted Al, scratching vigorously. "The only useful thing we had was that netting."

"And our toothbrushes," put in Greg.

[illegible]

[illegible] Mar. [illegible] and Miss Dor[illegible] [illegible] is a [illegible] [illegible] [illegible]

scussed in the sermon were, (1) Personal votions; (2) Deeper consecration; (3) Establishment of the family altar; (4) Interest the Spiritual welfare of others.

There was no night service last Sunday on count of the commencement sermon of the exington public schools which was preached Rev. W. R. Sexton, pastor of the First E. church in this city.

Cottage prayer services are being held in ree different homes this week in the interest of the coming revival meeting in West exington church. These services will be continued during next week as a further preparation for the revival which will begin on the rst Sunday night in June. As has been previously announced, Rev. J. L. Trollinger, pastor of the First church, Thomasville, will do e preaching.

This writer appreciates the recognition accorded him by the Lexington Ministerial Association in their regular monthly meeting st week by being unanimously elected to embership in the association.

We are expecting that a number of our est Lexington church and Sunday school eople will attend a part, if not all of the sessions of the District Rally at Community urch, Thomasville, the coming Saturday d Sunday. Announcement of the rally was ade last Sunday and our people were urged attend by our pastor.

We solicit the prayers of the Herald readrs for our coming revival services. There is great harvest field of human souls to be thered here in West Lexington. Pray for e preacher, Brother Trollinger, and also for e church that it may be truly revived and t to work for the salvation of the lost and e extension of God's Kingdom.

Our next regular preaching service will be ld next Sunday night at 7:45 o'clock.

C. B. Way, Reporter.

Henderson.—Since the last report the La es' Aid have had their annual Birthday Soal. The meeting was held in the church. The rogram was in charge of Miss Elizabeth Fox nd Mrs. C. L. Finch. "A Flower Play" was rst given by the children of the second grade Clarke Street school. Miss Fox as director ocal solo by Charlie Hight. "A Batchelor's everie" was then given. Mrs. C. L. Finch director. After the program, every one was ked to the basement, where quite a number games were played. Rev. R. A. Hunter in harge. The receipts were about $30.00. Ttrawerry and Vanilla cream was served to the ests in cones.

The Missionary Societies are taking on ew life. Several new members have been added to the roll. We hope every lady in the urch will join at the next meeting.

While our Sunday school hasn't quite made he goal set, 300 members, we continue to ow and we hope to go over the top before any more Sundays.

The Christian Endeavor Society had a speal musical program Sunday night. Mr. Ken eth Faulkner and Prof. Lindsey in charge he program was as follows: Opening Hymn 79. Piano solo, Rapers Piano Class. Mr. Lindsey. Scripture Reading, Ps. Prayer, Kenneth Faulkner. Prayer, Rev. R. A. Hunter. Vocal solo The Benediction. Mr. Margaret Elizabeth Fox. Violin Solo, Harry Dunn, Jr. Vocal Duet, Gently Singing, Mrs. W. H. Wester, Jr. and Prof. Lindsey, Mrs. J. B. Piano Solo, Nocturne, Mr. Offering. Mizpah Benediction. Quite a number of visitors were present; the Ladies' Hundred and seventy five were present.

Our church will join in with the Fifth Sunday District Rally at New Hope Church, Vance Charge, next Sunday. There will be preaching services either morning or night. But everybody will come to Sunday school as usual.

Concord.—Gen. 26:15 was the text from which Pastor Fogleman, preached Sunday. The sermon was made very plain and very interesting. In his message he first talked about the necessity of water for the body. He then contrasted it with the need for the Water of Life. Mr. Fogleman also brought out the thought, in conclusion, that Isaac had to give up certain rights and privileges in order to perform his duty to his people; and that we must be willing to give up some of our rights and privileges in order to perform our duty to others.

Our revival meeting is to begin next Sunday conducted by Rev. J. D. Wilson, D. D. of Reidsville, N. C. We are earnestly praying that we shall have a real revival, and that many souls may be brought into the kingdom. We hope that others will also pray for our meeting. A number of group prayer-meetings are being held in different homes of the members, to pray especially for the meeting. We hope that these prayer services will bring us in closer relation to God, and fit us better for the things He would have us do during the meeting.

The Ladies' Aid Society of the church is doing fine work. They have pieced a number of beautiful quilts and sold them to [illegible] for some fine things; they are always busy to do.

The Junior age girls of the church pieced one square, with their names [illegible] on it, and presented them to the Society. When it was completed it was very pretty. The last meeting of the society was held at Mrs. D. A. McLaurin's.

Don't forget to pray for our revival.

Bernice Nash, Reporter.

Denton, N. C.—We are indeed glad to inform the readers of the Methodist Protestant Herald that we are still alive, and at work for the cause of Christ. Our Sunday school is progressing nicely with an enrollment of 123. However this number is not as large as we hope for, or it should be. But our attendants are lovers of the teaching of Christ, and attend each Sunday to learn more about the O'd, O'd Story of Jesus who was crucified for you and me. O! That every one would show this love to their Christ.

S. S. S.

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you moved in."

SUNDAY SCHOOL LESSON—JUNE 6.

Jacob and Esau.

Lesson Text: Gen. 33:1-11.

Golden Text: Eph. 4:32.

The Central Truth: The friendly meeting of Jacob and Esau was a plain and forcible demonstration of that maxim of Solomon: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Prov. 16:7.

Scriptural Points.

1. In his flight from Padanaram Jacob faced two dangers,—the pursuit of Laban and the meeting with Esau. There is no doubt but that Laban pursued Jacob with evil intent. But God spoke to Laban the night before he overtook Jacob and warned him against doing him any harm. Their meeting was friendly and their parting more so. After Laban's return Jacob cleaned house by putting away all idols and instruments of idolatry. After this a host of angels met Jacob. This meeting signified a measure of divine favor.

2. A messenger was sent to Esau with an olive branch of peace. The messenger returned with the startling announcement that Esau was coming to meet Jacob with four hundred men. There is no doubt but that they were armed and were coming with warlike intentions. The threat of twenty years before was about to be executed. To meet this danger Jacob betook himself first to prayer. His first motive in supplication was deliverance from Esau and his company. But Jacob's own sin and shortcomings loomed up so large that he prayed the most for a spiritual uplift. He wrestled till the break of day for a blessing from God. And it came in most wonderful profusion. There came a change of heart, a change of life, and a change of name. To him the wrestling angel said, "As a prince hast thou power with God and with men, and hast prevailed."

3. Jacob seeks to appease his brother with a large gift, large enough to make an ordinary man feel rich. Jacob must have been a rich man to be able to make such a magnificent present. But Jacob was now deeply sensitive of the great injustice that he had done his brother and he wanted to make full amends. He had cleared accounts with God, and he was anxious to do the same with Esau.

4. Jacob made a third attempt to be nice to Esau. He gave him the oriental homage of politeness. He called him his lord and treated him as such. He bowed his regards seven times. And his concubines and wives, with their children, also came and bowed their respects.

5. The heart of Esau was completely won over. He ran to meet Jacob, hugged him, and kissed him. And tears of real joy flowed freely. It was a happy meeting.

6. Esau was disinclined to accept the present. But when he saw how anxious Jacob was to make this gift, and that he would not be content unless he accepted it, he finally received it with many thanks and good wishes.

7. The secret of Esau's change of heart must have been in answer to Jacob's prayer. It may be that God appeared to Esau, as He had appeared to Laban, and prepared the way for a peaceable meeting. And the politeness and the present contributed largely to the abounding joy on this occasion.

Practical Points.

1. The road to reconciliation is often a thorny one. One must needs go by way of the cross. But it is many times worth it. The cross of shame and humiliation is a small price to pay for the crown of honorable rightness with the world and with God. "Is thine heart right?"

2. A world-wide brotherhood of lovers was the ideal and passion of the Man of Galilee. Jesus died to abolish wars, strife, resentment, and all sin. The atonement provides for the reign of peace, love, and good will. To be a lover is to bear the most honorable badge of Christian knighthood. "Let brotherly love continue." Heb. 13:1.

3. Love is always bearing gifts, burdens and sacrifices for the joy, benefit, and honor of the loved. Love never tires in its ministry of helpfulness. "Love is strong as death.... Many waters cannot quench love, neither can floods drown it.." Song of Solomon 8:6, 7.

4. Love is always genuinely polite. "Doth not behave itself unseemly." Love cheerfully takes the second place, or sits at the footstool of privilege and promotion. "Finally be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." 1 Pet. 3:8.

5. Beware of a feigned and selfseeking affection. Such hypocrisy is most damnable. It is born of the bottomless pit. "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love in honor preferring one another." Rom. 12:9, 10.

THE PARABLE OF THE STRAINED WIRE

By F. C. Hoggarth.

There is an old legend of a knight who had chosen a solitary fort beside the Rhine for his dwelling. Filled with a curious notion of having music about his lonely home, he hung wires from turret to turret that on this improvised harp the winds might play. But the days brought no music.

One night the sun set threateningly; then a storm broke of terrific force. The old knight grew strangely restless, and presently he went outside into the storm. He saw the lightning slashed blackness, and presently he heard at the heart of the night's wildness a melody. His wires were playing. There was music from that unexpected quarter. All that they had needed was a storm to rouse their songs. As Dr. Hutton points out, the very word strain has a dual and suggestive meaning. It applies equally to the stretched wire and to the music that sings in it. A strain is both tension and song.

Many of the world's noblest songs recall the knight of the Rhine and his storm music. They also are harmonies won from a storm melodies heard at the heart of wildness. How true that is of many of the greatest Psalms! "In peace I will both lay me down and sleep for thou, Lord, alone makest me to dwell in safety," is a storm song. It was beloved of Luther, for the reason that, born in the wild, it speaks most comfortably to those whose lot it is to live in the wild. "The Lord is my light and my salvation; whom shall I fear," is the tuneful confidence of one whose days were troublous and whose adversaries and foes were round about him in much threatening.

So is it with our greatest hymns. Luther's "Ein Festé Burg," Cowper's "God Moves in a Mysterious Way," Julia Ward Howe's "Mine Eyes Have Seen the Glory" are all songs born of storm.—Selected.

"WE SPEAK THE SAME LANGUAGE."

The motor bus that ran between towns in the mining district jarred to a stop midway in the hills. "Engine trouble," said the driver and set to work. The passengers got out and stood in an anxious group, for a bitterly fought strike was in progress; there had been riots and violence and threats of worse things to come.

"You never can tell what will happen when these foreigners get out of hand," said one man; "they're irresponsible."

Just then a nervous woman clutched her husband and exclaimed, "Look! Here they come over the hill. Oh! They'll rob us, perhaps murder us!"

The other passengers turned to look. Over the brow of the hill came a straggling gang of unkempt men. They paused to survey the scene below, shouting to one another and gesticulating. Then they started down the hill.

The men began to ask one another what they ought to do to protect the women, some of whom were hurriedly secreting their money and jewelry. Everyone was certain that the foreigners were bent on violence.

Among the passengers was a pretty dark-eyed, dark haired young woman who had been pointed out as the famous opera singer visiting our shores for a concert tour. She listened for a moment to the men's shouts and then said in her precise English, "I will go see what it is that they wish." She walked out to meet them and as soon as she spoke two or three doffed their battered caps; then one by one the others followed their example. She came back in a moment, smiling.

"We speak the same language," she said, 'They have no wish to do harm. They came to see if they could help the man with the motor car. They also said, since the day is so hot and dusty and we may have long to wait, they would bring us fresh water from a cold spring near by. Yes, I am quite sure they will not hurt anyone. You see, we speak the same language. I understand."

When we and our neighbors speak the same language we shall find that most of our differences vanish, and that those that do not disappear can be adjusted without bitterness. We shall find that the things we feared in our neighbors either do not exist or hold no threat to us. We shall find our neighbors full of the same human impulses, ideals and ambitions that are our own springs of action. How often we are enemies because we are shouting at each other in strange tongues, each speaking a language of self-interest and self-seeking! The wise man tries to learn the universal language. Then he can approach his neighbors

nd say, "We speak the same language, I understand."—Selected.

IN HONOR OF THE DEAD.

Mrs. Sarah Cox Stout.

Funeral services for Mrs. Sarah Ruanna Cox Stout were held from the home of Mr. nd Mrs. D. N. Trogdo , about two miles ast of Asheboro, on Wednesday morning, May 12th, at eleven o'clock, and interment ras made in the beautiful cemetery at Guilford College at two o'clock. The services were onducted by the writer assisted by Rev. Joeph Peele, pastor of the Friends Church at Guilford College, and by Rev. C. H. Hill, pastor of Richland Charge. Mrs. Stout passed to ier eternal home from the home of her laughter, Mrs. D. N. Trogdon, and Bro. Hill, he pastor of the Trogdon family, visited her uring her last illness.

Mrs. Stout was the daughter of Michael O. Cox and Orphie King Cox of Randolph County. She was born April 21, 1859, and departed this life May 11, 1926, having lived and erved for just a few days over 67 years. Her usband preceded her into the great beyond y many years, and left her with a large fam ly of children. Her struggles were many in earing and caring for these children; but she ravely and courageously took up the task nd performed it well, and it was as a mother hat her life shined most brightly here on arth. She leaves eight children as follows: Mr. M. D. Stout, Greensboro; Mrs. D. N Trogdon, Asheboro; Mr. O. R. Stout, Guilford College; Mrs. H. D. Crymes, Climax; Mrs. C. R. Beaman, Troy; Mr. Ivey E. Stout Salisbury; Mrs. R. V. Varner, Greensboro; Mrs. R. V. Watlington, Morganton; and Miss Fossie Stout, Morganton. All save the youngest one being married and having homes and children of their own. Besides her children nd sons-in-law and her daughters-in-law she eaves a number of grand children, one sister nd many friends to mourn their loss. Six of ier grand sons were the pall bearers, and sevral of her grand daughters were flower bearers. The floral offering which was large and beautiful, and the many friends gathered at her funeral service, attested the high esteeem in which Mrs. Stout was held.

For a long time it was my privilege to serve as pastor of Mrs. Stout in High Point. She nd her children were members of the First Methodist Protestant Church in High Point during their several years of stay in that city. Then when her two younger daughters Carrie and Flossie, took positions in the city schools of Greensboro she moved with them to this city, and they did the wise thing in moving their membership to Grace Methodist Protestant Church. Mrs. Stout remained a faithful member of Grace Church until the end came and she went home to join the church triumphant.

As her pastor for a long time, and as one who frequently visited her after she moved away from the church I was then serving, I can testify to the splendid Christian life she lived. She was as gentle and kind as a mother ought to be, and yet she was of a strong, rugged nature that knew no fear in the midst of the trials of life. I have seen her [illegible] of almost all circumstances the [illegible] to a widowed mother, and in all [illegible] stances she proved herself [illegible] true Christian mother. She was [illegible] noble women.

Death always brings sorrow, [illegible] were closest to her cannot help [illegible] pangs of sorrow; but we do not [illegible] shou'd really mourn for Mrs. Stout. [illegible] last few years she had been in failing health having a disease which was stabbing [illegible] heart, so she could not [illegible] here on earth. It is my understanding [illegible] stroke of paralysis was the immediate [illegible] of her death. She lived among [illegible] for the last few years making her [illegible] ly with her son O. R. Stout at Guilford College, and was in the home of [illegible] when the end peacefully came.

We feel to congratulate her today for she has gone beyond the pains, and [illegible] disappointments of earth to be with [illegible] ones already gone on before, and to [illegible] coming of her loved ones who [illegible] over there in the days that are to come.

"Servant of God, well done!
Thy glorious warfare's past:
The battle's fought, the race is [illegible]
And thou art crowned at last.
"Redeemed from earth and pain
Ah! when shall we ascend,
And all in Jesus presence reign
With our translated friend!"

Misses Annie and Mary [illegible] sang at the funeral services, very [illegible]

"Asleep in Jesus, blessed sleep."
And —"Abide with me: fast [illegible] tide."

May the dear Father of us all [illegible] and direct the bereaved ones.

Yours in the Master's service. A. [illegible]

Caudle.

Little Wilmer White Caudle, dear Mr. and Mrs. P. M. Caudle, departed this life at her home in High Point.

Wilmer was a sweet and promising [illegible]

She suffered untold pain for [illegible] fore she passed away. All that loving [illegible] and medical skill could do was [illegible] Her passing has left a vacancy in the [illegible] and a sadness in the hearts of her [illegible] erts, brother and sisters; they have a [illegible] tie to heaven.

They can think of Wilmer and always know where the little darling is.

There was a short service at the [illegible] then the little body was carried to West Side church where the service was concluded by Rev. W. M. Pike.

Then the little body was laid to rest in the church burying ground [illegible] flowers.

The family and relatives have our deep sympathy in this sorrow. Mrs. W. M. Pike

Resolutions of Respect—John Robert Dickens

Whereas, the Supreme Architect of the universe, on Friday morning, April 23, [illegible] ed into his presence the spirit of John Robert Dickens.

Therefore be it resloved: [illegible]

as long as her health permitted. She was a good neighbor and loved by all who knew her. Her christian character attracted people, and she had a large number of friends who will miss her. She was married in 1879 to William Daniel Kirkman who preceded her to the grave some years ago. She leaves to mourn their loss three sons and one daughter, W. Adger, Clark H., and Norman, and Lelia Kirkman. She will be greatly missed in the community, in the church, and most in the home.

Funeral services were held in Tabernacle church by Rev. J. A. Burgess and the writer in the presence of a large congregation. The body was laid to rest in church cemetery to await the resurrection morning.

Edward Suits.

HERALD SUBSCRIPTION RECEIPTS.

Rev. Edward Suits, $1.50; Rev. B. M. Williams, $1.50; Rev. C. L. Spencer, $10.50; Rev. C. H. Hill, $1.50; Rev. Lawrence Little, $1.50; Rev. H. W. Kelly, $1.50; Rev. W. F. Kennett, $4.50; Rev. G. R. Brown, $1.50; Rev. W. M. Pike, $1.75; Rev. C. E. Ridge, $4.50; Rev. C. W. Bates, $1.50; Rev. S. W. Taylor, $1.50; Rev. M. P. Chambliss, $1.50; Rev. J. B. Trogdon, $2; Rev. G. L. Curry, $1.50; Rev. W. D. Reed, $3.50; Rev. H. F. Surratt, $1.50; Rev. R. S. Troxler, $3; Rev. G. L. Reynolds, $1.50; Rev. R. C. Stubbins, $1. 50; Rev. J. D. Cranford, $3; Rev. W. L. Carson, $6,50, Rev. J. A. Burgess, $1.50; Rev. H. L. Isley, $1.50; Rev. G. F. Millaway, $1.50; Rev. W. B. Neese, $1.50; Rev. E. A. Bingham, $1.50, Rev. J. E. Carroll, $1.50; Rev. E. L. Ballard, $.; Rev. T. G. Madison, $1.50; Rev. B. O'Briant, $1.50.

"ONLY AS THEY RISE."

Thus only, according to Browning, do "angels reveal themselves to you. They sit all day beside you, lie down by you at night.... and all at once they leave you, and you know them." Know them for what they have been all the time, and we unheeding and unrecognizing their celestial rank. Life has so many unrealized links to the Infinite. God has so many fully credentialed but dimly appreciated ministers of His redemptive purpose. Often "a spark disturbs our clod," yet we admit the disturbance merely not the significance of it. 'Tis a lean day on which God fails to visit us with one or more ambassadors of His love. The trouble is that we become so stolidly accustomed to being met with blessing, we take for granted the whole scheme of kindness. In a world palpitant with God, who fills it to its utmost bounds, every day is revelation day for the attentive and responsive soul. Not a waking hour passes but we are freshly beholden to the Father of Lights. Whose grass a flower or plants a corn hill, watches a cup of cold water or smooths a pillow, for sake of others, is witness of God's good pleasure. Every highway cast up, every mountain tunnelled, for the feet of God's children "to make life' journey less toilsome"—speaks of God. The smile of encouragement the hand-clasp of a friend, declares our Father's. All the rainbow hues of life are the warm lights of the Divine Face, broken through the prisms of human service. Alas, that we are so slow to identify God's angels of benefaction! "'Tis only as they rise to heaven" that we recognize them for what they were and are in our lives.—George Clarke Peck.

I have never read nor heard a philosophic, rational, logical argument against Christianity; nor have I ever seen or heard a rational, philosophic, or logical argument in favor of any form of skepticism or infidelity. Jesus Christ was, and is, a Person—not a thing, not a doctrine, not a theory. Infidelity is not a person, not a thing, not a theory. It is a state of mind, an intellectual or a moral imbecility. It is a spiritual jaundice, sometimes green and sometimes black. They cannot be philosophically, logically, rationally compared. They are neither logical nor literal contrasts. The infidel is but the incarnation of a negative idea. He is absolutely but a mere negation. He stands to Christianity as darkness stands to light. Is darkness anything? Is blindness anything but the loss of sight? Is unbelief anything but the repudiation of evidence? One might as rationally load a cannon to fight against darkness as to dispatch a syllogism against a chimera.

Jesus Christ was a real Person, and had personal, positive attributes. He had a real and positive character, unique, original, transcendent. It was as fixed as positive, and as radiating as the sun in heaven. The originality and unity of His character is all-sufficient, in the eye of educated reason, to claim for Him a cordial welcome into our world and to hail Him as the supreme benefactor of our race.—A. Campbell.

THE MORAL RISK.

Some men who have plenty of money are a risk in a business way, while others who are limited in their resources enjoy an extended line of credit. The explanation is that character counts for more than cash. This is a lesson for the young man just starting in business to learn. He may not have much money, and his chances of accumulating a fortune may seem small, but if his word can be absolutely relied upon and if his moral character is above reproach, he will find many a helping hand extended to him as he fights his way toward success. Good character is an asset that all men may enjoy, because it is conditional upon what a man is, and not upon what he has.

—All is soon ready in an orderly house.
—Prevention is better than cure.

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Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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TRYING TO SEE GOD.

The papers print a report that 200 people assembled in a grove in Minnesota to pray for a visible manifestation of deity. As was to be expected, they saw nothing unusual. A shower of rain at length broke up the assembly.

And yet it is the privilege of these people to see God. They failed because they went at it in the wrong way. They expected God to put on an appearance that would make Him visible to the eye of flesh. Instead of a change in the object of vision, the change needed was in the organ of vision. Instead of asking God to change Himself that they might see Him with the same eyes with which they see the sun and the earth, they should have sought a change in their own powers of vision in order that they might acquire the ability to see God. It can be done. We have the best of authority for saying so. One who came to reveal God and who said, He that hath seen me hath seen the Father, also said: "Blessed are the pure in heart, for they shall see God." Those Minnesota people were working at the wrong end of the problem. Instead of asking God to make a change in Himself, they should have been trying to make a change in themselves, in their own hearts.

WOULDN'T WE BETTER SHIFT THE EMPHASIS?

The world is much wrought up over the question of the origin of man. But when we stop to think about it we see that it is utterly beyond our power to make any change in our origin, however it was. We may glory in our ancestry or be ashamed of it, but we can't change it. The past is unalterable. But the future we believe is not yet determined. Our destiny we think will be shaped by ourselves. Believing this—and we have good reason to believe it—does it not behoove us to be more concerned about our destiny and less concerned about our origin? Let not curious questions take us from attention to the most serious concerns of the present state of existence. However we got here, it is certain that we will not stay here long, and it is a matter of very grave concern where we will go when we leave here.

The Supreme Court of Tennessee is now engaged with a hearing of a report of the Scopes trial. Bryan is gone, but Darrow is on hand. We hardly expect the court to find that the law against teaching man's descent from the brute is unconstitutional.

AN APPEAL.

May 31, 4:00 P. M., one of Shiloh's best members, a teacher of the young woman's class, Mrs. J. B. Leonard, is undergoing a very serious operation at the Lexington Hospital.

I am asking that all praying people of the entire conference pray for her recovery.

R. S. Troxler, Pastor.

SO VERY IMPORTANT.

Every pastor is asked to send to Dr. R. M. Andrews, President of the High Point College, a CORRECT mailing list of the families on his charge. It is exceedingly important that this be done SOON, and that the post office addresses be absolutely CORRECT. This mailing list is to be used by both the college and the Children's Home. The purpose is to mail literature to your people betimes from the College and also from the Home.

Please help by getting these names and correct addresses to Dr. Andrews at an early date. Surely you will not fail in this important request.

Also please note in Herald last week, and also this week, and if you were asked to take part in the program of education among the churches during the three Sundays in June be sure not to disappoint us. Take your place as best you can. If sickness or distress keeps you from going, please do your best to get some one else to go in your place.

R. M. Andrews,
L. W. Gerringer,
A. G. Dixon.

Committee.

Home Coming Day.

Next Sunday, June 6th, will be memorial and home coming day at Mt. Pleasant church near Kimesville, N. C. on state highway No. 60. This church is one of the largest in south eastern Guilford and with its large membership is a great force in the life of its section.

Preparations are under way to make the day a notable one, and former members, and friends from various sections are expected to be present for the exercises. At 2 P. M. a special Memorial address will be delivered by Dr. W. T. Whitsett. The present pastor, Rev. G. P. Millaway, is well known and popular, and is seeking to make this one of the notable days in the church's history.

THE INFLUENCE OF A SERMON.

John Newton preached in an English village. Such was the indifference that only a candle came to hear him. But among the number was Scott, the commentator. The sermon turned his thoughts toward the truth, and all the Christian influence of Scott's Commentary may be traced to that sermon. That restricted service, which seemed almost like wasting time, may have done more for the world than any other service in Newton's life. The world is listening yet to that sermon.—Methodist Recorder.

THE RULE OF THE CHRIST.

The will of Jesus Christ is supreme. He is the Master of men. His authority is unquestioned. His kingdom rules over all. He brooks no rivalry. He is the most imperious potentate that ever graced this planet. The meek and lowly Jesus has become the King of kings and Lord of lords.

He rules the universe imperiously in order that He might serve mankind graciously. He says, "I am the bread of life," and the only bread of life. You must take Him, or starve your soul. He says, "I am the door," and the only door of hope. You must enter by Him, or stay forever outside the pearly gates. He says, "I am the way, the truth, and the life." You must find the way to God, to service, and to glory through Jesus Christ, or be a hopeless wanderer from the good and right way. He is all and all to this fallen race.

It is the rule of love. Love stooped and kissed a rebellious race in the manger of Bethlehem. Love entwined its everlasting arms about the leper, the demoniac, and the dead and imparted to them the health, the holiness, the beauty, and the hope of heaven. Love bled on Calvary and liberated a race of slaves. Love ascended to glory and blazed the way to the city of God. And love pleads at God's right hand that we might praise Him forever more.

—From the Word of Life.

—Dr. W. P. Lawrence was found dead in bed in High Point on Tuesday morning. Heart trouble is believed to be the cause of his death, as he had consulted a physician the day before, complaining of his heart. He was for years a professor in Elon College and leaves many friends who will be sad to hear of his death. He was 58 years old. He leaves a family. He had recently engaged in business at High Point, but had not moved his family from Elon.

THE CHRISTIAN MOVEMENT IN CHINA.

By Lloyd Balderston.

The outlook for Christianity in China is encouraging. Controversy among missionaries seems to be less virulent than it was a few years ago. All the testimony I got indicated that the anti-Christian movement was helping rather than hindering, because anything which makes people re-examine the ground of their faith is almost certain to strengthen that faith. There are some missionaries who denounce the Y. M. C. A. as an un-Christian institution, one basis for this being that some of the men in the Association are not literalists. I saw the Y. M. C. A. at work in many places and was much impresed with the spiritual quality of the men, both Chinese and foreign, and with the variety and extent of the religious work they are doing. Coupled with this are many activities not definitely religious, but certainly most of these are valuable in one way or another. Educational work is conducted by the Y. M. C. A. in many places. A reason for this is that there is always more demand for school facilities than can be satisfied. Another is that the business of conducting a school gives the institution a reason for being, when in the minds of many old-fashioned Chinese it would have none if it merely had a gymnasium and swimming pool and pool room.

I saw some moving pictures advertised as Y. M. C. A. attractions, which, if one may judge by the advertisements, would have negative religious value. With our own world so nearly movie crazy as it is, I could hardly base a general condemnation of the Y. M. C. A. in China on that fact alone.

The interdenominational feature of the Y. M. C. A. is particularly valuable. A powerful solvent of denominational differences is work done shoulder to shoulder with those of different church affiliations. The Y. M. C. A. in China is a Chinese institution, with Chinese boards of directors and under Chinese control. The officers of the National Committee are outstanding leaders, not only among Christian, but among non-Christian Chinese.

The Church of Christ in China, with headquarters in Canton, is a union of some seven different groups, under Chinese control. I had talks with people who are concerned in this new venture, both Chinese and foreigners. All were enthusiastic in their confidence in the future of the organization. In forming such an organization. perhaps the Chinese are pointing the way for us in the West.

Besides being present at the second biennial meeting of the "China Association for Christian Higher Education" at Shanghai Baptist College for two days, I visited many schools in various places. I was deeply interested in the work going on, and in the readjustments which are taking place. Whatever adverse criticism the total work of missionary education may merit, that it has in many ways rendered to China inestimable service is generally acknowledged. These and all other schools are continually struggling with the problem of how to persuade Chinese youth that it is honorable to work. The corollary to the ancient honor accorded the scholar is the idea that scholarship is the road to ease. This idea dies hard.

Just now a live question confronting all mission schools is that of registration with the Government. The new regulations place certain disabilities upon graduates of unregistered schools, and prescribe terms of registration. These include a Chinese principal or vice-principal, a Chinese majority on the managing board, and certain restrictions in regard to required courses in religion. I was present during several discussions on the question of applying for registration and heard reports of several others. I think the tendency in these discussions was toward preparing to apply.

In all the discussions of the Association, the Chinese participants showed to very good advantage. No one attending a meeting like that can find any ground for a feeling of race superiority on the part of Westerners. Perhaps the finest address of the whole convention was by David Yui on the needs of the Christian movement in China. One of the needs which he named is for statesmanlike vision in facing the problems which confront Christians in China. "When we shall have attained such a point of view, our differences will become matters not of hostility and division, but of enrichment and fellowship."

HOW DOES THE DEVIL LOOK?

Lucia Ames Mead.

The professor of sacred art distributed three photographs to each member of the class. The lesson was on the Temptation. One reproduction was of Ary Scheffer's well-known figure of a weak Christ calmly replying to the vigorous tempter on the mount who appeals to Him to throw Himself down and show His magic power of saving Himself—a tolerably respectable devil this, for whom one could have some admiration. The next was Hofmann's Christ, a strong, majestic figure with uplifted hand sternly rebuking the skulking, sinister Satan who with clenched fist, baffled and helpless, slinks out of sight. The third picture was the modern masterpiece of Cornicelius, hardly known to the American public, which presents one of the noblest faces of Christ painted since those of Raphael and Titian and Bonifazio. Here was a face whose dark, luminous eyes seemed to be looking into his own soul and also through the soul of the beholder. The black hair and beard in disarray, the attitude, and even the hands all indicated spiritual struggle; this struggle and its triumphant outcome made all that followed and even the crucifixion logical and certain, as Milton in his "Paradise Regained" with his rare penetration showed it to be. In that sadly neglected masterpiece, the poet foresaw that the life decision was made then, and that the answer to the Tempter at the beginning of his career was the supreme act.

The professor's talk was illuminating; but strangely enough, neither he nor his listeners saw the main defect in all the portrayals of the devil. In the last and noblest picture of the Christ, the devil with his great batlike wings and scrawny hands holding out a crown has a peculiarly hideous mien. None of the pictures came within a thousand miles of the spiritual truth.

Ruskin said: "It is a state of mind very much to be dreaded for a man not to know the devil when he sees him," and James Russell Lowell in discussing "New England Two Hundred Years Ago," sententiously observes: "If the devil take a less hateful shape to us than to our fathers, he is as busy with us as with them; and if we cannot find it in our hearts to break with a gentleman of so much worldly wisdom, who gives such admirable dinners and whose manners are so perfect, so much the worse for us." Bernard Shaw in his "Superman" saw what the painters have all missed—that the only devil who could tempt any one, especially the Christ, is an accomplished, friendly person who comes as a prudent and discreet adviser.—Zion's Herald.

A BOY'S CAMP IN GREECE.

By L. Ray Ogden, Director of Boys' School, Island of Syra.

The boys I am working with are not the sons of families in comfortable circumstances, sheltered from evil and taught within the home standards of right and wrong. They are the product of world war demoralization. They came into American orphanages suffering from starvation and almost every form of disease. They had been subsisting on their wits, when almost every mouthful of food they had swallowed had first been obtained through some act of cupidity or a more desperate impulse. A large number of them were without any schooling. Many bore a grudge against humanity in general for the cruel hardships they had been obliged to endure.

Not promising material, one will say, from which to make upright citizens. But wait a little.

In order to reduce overhead expenses to the lowest possible figure, the Near East Relief orphanages are very large—the one at Corinth numbering about two thousand children, and a similar number being cared for on the Island of Syria, while in the Caucasus, the great orphanages at Alexandropol contained at one time more than twenty thousand children. All their lives before coming to the orphanages the boys had been deprived of play and all the normal experiences of a child's life. It seemed, therefore, important that they should be taken in smaller groups and given an opportunity to express themselves more naturally and spontaneously than could done in the daily routine of the large orphanages.

So it was decided to establish a summer camp to which the boys might come in units of one hundred and remain for two weeks. This would give an opportunity for closer association with the boys, for my personal conferences, and for the use of some searching method of uncovering and correcting old faults.

The camp was managed with the utmost simplicity. No superfluities were allowed in the supplies. There was no communication with the outside world. A most simple life was lived, of preparing and eating food and policing quarters, of sports and sleep and walks and talks.

The talks were the prime factor in the experiment. When we received, nearly three

housand years ago, from one who knew these ery countries during His own boyhood, the dmonition, "Know Thyself," it was unoubtedly meant that unless we did know ourelves no progress toward the advancement of ither individual or state could be made.

In the talks we first teach these boys to now themselves. We do not mince matters hen we show them the state from which they re emerging, at the same time pointing out o them that they alone are responsible if that tate should continue.

Many of these warped little minds have to e freed from a "grudge." Some have to be ntangled from a web of thought that has led hem to feel that the world owes them somehing, and consequently that they owe the vorld little. Many have bent under the weight f the very word "orphan" and feel that they annot surmount the stigma that attaches to t. I have been asked more than once, "What hance has an orphan?"

All of this mass of surging thought has to e stirred in the talks, and stirred vigorousy sometimes to bring things to light. The ight thrown upon the "thing" that raises its ead out of the brew is often a cruel light. Still n all the work with the boys here, this proess of bringing to the surface has to be gone hrough. Once things are brought out and vell-aired, practical, constructive measures an be applied.

The constructive talks, in which parable and xample are freely used, usually follow this rogram:

Taking Stock: Gardener, stockraiser, merhant—boys.

Laying a Foundation: Buildings—boys.

A Captain and His Ship: Preparation in ort or on the high seas.

Hero Worship: Influence of older boys on ounger.

Womanhood: The standard of a nation.

Personal Purity: Younger boys and older.

Personal Problems and Questions: For oldr boys.

Testimony and Decision: Of boys themelves, last night in camp.

Followed by:

Peter's Decision: Bold in the presence of riends but tempted to cowardice when actully put to the test.

Now on Saturday nights the boys take turns y units (there are 100 boys in a unit) in givng a little entertainment, and every time I m amazed at the way they develop in music nd the little skits they get up. Their group ames and their stunts are most interesting. Mr. Wilcox, the educational director, says hat here one finds the project method in eduation in actual practice. We do not entertain hem, but they take turns in entertaining in wholesome and simple ways the rest of the oys and us.

Every Sunday night our boys gather togethr for their evening meeting. We grown-ups marvel at the way in which the boys themselves do it all. This is the program given last Sunday. The boys sang both Greek and Armenian chants, then "Faith of Our Fathers" in perfect English. There were a few musical numbers, then a fifteen minute talk by one of the leaders, a boy of sixteen. He read his Bible verse and then gave his talk without the least hesitation or embarrassment. The meeting closed with one unit singing in beautiful harmony "Abide with Me" in alto and soprano. These boys are from seven to ten years of age, taught entirely by their 17-year-old leader, who is now also teaching in the orphanage school. Each Sunday night different units have their turn. Of course we, their elders, help in the planning and preparation, but it is the boys who do the work. It has brought tears to the eyes of visitors who have gone into the orphanage dormitories where one hundred small boys were saying their prayers for the night, singing, repeating a prayer, and then tucking themselves away without a whisper. That, too, was due to their own idea of the way it should be done after their camp experience. They were never told that they should do this, except perhaps by their own boy leaders.

I have never in America seen boys take so wholeheartedly and unreservedly all the teachings and ideals of a Y. M. C. A. camp and then follow them so consistently after leaving the camp. Never in any American camp have I seen boys so touched and so affected by the lessons from the life of Christ. They were so impressed by His power to resist temptation, and then, too, by His desire to be baptized as a further sign of purity and submission to the will of His Father, and of making the right start in His life work, that the boys would not be content with doing less themselves.

Finding how moved they were, I urged that when they went to swim that day they should make that act one of purification of mind and body, with earnest prayer that their new purposes might be strengthened. I never believed until I learned of the response on the part of the first group that it would be taken so very seriously and become so lasting in effect. Silently, from the camp talk every boy went to the water, prepared himself, then they sang together one of their Church baptismal hymns and went in where every lad washed himself every bit of his body thoroughly, and then dozens of them asked their friends to baptize them. I find since that it was spontaneous with them, for they never talked of it outside. Some adults might call this sacrilegious or profaning a sacred rite, but they would not if they could but have felt that spirit and seen the results. It would be a hard heart indeed that would not melt when, on the last night of each camp, those boys, by scores and hundreds make their confessions, and express their new determinations and their gratitude. The priest of the ancient Eastern church who gives communion to our hundreds once told me that he had never found such silent and genuine devotion as among these boys, and gave all the credit to the spirit of our work, as do the orphanage teachers and leaders.

—A single island off the South American coast contains birds' nests at the rate of three to a square yard and has an estimated population of five and one-half million birds.

THE CULTIVATED CONVERSATIONAL VOICE.

By Luther K. Long.

In the intimate relationships of life—in the home and among friends—the average person finds the largest and the most important sphere for the use of his voice. Here it may be sweeter than music, and more persuasive than eloquence.

We must always carry about with us essentially the same form and features with which nature has endowed us. The voice—being to a much greater extent under control of the will—is far more subject to improvement.

A voice may be naturally squeaky, shrilll, high, excessively, loud, harsh, combative, monotonous, or contentious. In various combinations, such qualities conspire to cause many otherwise attractive persons to make an unfavorable impression. How often do we, by the use of these same qualities, irritate, antagonize, or put to sleep, those whom we would soothe, instruct, persuade, or entertain?

Is it possible to make of the every-day, conversational voice a more pleasing and effective instrument for expressing our thought and feelings? It is, and the task is not too difficult. Care is required. For we must remember that the voice of the accomplished singer, has undergone discipline; and all agreeable and impressive readers and public speakers are such because their voices, some of them originally very ordinary, have been improved by persistent training. Why not, then, give special attention to the conversational voice?

Clear and distinct in utterance, medium to low in pitch, mild or strong in force as the occasion may call for—these are the qualities of voice one should endeavor to acquire.

A disagreeable manner of speaking is often due to a defect or to a disease of the nose or of the throat, readily relieved by treatment or an operation. Or the unpleasantness may be only a bad habit, the result of thoughtless imitation or the failure to maintain a thoroughly self-respecting attitude.

If one thinks before speaking, not only considering what words but also what sentiments to use, the voice will be better controlled, and will more perfectly accomplish the speaker's purpose.

Listening carefully to cultivated voices, while associating with refined people, is an excellent practice. Special vocal exercises, under the direction of a competent critic, will surely result in marked improvement.

But character is the most important factor in voice cultivating; because manner and speech are but the over-flow, or fragrance, of character. The angry person shows anger in his voice. If you are refined, gracious, sincere, your voice will exhibit these qualities.

However, one should not count too much on the unconscious, automatic regulation of the voice. An early beginning and faithful practice are necessary in order to eliminate faults, and to acquire excellences.

To use mild speech, to give the soft answer, to say the kind word, to speak the truth forcibly and in love—these are every-day requirements and opportunities. They can be met

successfully only by the person whose everyday, conversational voice has received adequate cultivation.

THE WORK AND THE WORKERS.

Saturday morning, May 29th, was spent in the District Rally at Brown Summit, on Haw River Circuit, taking part in the discussions.

There was not a large crowd present, but the addresses were good, and the interest intense. It was more than worth my trip over there to hear the address on Foreign Missions by Dr. J. D. Williams. And some of the rest of us tried to make helpful addresses. I feel sure that the rally grew in interest until the close on Sunday afternoon.

I am hoping that all the rallies held Saturday and Sunday were helpful, and that they will result in great good.

There being no rally in the sixth district, I had the privilege of attending two Circuit rallies in that territory on Sunday.

Davidson.

Sunday morning, bright and early, Rev. E. G. Cowan and I started for Chapel Hill church on Davidson Circuit to assist Rev. C. E. Ridge in a Circuit rally. Brother Ridge had planned it well, having arranged for two young people from each church to give recitations, and having arranged for an abundance of special music. He had good singing both by his local people and by those invited from High Point and elsewhere.

It was truly a great day for the people of Davidson. They were there in large numbers, and they seemed to enjoy the day.

I preached at 11 o'clock, and Brother Cowan gave an address on Young People's Work in the afternoon. It was a real pleasure to be there and to have the privilege of speaking to so large a crowd of earnest listeners.

Denton.

Sunday evening found us in Denton participating in another Circuit rally. The Denton Church was comfortably filled with people. These also proved to be eager listeners.

Bro. Cowan spoke first, and I followed him. We had a good meeting which I trust will be helpful to the work on this Circuit.

Elwood Carroll and Rev. Glenn Madison, College students, are serving this charge this year. Rev. A. Ridge and Rev. C. E. Ridge were both in the audience.

Children's Day.

It is very important that, so nearly as possible, every church in the conference plan to hold Children's Day. This is the oldest, and to be sure, one of the most important special days of the year. If you were in Japan as Clyde J. Auman and his wife are, or in India as Jesse F. Minnis and his wife are, and knew the needs there as they know them, and they were in the home land as you are, what would you have them do about holding the Children's Day services and taking an offering for Foreign Missions? Of course you would expect them to rally to the cause and hold the service, and take the offering. Go thou and do as you would like to have them do were the conditions changed. This is one thing every church and Sunday school can do, and it will help so much if all will do it. I am glad to know that some have already held the services, and that many more are planning to do so.

Appointments.

June 6th, 11 A. M., Plan to hear commencement sermon in High Point.

June 6th, 2:30 P. M., Spring Hill, West Thomasville.

June 6th, 8:00 P. M., Lebanon.

June 7 to 28, Plan to take a vacation.

Julh 4th, Awaiting just a further word.

July 10 to 11, District Rally at Pensacola.

Faithfully yours, A. G. Dixon.

THE CAT IN THE BAG.

Little Arabella Frost was almost asleep; her curly head was nestled on the soft pillow of her brass cot, and the dark lashes rested on her pink cheek. Almost asleep, but not quite; the little ears were still open, and she heard mother say to big brother Joe, "Then the cat is out of the bag."

"What cat, mother?" asked Arabella, sleepily, without opening her eyes.

"Never mind, baby; go to sleep," said mother.

"What did they put the cat in the bag for?" Arabella asked herself; "it must be a wild cat." Just then she saw the bag—it was empty; she saw the cat—it looked very wild; it seemed to be biting and scratching many people, and in a great fright Arabella screamed and—woke up!

You see, she had gone off to sleep and dreamed about the cat getting out of the bag, and mother had to take her on her lap to get the little girl quiet again.

Then mother told her that letting the cat out of the bag meant telling a thing that ought not to be told, and that a story was sometimes just like the cat she had dreamed about; it hurt people when it ran about.

"If you hear anything ugly about your little playmates, darling," said mother, "remember what the cat did when she got out, and tie your bag as tight as you can."—Elizabeth P. Allen.—Selected.

RECEIPTS FOR COLLEGE.

Amount previously reported, $165,424.09

Mrs. C. F. Johnson, $5; Sutton Phi'athea Class, Grace Church, $25; Mrs. Z. E. Dameron, $2; Miss Myrtle Dameron, $2; Oakley Dameron, $2; Shiloh Sunday School, North Davidson, $3.64; Mrs. J. H. Snotherly, $5; Mr. and Mrs. J. W. Thacker, $75; Spring Church Sunday School, $2.23; O. E. Hassell, $3.

Total, $165,548.96.

Endowment Insurance Fund.

Amount previously reported, $4,211.86.

Miss Ila Stafford, $10; Philathea Class, First Church, Burlington, $41.50; J. M. Cutchin, Jr., $25; Mrs. J. M. Cutchin, Jr., $25; Bethel Church, Randolph Charge, $25; B. L. Heavner, $5; Mrs. A. B. Bulla, $5.

Total, $4,348. 36.

J. Norman Wills.

—Set not your house on fire to be revenged of the moon.

—The guilty mind needs no accuser.

High Point.—Last Sunday morning at the 11 o'clock service Dr. Brown delivered a splendid discourse from the text in Mark 14: 4; "Why was this waste of the ointment made?" These words were uttered by Judas on the occasion of the anointing of Jesus by Mary with the costly spikenard. Dr. Brown said that there is always some one to throw a damper on every beneficent enterprise, building a new church, contributing money for foreign or home missions by asking this question, "Why waste so much money?" This memorial to Mary and her devotion to her Lord will live through the countless ages.

There was no evening service on Sunday on account of the sermon delivered to the graduating class of High Point High School, in which the members of the congregation have joined for many years.

Mrs. Dorda Lee Cecil of 113 W. Farriss Ave. is the latest addition to our membership, she having united with our church on Sunday, May 23rd. We are delighted to welcome her to our ranks.

On next Sunday morning at 11 o'clock the Commencement sermon will be delivered by Dr. J. W. Hawley in the First Methodist Protestant church. Dr. Hawley is one of the ablest ministers of our denomination, and is at present the pastor of First Church of Pittsburgh, Penn. This event will conclude the work of the second year of the College. Next June the first class will be graduated, and commencement exercises will be held.

The North Carolina Christian Endeavor Convention is to be held in our church June 18-20, and approximately 250 delegates are expected. Many plans are being formulated for their entertainment while in the city.

Holt McPherson, son of Mr. and Mrs. O. D. McPherson, student at the State University, was recently awarded a charm for excellence in writing by the Tar Heel, student newspaper of the University.

Chas. C. Robbins, Jr., and Garland McPherson are members of the graduating class of the local High School. The Commencement exercises are being held in the Municipal Building this week.

Miss Lucille A. Pickens arrived at home Sunday evening from Baltimore where she has been since last October. She has taken a course in Library training at the Pratt Library, and has also been studying Pipe Organ at Peabody Conservatory of Music.

At a recent meeting of the City Council, Dr. S. S. Coe was re-elected City Physician.

Mr. Henry Koonce has accepted a responsible position with the Atlantic Coast Line Railway at Wilmington, and his wife will join him there later to make their home. Our congregation will part with this popular young couple with great reluctance.

TO PASTORS.

—If any of the brethren of the conference can use me in any of their revival meetings during the summer or early fall, I shall be glad to offer my services, and would appreciate the work.

E. G. Cowan.

346 South Ashe Street, Greensboro, N. C.

WOMAN'S MISSIONARY DEPARTMENT.

Edited by Miss Esther Ross, Asheboro, N. C

Dear Friends of the North Carolina Branch:

You are anxious to hear the latest news from our missionaries, and I am glad to be able to tell you that in most instances the news is good. The lives of all our missionaries have been spared another year, and their work richly blessed.

In China, as you all know, the past year has been full of political unrest, and war has been going on intermittently most of the time. The Christian General, Feng, has had a number of troops stationed at Kalgan, and our mission has felt quite protected. Many of the officers and the soldiers have taken part in the meetings, some young officers' wives have been studying in our Bible Woman's School, our own Dr. Fleagle took care of Gen. Chang's wife when the first and only son was born, thereby gaining great honor for our mission and its doctor; and in many ways the presence and the Christian influence of the troops has been a great help.

Just now the papers report the defeat of Gen. Feng, and his withdrawal from Peking. How reliable these reports are no one can say. Should his defeat be really a fact, and his downfall a permanent one, his enemies may loot his former headquarters, and cause much disaster and suffering; but time alone can tell what the result may be. Our missionaries do not seem to fear any harm to the mission compounds themselves, but to the homes and business houses of the city. Let us pray that right may prevail and that no evil may befall the people of that North China district, who in years passed have had to suffer so much from famine, flood, and looting.

Dr. Roberta Fleagle was due to come home for her furlough last year, but because of the lack of helpers at Kalgan she graciously consented to stay another year. If conditions are such that it is not safe to travel, she will sail for America in June, and spend at least part of a year in America. Overwork and the long stay in the high altitude of Kalgan have combined to affect her eyes, and she has suffered much from headache, so she should have a time undisturbed for rest and recuperation before returning to China. She is very anxious to take back when she returns, a teacher and a nurse. Perhaps in North Carolina there may be just the workers needed; are there any young teachers who will hear and answer the call of China?

Mrs. Soderbom, who was Miss Maude Lawson of Newark, New Jersey, will look after the affairs of the school while Dr. Fleagle is absent; and a friend and neighbor, Mrs. Ahlbratt, wife of the British and Foreign Bible Society worker, and a trained nurse, will keep the dispensary open and do what she can for the sick and diseased women and children. Dr. Fleagle's salary is paid by one of your own churches, Grace Church of Greensboro, and if she finds it possible to visit North Carolina while in America I am sure you will give her a warm welcome.

In Japan Miss Mary Williams is busy every day visiting the smaller towns in the Nagoya district, holding mother's meetings and children's meetings and meetings among the factory girls, teaching Bible classes, and classes in English with the Bible as the textbook. She will not teach a class unless they are willing to study from the Bible, knowing full well that by the time a man has studied the Bible as an English lesson he is more than apt to become a Christian. Many conversions are made in that way.

Miss Ethel Hempstead has charge of the kindergarten at Atsuta, a suburb of Nagoya. She and Miss Williams live upstairs in the new kindergarten building. Besides the work of the kindergarten proper, Miss Hempstead visits the homes of the children, teaches the mothers sewing and cooking, and care of their children; teaches Sunday School and Bible classes, and conducts mothers' meetings. She expects to return on furlough about next January.

Miss Alice L. Coates, who is at the head of our work in Hamamatsu, is in America now, on furlough. She expects to return to Japan next August. She is the only "foreign woman" in Hamamatsu, a city of about 65,000 people. Last year, on the occasion of the silver wedding of the Imperial couple, she received the very high honor of being "recognised" by the government because of her meritorious service for the country, and was presented with a silver cup engraved with the imperial crest.

In Yokohama, at the Girls' High School, we find Miss Olive Hodges and Miss Evelyn Wolfe holding the fort alone. Miss Dawson is on her way home, having visited our mission station in India on the way. Miss Helen Barns is probably on the Pacific ocean now, coming home for furlough. Her eyes have been giving her much trouble of late, and she is coming home a little early, so as to begin treatment for them at once. The oculist tells her that rest and care will soon effect a cure. More missionaries are sorely needed in Japan evangelists, teachers, and kindergartens; who will volunteer to go?

At Dhulia, India, the ranks of the women at Birdwood have been reduced by one, Mrs. Hite having left for America. Her health has not been good in India, and she finds life there impossible. Miss Miskimen is in charge of the school, and is doing splendid service. Several of the larger girls are ready to go to Poona to higher schools. One of the teachers, who has longed to take the doctor's training, is being sent to the mission hospital at Vellore by the young people of the Connellsville district in Pennsylvania. When she receives her medical diploma, she will return to our mission as our own doctor and work for us in Suvarta hospital and the regin around Dhulia.

The hospital is finished, and almost ready for equipment and furnishing. In the meantime, while waiting for a doctor, it is being used for the girls' school, until a new school house can be built. A legacy of $1000 left by Mrs. Davitt of Pittsburgh is to be used as the nucleus of a building fund for the school. Miss Grace Perley, the nurse, has fitted up a little room in the bungalow as a dispensary, and is working day and night caring for the sick. There have been two epidemics of flu among the girls of the mission this year and a doctor is badly needed to open and operate the hospital. We are in correspondence with one on whom our hopes are centered.

Miss Frank is to be the evangelist in charge of the Bible women and have oversight over the spiritual instruction of the women and girls of Birdwood, when she has advanced a little more in the study of the language. She has passed the first examinations with honor, and is learning fast.

One thing I forgot to tell you in the Japan news. A legacy of over $700 was left to Indiana Branch, W. F. M. S. and the Branch voted to give it to help erect a kindergarten in Hiratsuka, a town badly destroyed by the earthquake. The Christian people in the town (our own church is the only Christian church there) had planned to put up the school themselves, so as to have a place where the little children could be taken care of and taught in Christian ways, but the losses sustained in the earthquake made it impossible for them to give the necessary funds. The minister's wife is a trained kindergartner, and could take charge of the school; so the Indiana women felt that here was a great need which this legacy would largely supply.

Scholarships and missionaries' salaries have been very well paid up this year. Almost all the Branches have done their share, some of them much more. Let us pray for more workers, and bend every energy toward the instruction in missionary lines of our young people, from whose ranks we must look for volunteers. We can all pray; we can all pay; we cannot all go, but we can help send those who can.

With love and best wishes to North Carolina.

Flora B. Sturgeon.

Announcement.

Mt. Zion, Pinnacle Charge.—On Sunday, June 20, memorial services will be held. Two services, one at 11 A. M., will be conducted by two young men from the college, High Point, and will be very interesting. Dinner on the ground. Starting at 2 o'clock P. M. an appropriate program consisting of song service, recitations, plays and speaking will be held.

Featuring this service will be an address by Atty Marshall Mott of Winston Salem, a refined christian gentleman widely known as an evangelical worker in God's vineyard as well as at the bar.

Invitation is herewith extended to all persons who care to come and especially do we want all to come who have loved ones and relatives sleeping in Mt. Zion's cemetery. Take advantage of this fine opportunity of getting acquainted a new, bringing lots of eats and flowers.—Don't forget the date—June 20th. Come!

C. W. Allen, Rept.

Mt. Lebanon.—On Friday night of this week we are to begin a series of services at Mt. Lebanon. Rev. J. E. Pritchard is the engaged help.

W. H. Neese.

—The fool who is silent passes for wise.

SPECIAL NOTICE.

Nearly eight hundred Sunday schools, at this writing, May 27th, have ordered the Children's Day supplies, but many more schools ought to send for the free supplies, and hold a service, for their own sake, and for the work of the Kingdom.

One fourth of your church's General Conference budget can easily be raised through the Children's Day offering for foreign missions. It will greatly help our Board if you will do this.

Just mail me a card at Berwyn, Md., stating how many services you need, and they will be mailed to you promptly, and without cost.

There is ample time to prepare for a fine service, and to raise the largest offering in the history of your school.

If you have not ordered supplies, let me hear from you at once.

Fred C. Klein, Exec. Sec'y.

THE MENACE OF HERION ADDICTION.

The health commissioner of a great city of the Middle West, investigating the cause of the rising tide of crime, reported that girls and boys are appearing in the underworld by the thousands at very tender ages—14, 15, 16, 17—practically all of the girls and most of the boys having come by the swift drug road.

Though herion is a comparatively new drug the number of herion addicts in one great city alone is estimated by the city bureau of criminal identification at nearly 200,000, practically all of them below the age of 30, constituting nearly 60 per cent of the inmates of correctional institutions of that city.

The herion addict at a certain stage of the drug effect considers himself a hero and seeks heroics; not long afterwards, unless he can get more drug, he suffers from cramps, diarrhea, nausea, vomiting, extreme depression

Scientific men, in view of the hopelessness of permanent cures, call drug addicts "the living dead" and estimate that there are already so many addicts in this country that if placed in single file the line would extend from Boston, Mass., to Los Angeles, Calif.

The alarming increase in drug addiction is due chiefly to the fact that the heroin addict has a mania for recruiting others and soon builds up a "snow gang," the drug being supplied him to give away free to the boys until they are "hooked." Soon the older members of the gang go forth and build up similar gangs. Formerly the expansion of drug addiction from opium, morphine, and cocaine was comparatively slow by process of addiction: now the increase is galloping through a process of multiplication.

The driving power which is spreading the disease of addiction is the enormous profits in the traffic. In the case of heroin these profits are simply fabulous, amounting often to thousands of per cent. Even in the schools; but chiefly after leaving schools and before settling down, like a young bird just out of the nest, youth of both sexes are "hooked" by the thousands, almost without expense, while they hold forth, particularly during late hours at dance halls, parties, pool rooms, and so forth. It would be possible to "hook" more than 1,000 youthful addicts into this incurable disease worse than death within one week with 1 ounce of heroin. The young addict in his heroin psychology makes a wonderful bandit, available for the organized looting of wealth. With his desire for heroics, he seems to love to carry out the will of his masters in daring hold-ups and robberies, unknown in former years; besides, for his own purpose, he needs more and more of the drug supply as time passes for himself. At first a few dollars' worth a day will suffice; before the end he will need $25 or even $50 a day. A youth in the Kansas State Penitentiary has records showing that in a very short period he had spent $20,000 on drugs and had never earned a dollar. The same heroic psychology starts the youthful addict upon a career of recruiting others into addiction, all under cover, with very few obstacles in his path. It can be said that the heroin victim himself, rendered antisocial by swift degeneracy, has a veritable mania for recruiting others; thus addicts quickly become peddlers, and then the disease advances by geometrical progression as in a galloping form through rapid multiplication.

The seriousness of the situation can be appreciated from the statement of the commissioner of corrections before the House Committee on Education on the 16th of this month. May I urge the Members of the House to examine that statement and the other statements contained in the hearing?

Ignorance—The Real Cause.

Manifestly, no normal youth, or, for that matter, normal adult, would deliberately embrace this "living death" of drug addiction if he knew what it meant. The whole recruiting system is based on the ignorance of the victims, and thorough education would literally sweep away the very foundation of this hideous traffic. Let me cite an example:

"Tuffy Reid," a youth of 20, of Los Angeles, Calif., was hanged recently at St. Quentin, the California penitentiary, for murder committed while robbing a store. Before the jury and before the governor the youth, his family, and counsel sought clemency on the grounds that the crime was committed while the youth was under the influence of a powerful narcotic drug, seeking money with which to maintain his drug supply, under penalty of extreme tortures when deprived of the drug. He said:

I never committed a crime until after I was "hooked" at the age of 16. A peddler offered me a pinch of "snow," saying it was "great stuff" and would give me a kick. When I held back he said, "Oh, be a sport; try anything once." I did. But it was once too often. I never dreamed what it would lead to. Oh, if somebody had only warned me.

Just before the execution he gave a statement that ended with these words:

There are so many ways in which they are "hooking" the boys and girls. Why, in heaven's name, doesn't somebody warn them?—From a Speech by Congressman W. F. Lineberger.

—Visiting cards were used by the Chinese for many centuries before Christ.

CHILDREN'S HOME.

A Friend, $25; James Braswell, Kannapolis, $2.50; Porter, Stanley, $3; Antioch, Mecklenburg, $2; Mrs. J. C. Coble, Benaja, $3; Mebane, $10; Midway, Haw River, $3; Fairfield Guilford, $3; J. W. Lamar, Jamestown, $1.5(Union Grove, Jennings, N. C. $2.25; Friendship, Fallston, $5.73; Harris Chapel, Vanc $1.96; New Hope, Why Not, $4.65.

Sunday Schools:

Charlotte, First Church, $10.68; Moria Tabernacle, $1.66; Asheboro, $25.23; Brow Summit, $5; Spring Church, $2.11; Bess Chapel, $4.35; Pilot, Pinnacle, $3; Canaan, We Thomasville, $6.20.

Other Gifts:

Young People, Comanche, Oklahoma, thre nice quilts; Rev. W. F. Grabbs, King N. C 5 bushels of apples. These made us all smil Mrs. Douglass, High Point, three coats; C E. Society, High Point College, shoes an dress for a child the society is clothing.

Some needs:

A combination scale to weigh and measur the children with.

Some good metal swings to entertain th children with. One swing would cost abou $50.00.

Many thanks to any or all who increase their offerings during the month of May.

To those who for any reason failed to d so, try your hand on an increased offering fo the month of June and make us glad by s doing. Thank you.

E. G. Lowdermilk, Supt.

ACTION OF GENERAL CONFERENCE O M. E. CHURCH, SOUTH, ON UNIFICATIO

Be it Resolved, First, that there be no agi tation, discussion or negotiation concernin unification during the ensuing quadrennium

Second, that a special Committee of Re search and Investigation composed of seve elders and seven laymen be elected by th General Conference upon nomination of th General Conference Committee of Church Re lations whose duty it shall be to make a care ful and scientific study of the whole questio in its historic, economic, social, legal and oth er aspects, and report their findings in detai to our next General Conference in 1920.

Third, that we nominate the following mem bers of this committee, to-wit: Dr. Frankli N. Parker Dr. Andrew Sledd, Dr. J. W. Mill Dr. Ivan Lee Holt, Dr. A. R. Kasey, Dr. V C. Curtis, Dr. A. L. Moore, T. D. Samford, D W. P. Few, M. E. Lawson, H. C. Stuart, J M. Rogers, Nathan Newby, H. H. White.

Fourth, that in case of a vacancy in thi committee arising from death or otherwise the remaining members of the committee sha have authority, by a two-thirds vote, to fil said vacancy.

Fifth, that the expenses of this committe be paid out of the fund assessed for the Gen eral Conference.

—The youngest author on record is Wini fred Sackville Stoner. At the age of three sh wrote a poem which has lately been set to mu sic. At five she wrote a book which was pub lished in Europe, China and Japan.

MEETING OF THE UNION BOARD.

The annual meeting of the Union Board of Foreign Missionary Administration met in the Pittsburgh Book Concern on Wednesday May 19th, 1926. All the officers were reelected.

Miss Alice Coates and Miss Helen Barns, our missionaries from Japan, and Mrs. H. E. Amos, editor of the Missionary Record, were present and were invited to honorary seats.

Japan. The usual routine business, based on communications from the three Missions and the quarterly and annual reports from all the departments, was transacted.

The Woman's Society of the Hiratsuka Church will raise Yen 1000 for building a kindergarten building, and the Ejiri Church has already raised yen 1500, and will strive to raise Yen 2500 for a church kindergarten building.

The Isebara church was dedicated February 17, 1926, the cost was Yen 4160, the church raised Yen 2000.

The minutes of the Japan Mission Conference arrived too late for the meeting, but Rev. P. F. Warner reports it was the best attended session, marked by presence of young people, delegates, etc.

Purchase of a lot for the Hamamatsu Church could not be granted, although the lease on the present lot has expired.

The enrollment of the Blind School, the Girl's School, the kindergartens, and the Nagoya College was very encouraging, and the reports of the evangelistic department, including the Conference were gratifying.

The Board expressed its appreciation of the generous help tendered by the Nagoya College students in building a Science Hall, they having offered to contribute Yen3,000.00, and the Mission to contribute Yen 200, and the students assumed further obligations in carrying forward their work of adding to the institution, having formerly promised Yen 50,000 represented by the two wings to the main building now in use, and another building they are to erect, as previously reported.

China. Actual warfare has come quite close to Kalgan was expected to develop there at last report. Scarcity of provisions, etc, greatly increased prices, railroad and mail communications interrupted and alarms and probable grave disorders have added greatly to the burdens of our faithful and uncomplaining missionaries.

They report that the schools may have to close, and the work in the outlying districts will likely be interrupted.

The Girls' School had 90 enrolled, the largest number in its history, and indicates that old barriers are breaking down, and womanhood in China is coming into her own. Dr. Fleagle's medical work has been very successful, and her influence has spread extensively, and the Chinese doctor with his assistants has rendered good service where medical aid is in great demand.

The report of the Boys' School arrived after the Board meeting, and the meeting of the China Mission Conference was postponed until more settled conditions. Already applications of refuges were being made to our missionaries for the protection of the compounds.

Added to war conditions, an epedemic of typhus fever has been raging in Kalgan, and our brother Williams escaped it by the barest fraction, due to the fact that he had prompt medical attention, but the Norwegian doctor at their hospital was dangerously ill with it at last report.

We call upon all our people to remember our missionaries and their colaborers in the troublous conditions in which they now are.

General Chang Chih-Shiang, governor of the province, and successor to Marshall Feng, the Christian General, sent a large photograph of himself to the Union Board. He too is an earnest Christian, and gave Bibles and testaments to his officers and soldiers.

India. The division of the work was approved. Rev. J. F. Minnis has the Boys' School, and part of evangelistic work, and Rev. P. M. Cassen, besides treasurership, has the evangelistic department. He desires a bungalow built in a town where he will be in close touch with his work.

Plans for repairing one of the bungalows on the Boys' School compound, and erecting a small building for the school were considered, but action was deferred. The work reports failed to reach the Board meeting. The financial reports were in order.

The missionaries of the three Missions were disappointed to learn that their budget had to be reduced, for the first time in our history but they have, in a commendable spirit of cooperation, tried to comply with the Board's instructions, and not be forced to drop any important work, but the latter has not yet been determined.

The Union Board is expecting the church through the Children's Day offerings to greatly increase the Board's resources so that it may meet its obligations, and maintain the work abroad.

The Executive Committee of the Board will meet in Aug., the day to be determined later

Fred C. Klein.

NOT UNDER CONTROL.

By Edgar L. Vincent.

Out at sea voyagers sometimes come upon ships flying a signal which means, "Not under control!" This is at once understood by seafaring men, and they know that out yonder is a vessel whose rudder is broken or whose machinery has become so disabled that no further progress in the right direction can be made. Helplessly the poor ship drifts about at the mercy of the waves, always a menace to the safety of those on board her and a source of danger to any other craft which may cross her track.

I have seen men thus flying the sure and awful signal, "Not under control." They may be reeling down the street with brain dazed by drink; they may be dressing or living at a rate far beyond their means; they may be just entering upon a career of dissipation Whatever it be, the danger signal is out. Their life-barks are not under control.

I have heard young men and women fly into a terrible passion because their parents did not think it wise to allow them to go into places of questionable nature, where they might meet temptations and influences which would tend to destroy the blush of innocence. "Not under control!" There could be no mistake about it.

A young man was beginning to use the cup of intoxication. His thoughtful and experienced friend says, "I am fearful that this will be the cause of your ruin." "Pshaw," is the impatient reply, "I am strong enough to stop when I want to. Do you suppose I ever would keep up a habit which I knew was injuring me? When I see that drink harms me I will stop."

Rudder unshipped. Drifting! Not under control!

When the great Brooklyn Bridge was built the man who planned it told the people who would thereafter have charge of it that they must obey certain rules in regard to the amount of the traffic over it at any one time. For a while these rules were strictly enforced. Then one day, all upon a sudden, down sank one of the great cables, carrying with it for several inches a precious human freight. God's hand was on the cable, and it did not go any farther. But that bridge never will be as strong as it once was. Now a solemn warning has been given that it will be perilous to overload the bridge again. It was that one first time which took away the strength of the cable. It is the first glass which places the young man "not under control."

How can we be sure that we are safely going over the course which will lead us home?

I have not known of one single young man who went astray when following the lead of him who said, "Follow me!" Placing our trust in him, if storms arise, he says to them, "Be still!" No broken machinery, no unshipped rudder when he is walking upon the wave beside us. You may ask the oldest man you know of anywhere whether he thinks you will make a mistake if you let the Man of Galilee pilot your life-bark, and I am sure he will say, "No, my son; with him you will always be under control."—Selected.

PAGEANT AT HIGH POINT COLLEGE.

Next Saturday, June 5th, at 3:30, there will be given a Pageant of High Point College in which the history of the college will be depicted. It is the purpose of the pageant to show in a most realistic way the beginning of the college, its growth and present status. All organizations will be represented in the pageant. There will be gorgeous costumes, music and mirth.

We sincerely want the friends of the college to be present. The weather permitting it will be given on the portico of Roberts Hall.

R. M. Andrews.

The following letter was received recently by a company which manufactures corn syrup: "Dear Sirs: Though I have taken six cans of your corn syrup, my feet are no better now than when I started."

ATTENTION PLEASE.

Plan For Educational Campaign.

The meeting, held in Grace Church in the interest of the High Point College on May 11, directed a committee to put on an educational program, at an early date, and so conduct it as to reach every church in the Conference. Accordingly we have mapped out plans for such a campaign, and we are publishing complete plan herewith. And we are asking everyone who is thus appointed to fall in with the plan and help us to put it over. The failure of any one to respond will break the plan, and thus frustrate the purpose. We trust all will respond. But if because of sickness or distress you cannot fill the place you are asked to take then please secure some one to go in your place, and notify the chairman of the committee.

We are asking that, on the three Sundays designated, congregations will release their pastors for this important service. This is the most important work before us just now, so all of us must respond. Where we have been unable to fill all pulpits pastors will please arrange this as best they can.

Appointments For Sunday June 13th.

1. Ashebore, A. M. and Welch Memorial, P. M., R. M. Andrews and C. C. Robbins.

2. Lebanon A. M. and English Street, P. M., Paul S. Kennett and F. L. Douglas.

Grace A. M. and West End, P. M., P. E. Lindley and D. A. Neese.

4. Randleman, regular Appointments, J. E. Pritchard and L. F. Ross.

5. Liberty A. M., L. W. Gerringer and F. R. Stout.

6. Winston Salem, A. M., N. G. Bethea and J. A. Leonard.

7. Lexington, State St., A. M., C. M. Compher and R. N. Hauser.

8. Alamance, regular appointments, F. L. Gibbs and L. L. Wrenn.

9. Saxapahaw, regular appointments, J. A. Burgess and B. M. Gladstone.

10. Reidsville, A. M., Edward Suits and J Norman Wil's. Also the afternoon appointment on Haw River Circuit.

11. West Forsythe, regular appointment. Geo. L. Curry and C. H. Smith.

12. Fairview, A. M. Jabus Braxton and Glenn Madison,—Glenn Madison to preach in Gibsonville at night.

13. Tabernacle regular appointments, J. D Williams and J. H. Allen.

14. Flat Rock, regular appointments, E. Lester Ballard and R. F. Williams. E. G. Lowdermilk to preach at West End A. M.

15. Mount Hermon , appointments, H. L. Isley and B. M. Williams.

16. Forsythe, regular appointments, O. B. Williams and W. L. Ward. Dwight I. Fouts to preach at Community Church A. M.

17. Pleasant Grove, A. M., Geo. R. Brown and H. A. Garrett. J. R. Hutton to preach at First Church, High Point, A. M.

18. Denton, regular appointments, W. M. Loy and J. W. Boyles.

19. First Church, Thomasville, A. M. and West Lexington, P. M., R. S. Troxler and E. S. Welborne.

20. North Davidson, regular appointments, J. L. Trollinger and D. R. Connell.

21. Mebane, A. M. and Haw River P. M. G. H. Hendry and H. W. Wade. T. A. Williams to preach at Mebane P. M.

22. Burlington, First Church, A. M. and Fountain Place, P. M., T. M. Johnson and T. O. Pender. W. F. Ashburn to preach at Fountain Place A. M.

23. Gibsonville, A. M. and Graham, P. M. S. W. Taylor and J. G. Rogers.

24. Orange, regular appointments, and Glen Raven at night, J. D. Hardy and D. M. Davidson.

25. Enfield, regular appointments, F. W. Paschall and J. M. Cutchin.

26. Whitakers, regular appointments, R. C. Stubbins and S. C. Whitaker.

27. Charlotte, A. M., H. F. Fogleman and D. A. McLauren.

28. Concord, A. M., H. F. Suratt and R. S. Garmon.

29. Asheville, A. M., Homer Casto and Fred Edwards.

30. Weaverville, all three churches, C. W. Bates and G. M. Foster.

31. Granville, regular appointments, R. A. Hunter and Dr. F. R . Harris. W. F. Kennett to preach in Henderson.

32. Littleton, regular appointments, M. P. Chambliss and E. C. Kittrell.

33. Vance, regular appointments, J. B. O'Briant and Mr. Vaughn of Henderson.

34. Lincolnton, A. M. and Bessemer City, P. M., J. M. Morgan and W. M. Glenn. W. L. Carson to fill Brother Morgan's appointments.

35. Caroleen, A. M. and Shelby, P. M., J D. Morris and Mr. Richards of Lawndale.

36. Cleveland, regular appointments, E. A. Bingham and M. N. Earnhardt. L. S. Helms to preach at Bess Chapel.

37. Chatham, regular appointments, A. O. Lindley and J. W. Curtis.

38. Randolph, regular appointments, E. G. Cowan and W. T. Harner.

39. Why Not, regular appointments, Geo. L. Reynolds and I. A. Teague.

40. Creswell, R. L. Hethcox and D. M. Davenport and asked to put on the educational campaign on Creswell circuit.

41. Calvary, A. M., Dr. S. K. Spahr and Dr. C. S. Coe.

Appointments For Sunday June 20th.

1. Community Church, Thomasville, A. M. and Kernersville, P. M., R. M. Andrews and C. C. Robbins.

2. Randleman, regular appointments, L. W. Gerringer and F. R. Stout. W. H. Neese to preach at Calvary A. M.

3. Flat Rock, regular appointments, Edward Suits and J. Norman Wil's. Also St. Paul's at night.

4. Kernersville, the three country churches, P. E. Lindley and D. A. Neese.

5. Forsythe, regular appointments, C. M. Compher and R. N. Hauser.

6. North Davidson, Regular appointments, Geo. L. Curry and C. H. Smith.

7. Friendship, A. M. and Albemarle, P. M., N. G. Bethea and J. A. Leonard.

8. Mt. Hermon, regular appointments, F. L. Gibbs and L. L. Wrenn.

9. Randolph, regular appointments, J. A. Burgess and H. M. Gladstone.

10. Alamance, regular appointments, H. L. Isley and B. M. Williams.

11. Haw River, regular appointments, J. D. Williams and J. H. Allen. W. D. Reed to preach in Reidsville.

12. West Thomasville, regular appointments, Glenn Madison and Elwood Carroll.

13. Draper, A. M., Fred R. Love and Jabus Braxton.

14. Tabernacle, regular appointments, E. Lester Ballard and R. F. Williams.

15. Saxapahaw, regular appointments, J. D. Hardy and D. M. Davidson.

16. Denton, regular appointments, A. O. Lindley and J. W. Curtis.

17. Richland, regular appointments, W. M. Loy and J. W. Boyles.

18. High Point, 1st Church, A. M., J. E. Pritchard and L. F. Ross.

19. Guilford, regular appointments, Geo. R. Brown and E. L. Douglas.

20. West Forsythe, regular appointments. R. S. Troxler and E. S. Welborn.

21. Orange, regular appointments, S. W. Taylor and J. G. Rogers. W. F. Ashburn to preach in Burlington, 1st Church. A. M.

22. Pinnacle, regular appointments, J. L. Trollinger and D. R. Connell.

23. Mount Pleasant, both churches, T. M. Johnson and T. O. Pender. G. W. Holmes to preach at Mebane A. M.

24. Why Not, regular appointments, O. B. Williams and W. L. Ward.

25. Granville, regular appointments, Paul S. Kennett and H. A. Garrett. Also Henderson at night. W. F. Kennett to preach in Henderson A. M

26. Vance, regular appointments, R. A. Hunter and Dr. F. R. Harris.

27. Roberta, A. M., H. F. Fogleman and W. J. Widenhouse. N. Brittain to preach in Concord, A. M.

28. Halifax, regular appointments, F. W. Paschall and J. M. Cutchin. C. L. Spencer to fill Bro. Paschall's appointments.

29. Littleton, regular appointments, R. C. Stubbins and S. C. Whitaker. J. B. O'Briant to fill Bro. Stubbins' appointments.

30. Midland, all the churches, H. F. Surratt and D. A. McLauren.

31. Fallston-Toluca, regular appointments, E. A. Bingham and M. N. Leonhardt.

32. Bess Chapel, A. M., J. D. Morris and Brother Richards.

33. Cleveland, regular appointments, J. M. Morgan and W. M. Glenn.

34. South Davidson, regular appointments, Geo. L. Reynolds and I. A. Teague.

E. G. Lowdermilk to preach at Pleasant Grove.

35. Yarborough, both churches, C. W. Bates and Fred Edwards. Homer Casto and J. S. Williams to fill Bro. Bates' appointments.

Appointments For Sunday June 27th.

1. Anderson, both churches, C. W. Bates and Fred Edwards. Homer Casto and J. S. Williams to fill Bro. Bates' appointments.

2. Davidson, all the churches, appointments to be planned by the pastor, Paul S. Kennett and D. A. Neese; and W. M. Loy and J. W. Boyles.

3. Fallston-Toluca, regular appointments, P. E. Lindley and H. A. Garrett.

4. Cleveland, regular appointments, E. A. Bingham and M. N. Leonhardt.

5. Mecklenburg, all the churches, the pastor planning the appointments, N. G. Bethea and J. A. Leonard; and J. L. Trollinger and D. R Connell. E. G. Cowan to preach in Lexington and E. G. Lowdermilk to preach in First Church Thomasville.

6. Mocksville, all the churches, the pastor to plan the appointments, R. M. Andrews and C. C. Robbins; and R. S. Troxler and E. S. Welborn. J. T. Sisk to fill the regular appointments on North Davidson.

7. Spring Church, all the churches, appointments to be arranged by the pastor, R. C. Stubbins and S. C. Whitaker. A. D. Shelton to preach for Brother Stubbins.

8. Why Not, regular appointments, H. L. Isley and B. M. Williams.

9. Chatham, regular appointments, G. H. Hendry and H. W. Wade.

10. West Thomasville, Geo. L. Reynolds and I. A. Teague.

11. Haw River, regular appointments, L. W. Gerringer and F. R. Stout. W. D. Reed to preach at Calvary.

12. Richland, regular appointments, J. E. Pritchard and L. F. Ross. W. H. Neese to preach in Asheboro, A. M.; and C. H. Hill to preach on Randleman, A. M.

13. Guilford, regular appointments, Edward Suits and J. Norman Wills. O. C. Loy, Jr. to preach at regular appointments on Tabernacle.

14. Halifax, regular appointments, M. P. Chambliss and E. C. Kitterell. C. L. Spencer to preach in Whitakers.

15. Vance, regular appointments, F. W. Paschall and Dr. F. R. Harris.

16. Greensville, regular appointments, R. A. Hunter and Mr. Vaughn of Henderson.

17. Pinnacle, regular appointments, E. Lester Ballard and R. F. Williams. E. G. Cowan to preach at West End.

18. Siler City, A. M., J. D. Williams and J. H. Allen. F. L. Gibbs to preach in Reidsville, A. M.

19. Democrat, C. W. Bates and A. G. Dixon, early in July.

20. Pageland, all the churches, P. E. Lindley and H. A. Garrett,—First Sunday in July.

21. Melton's Grove, some Sunday afternoon, A. Ridge and J. H. Snotherly.

22. Porter, some Sunday afternoon, H. W. Kelly and C. L. Hatley.

23. Rockingham, some Wednesday night, J. L. Trollinger and M. Ivey Crutchfield.

24. Spencer, N. G. Bethea and J. A. Leonard,—The time to be arranged with the pastor.

25. North Charlotte, H. F. Surratt and R. S. Garmon,—Time to be arranged with the pastor.

26. South Winston, C. M. Compher and R. N. Hauser,—Time to be arranged with the pastor.

27. Roseneath, R. C. Stubbins and S. C. Whitaker,—Time to be arranged with the pastor.

28. Union Grove, J. D. Hardy and Glenn Madison, some night,—Time to be arranged with the pastor.

We have tried to check up carefully to see that the entire Conference is covered. If our plan leaves out a single church on your charge please have the men we are sending you double up a bit so as to reach all, or let us know so that any such churches may be reached later.

This job belongs to all of us and is big enough to challenge the very best there is in us, so we confidently expect the most hearty cooperation of everybody. As we pray let us work, and as we work let us pray that God will lead us out into VICTORY.

Signed by the Committee,

R. M. Andrews,
L. W. Gerringer,
A. G. Dixon.

SUNDAY SCHOOL LESSON—JUNE 13.

Joseph's Fidelity.

..Lesson Text: Gen. 39: 1-6, 19-23.

Golden Text: Prov. 22:29.

The Central Truth: The abiding presence of God is the all sufficient guarantee of happiness, safety, and success.

Scriptural Points.

1. Joseph's dreams of greatness and his injudicious telling of them greatly angered his brothers. They could no longer speak peaceably with him. They plotted his death. They finally agreed to sell him to a company of merchantmen, who were on their way to Egypt. These traders sold him to Potiphar one of Pharaoh's military officers. They doubtless made a handsome profit out of this promising boy of seventeen.

2. "And the Lord was with Joseph." How condescending and kind was the Lord of mercy to keep company with this slave boy! It was not altogether sympathy that led him to do this. It was Joseph's humility, faith and faithfulness that claimed the divine presence.

3. "He was a prosperous man." He prospered for two reasons. He was diligent in business for his master. And the Lord smiled upon him most graciously.

4. Potiphar was quick to recognize the fine business qualifications of this young man. He a heathen man, was also quick to recognize the hand of Joseph's God in the large prosperity that came to his business and household.

5. In the course of time Joseph was promoted to be overseer of all the business affairs of his master. He was given full oversight over the other servants. The farm, the flocks, and home affairs were put into his care and oversight. Potiphar's confidence in Joseph was so great and implicit that he relieved himself entirely of any further concern about business affairs. He cared to know no more about what he had than to get three square meals a day.

6. "Joseph was a goodly person, and was favored." He had now grown to full manhood. He was good-looking, handsome, the kind of man women go crazy over. No wonder Potiphar's wife fell in love with him! No

[illegible] Points.

[illegible] life is [illegible] environment, nor [illegible] extent of Christian training, nor the stimulus of a [illegible] but only the faith that claims the [illegible] presence of God. [illegible] for us, who can be against us."

2. [illegible] is simply going with the tide of current opinion and custom, right or wrong. "When at Rome do as [illegible]" is a worldly policy. A better [illegible] is "Do right, though the heavens [illegible] Joseph bore the hearing of [illegible] and is willing to pay [illegible] of living the Christian life. "[illegible] with him was saved."

3. [illegible] is a good [illegible] of character. The [illegible] results in a bad man. [illegible] godly in Christ [illegible]." 2 Tim. 3:12.

4. The consequences of suffering for the right are far above all comparison. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:18.

5. It pays to be and do right. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8.

From the Word of Life.

MARRIED.

Temple-Powers.

May 24th, 3 P. M., at the home of Rev. and [illegible] Powers, N. C., Mr. [illegible] and Miss Thelma Powers were united [illegible]

The [illegible] is [illegible] and is a member of [illegible]

J. B. [illegible]

CHRISTIAN ENDEAVOR.

Topic for June 13: How to Get Things Done. [illegible] 16-23.

FROM MOTHER'S TREASURE-BOX.

Gertrude Fisher Scott.

"Of course I shall be very sorry to miss Marian's graduation, and I suppose she will be disappointed too," said Mrs. Johnson at the table where she and her husband and little daughter were finishing their breakfast. "But if I am needed at Grandma Dearborn's I must go and help them out for a few days until they can get some one else. I know you two will be all right here with Delia to look after you, and we can telephone each other every day."

"Oh, Louise and I shall have a great time together; you know how well we got along before when you left us. We'll miss you all right, but that will make us all the gladder to see you back home again. You needn't worry a minute about us, and I'll represent the family when Marian gets her diploma."

"But why couldn't I go in your place to the graduation?" asked Louise of her mother. "I've never been to one, and I'd like to go with daddy."

"Well, perhaps you can, I hadn't thought of that. Little girls aren't generally interested in such things."

"But it's different when it's your big cousin, isn't it, that you like better than any of the others?"

"Yes, I guess it is. You'll enjoy seeing the boys and girls all dressed in their best, and the music and the pretty decorations, but the speeches may seem long and tiresome to you. Perhaps you can snuggle up against daddy and go to sleep while they are going on."

"Oh no, I wouldn't think of that, mother! If I go, I'll do what the other people do and pretend I'm interested anyway."

"Very well, then, Delia can help you put on your pink dress and tie your ribbons, and daddy will be proud to take you with him, I'm sure. And when I come back I shall expect you to tell me all about what happened and how you enjoyed it."

A little later in the morning mother said good-by to Louise and hurried down to the station to take the train. The parting was not easy, but she left the little girl playing dolls with three of her friends on the front piazza and knew that as long as she was busy she would be happy and not miss her mother much. Mrs. Johnson and Delia had mapped out a very full program for the rest of the week, and if it was carried out, there would not be many hours when time would hang heavy on Louise's hands.

So the little girl got along beautifully and didn't miss her mother at all—or at least she wouldn't admit that she did. But, with two such devoted slaves as her father and Delia to satisfy her every wish, that is not to be wondered at! There was one thing, though, that she had intended asking her mother but had forgotten, and it troubled her just a bit. There was nobody else who could tell her about this particular thing, so she had to decide about it herself and act accordingly.

Because she was so excited over the thought of going to her big cousin's graduation and talked about it morning, noon, and night, it seemed as if Friday would never come. But finally it did, and when daddy left the house in the morning he gave Louise a large white envelope with her ticket in it and said he would meet her in the assembly hall as near two o'clock as he could.

As the school building was just at the end of the street where the Johnsons lived, he suggested that Louise could go there alone after Delia had got her ready. This pleased the little girl almost as much as the thought of the graduation itself, for generally when she went places, some one went with her. It did seem as if she was really growing up!

All that morning Delia was busy with her sweeping and dusting and then with some cooking, so Louise was up in her own room reading a new book that her father had brought her the night before.

After a little, when she heard Delia go downstairs and into the kitchen, she closed her book, and went into her mother's room, just across the hall. Softly opening the top drawer of the bureau, slowly she drew out a light-blue satin box with pale-pink roses painted on the top and locked with a tiny silver key. Holding it tightly, she went over to the window and sat down in a little low-backed rocking-chair that had been her great-grandmother's.

She must have been there almost an hour, fascinated by the contents of the box, when she heard Delia calling her for lunch. Quickly she returned the things she had taken from the box—all except three or four—and locking it put it back exactly where she had found it. Then she ran into her own room, opened a pretty ribbon bag that hung on the door, and thrust in what was in her hand. As she went downstairs, there was a guilty little expression on her face, but Delia was too busy to notice.

As soon as lunch was over and the table cleared, Delia went upstairs with Louise to help her get ready. The ruffled pink dress with its short sleeves and low neck and the hair ribbon that matched had been new for Louise's birthday party and, as she herself said, "were her very bestest" and only for special occasions.

She didn't know how becoming the pink was or how pretty she looked, but Delia did as she said with a smile: "Now, if yer'll only act as well as yer look, yer father'll be that proud of yer he won't know what to do. You can start along now, only do be careful of the automobiles and don't get in their way. Have yer a handkerchief, dearie?"

"Oh, yes, in this, with my ticket," answered Louise as she took the ribbon bag and hanging it over one arm ran out of the room before Delia had a chance to say anything more. Out of the house she hurried and down the street, not stopping until she came to the yard just this side of the big school building. Turning in she stepped behind a clump of tall lilac bushes and opening the bag was busy for a few minutes with the things inside. Then she started on again and soon became a part of the crowd that was surging up the steps and through the open doors into the hall.

Mr. Johnson was later in arriving than he had expected, and when he took the seat beside his little daughter the orchestra was just beginning its first selection. He glanced hastily at his program, then at the people seated about him, and then approvingly down at Louise in her pretty pink dress and ribbons. But as his eyes reached her hand he started for a minute in astonishment and next frowned a little before he began to smile. Then he wondered where in the world the child had ever found the white kid gloves that were yellowed with age and many sizes too big for her and stopped at the wrist leaving the rest of her chubby little arms bare.

From the gloves his eyes wandered to the dull gold medallion that hung on a heavy chain from her neck, and then to a lace handkerchief pinned at her waist, and an ivory fan lying in her lap. Surely Delia would not have let her come to the graduation dressed like this! And if she hadn't got the things at home, where had they come from! He did hope none of his friends had noticed the adornments or they would think it time for her mother to come home and take care of her!

This was not the time or the place to ask Louise questions, so he tried to get interested in what was taking place on the stage. As the afternoon wore on, the overcrowded hall grew hotter and hotter and the ladies all around them were removing their gloves and fanning themselves vigorously. Still Louise sat with her gloves on, but finally she began unfolding the lacy fan and moved it slowly back and forth.

At this her father bent over and suggested that if she took off her gloves she would be cooler. So he helped her unbutton them and then slipped them into his pocket. As he did so a faint perfume seemed to linger about which set him to wondering where he had smelled it before and why it brought up pleasant memories.

At last the speeches were over, the diplomas given out, the graduates marched out of the hall, and the people rose from their seats. Louise would have liked to stay and talk to people, but her father seemed in a hurry to get home, so they went along as fast as they could. No questions were asked until they were upon the piazza in the wicker chairs waiting for some of Delia's cool lemonade, and then Mr. Johnson began as he handed Louise the gloves that had been in his coat pocket.

"Louise dear, where did you get all the finery to dress up in this afternoon? I've never seen any of it on you before. Somehow you didn't look like my little girl."

"Oh, didn't you like me, daddy? I did try to please you. I wanted to look the very best I could, 'specially when I was going in mother's place. They're her things—out of the blue treasure-box. She's let me look at them sometimes—and told me all about them. She wore the gloves at her wedding, and the fan when she graduated, and the locket has her grandmother's picture in it—the one I'm named for—and the handkerchief her Aunt Sarah brought her from Europe."

"But did she say that you could wear them all today?"

"No—I didn't ask her."

"Well, how did you get them?"

"I—I just unlocked the box; the key is always right in the lock."

"You mean you opened something of mother's that she keeps locked, without asking her first if you might? Why, I'm surprised! Suppose something had happened to these things that she thinks so much of! You never could have replaced them. I think we'd better put them right back where they came from before we do anything else."

"And then she'll never know that I took them out, will she?"

"Oh, won't she, Louise?"

"You mean that you're going to tell her, daddy?"

"No, I'm not going to tell her; some one else is, my dear—some one who knows more about it than I do."

"You mean me, don't you? Well, I guess I am the one to do it, after all, and I'm going to tell her two other things too: first, that I'll never touch any of her things again without asking her, and second, that I really did not enjoy wearing them so much, 'cause I knew all the time I was doing something that wasn't quite right. Graluation wasn't half as nice as I thought it was going to be, and I do not believe I ever want to go to one again."

"Why, yes, you will. How about your own?"

"Oh, that will be different, of course."—Zion's Herald.

THE LITTLE TOWN OF UPSIDE DOWN.

There was once upon a time a good little girl who woke up one morning and got out of the wrong side of the bed. It was a dull, rainy day, instead of a bright, sunny one, and she had wanted to play out of doors in the garden. That is the way things started.

When her nurse wanted to wash the little girl's face, she sputtered and she pouted. When her hair was brushed, she squealed and she cried. She wouldn't let nurse put on her stockings, and she didn't want any breakfast. After breakfast she sulked with her nose flat against the rainy window pane. She was as cross as cross could be if anybody spoke to her.

Well, while she was standing with her nose flat against the rainy window pane, a little elf hopped out of a raindrop and slipped in through the window ventilator. "Hello!" he said, "I've come to take you to the little town of Upside Down. Come along! All aboard for the Upside Down Place!"

He took the little girl and whisked her off, and the first thing she knew she was on a puffy-puffy train that had its engine at the back and not at the front, and the train went backwards instead of going the right way! The little girl kicked and she screamed, but the train kept on going wrong! "Where are you taking me?" she asked.

"I'm going to show you what the Upside Down country is like," the little elf answered. "You belong there because you've been doing everything wrong since you got up this morning. That's why you belong there, and not with right side up people. That's why I am taking you to the little town of Upside Down."

So they kept going on and on with the engine at the back of the train and the train going backwards instead of the right way. By and by the little girl noticed that the trees were all upside down, with their roots in the air; the sky was where the ground ought to be; the houses stood on their roofs, and everybody walked wrong side up. She didn't like it at all, at all.

"I do not want to go any farther," she screamed. "I want to go home."

"I can not take you home. You belong in the little Upside Down country where the little girls won't let their nurses wash their faces, where they scream and kick when their hair is combed, and where they won't put on their stockings or eat any breakfast."

There was nothing to do but just as the elf said. And at last they stopped at an upside down station and got out at the little town of Upside Down. "This is where you belong," said the little elf. "You don't belong where things are right side up."

So the little girl got out at the upside down station and walked through the upside down station of the little town of Upside Down. It was not at all nice. It was horrid. When she spoke to anybody she met, that person snapped and snarled or else that person sulked and pouted. O, the little girl did not like being treated that way at all. She began to think that that was just exactly the way she had behaved to her nurse. And she said to the elf: "I am tired of this upside down place, and I want to be right side up. Can't I go home again ever?"

"If you do things the right way," said the elf, "then you can go home. But you really belong here." And he looked hard at the little girl. "Let me see how you act when the nurse wants to wash your face," he asked. "Let me see what you do when she puts on your stockings. Do you feel like doing things right and eating your breakfast?"

So the little girl said: "I want to go home and be right. Please take me home, and I will be good." And she showed the elf how she would behave when she went home again.

"It looks as if you might go home," he said. "But I must be sure you can be pleasant before I take you. Smile."

So the little girl smiled. And they went to the station and got on the train that went the right way and not the wrong way, and they went come lickety-split.

When they reached home there was the nurse waiting for the good little girl; and the girl said: "Oh, I am not upside down and wrong any more. I am glad I am home, where everything is polite and right side up. I do not want to go to the little town of Upside Down any more."

And what became of the little elf? That I don't know, but I wouldn't want him to take me to the little town of Upside Down would you?—Congregationalist and Advance.

—"Look what a mess the children have made of my sewing-room," exclaimed Mrs. Brown. "Needles, spools of cotton, scissors [illegible] has been hidden in the most unexpected places. I'll be operating."

Mr. Brown laid down his paper and smiled.

"Dear," he said, "you tidied up my desk so beautifully the other day that I thought it only fair to return the compliment, so I tidied up your sewing-room."—Selected.

—This conversation was heard in a small North Carolina village: "Whaddayo' think of Mistah Smith, de bankah, Mose?" "Mistah Smith, de bankah? He is a fine gentleman. Yes, sah. And a good man, too. I'se borrowed five bucks ob him mo'n a yeah ago, and he ain't nevah ask for it. All I does is to gib him a mistah dollar eavry Saddy—what he call 'interest'—and he tells me not to bodder about the principal, which am de five."—The Christian Register.

BASKET MYSTERY.

Six months ago a number of little baskets, of Bornean make, were strung on about six feet of fine copper wire and placed in the circular case of the Peabody Museum at Harvard, where other objects from Borneo are shown. Immediately after they were hung in place they started to rotate, at first very slowly, a quarter turn one way, then a quarter turn back. In about fifteen minutes they reached their regular period of about five and a half revolutions a minute, and are still keeping it up. Scientists from far and near have come to look at them, but have not been able to solve the puzzle. Two young men, a Belgian and a Frenchman, who are studying in Cambridge, are now investigating the problem. They found that they could vary the period of rotation by inducing negative static electricity. But as soon as conditions returned to normal the baskets dropped into their old swing. An electroscope placed in the cabinet beneath the baskets showed no electrical discharge. Several theories have been advanced and rejected. The most probable answer to this mystery, the investigators believe, is that static electricity is responsible, but the whys and the wherefores they do not know. "It may be an entirely new principle," one of the men commented. "We may not learn the answer for fifty years. Such things have happened in the history of science. Perhaps it is the same power that sometimes enables people to locate a spring of water underground with a hazel divining rod." Meanwhile, the whirling baskets continue to dance and to mystify.—Zion's Herald.

—She was three years old and very independent about being helped in any way. One morning she protested against having her hair brushed, saying: "I brush my own hair." [illegible] during the stages of dressing, and the busy mother exclaimed: "Edna, you don't behave. It shocks you." [illegible] the report from Edna: "I [illegible]."—Boston Transcript.

—Habit in sinning takes away the sense of sin.

FROM PASTORS AND PEOPLE.
The Postal Card, W. F. Kennett, Editor.

Revival Meetings.

Revival meetings on Granville Charge are announced as follows:—

Rehoboth, First Sunday in July, Rev. Edward Suits to assist.

Mt. Carmel, Second Sunday in July—Rev. T. E. Pierce to assist.

Union Chapel, Fourth Sunday in July—Rev. Geo. W. Holmes to assist.

We are anxious for gracious revivals in all the churches and earnestly ask your prayers in the interest of these meetings.

Married.

Occasionally some young people come out from Hendersonville and other parts to be married in the Granville parsonage.

In the last company which came from Henderson, Mr. Silas Powell and Miss Cornelia Montgomery were the contracting parties. These are splendid young people, Mr. Powell is a Methodist Protestant while Mrs. Powell is a Presbyterian. We wish for them a very happy life.

The Drought.

The outlook for a good crop in this section is proving more serious every day. What is the remedy?

First, it is our privilege to pray for rain. God certainly controls the elements and can send rain upon the earth.

Second, the wise man has said. "Honor the Lord with thy substance and with the first fruits of our increase" and so shall our barns be filled with plenty.

Third, trust the Lord and do our very best—leave results in his hands. "Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed."

Henderson, N. C., May 29, 1926.

Browers Chapel, Richland Circuit.—Our Sunday school is moving along very nicely. Children's Day service was held the fifth Sunday in May. Collection, $8.35. Mr. Wolf from Asheboro was with us and gave us a very interesting talk that was enjoyed by all.

Mr. Tharp from Cedar Falls filled our pastor, Mr. Hill's appointment the fourth Sunday in May; he gave us a very interesting sermon.

There will be a Rally Day service at Charlotte Church the first Sunday in June. All the churches on the charge are to be represented by five or six speakers from each church.

Our protracted meeting will begin the second Sunday in July; pray for us that we may have a wonderful revival.

Mr. and Mrs. H. T. Brown's home was destroyed by fire on last Thursday afternoon. They have the sympathy of their many friends.

Best wishes to the Herald and its readers.

Mrs. M. C. Henley, Reporter.

Mt. Zion and Community.—Pastor Hunter has returned home on his second trip to Hot Point under the care of his physician. We filled regular appointments hoping every day that his health would so much decline. We have had him with us and that his physical condition is much improved.

On Sunday, May 9, at 7:30 P. M. Bro. Hunter preached a splendid sermon and at the close of the sermon our hearts were made glad indeed because Bro. Sam Lane, a young man we all have loved from his very youth up, came forward and joined the church.

At the close of 11 o'clock sermon on May 16, communion service was held and we were again made glad because of the goodly number that partook of this service.

Our Sunday school isn't near as large as we want it but there is some splendid work being done and some stick-to-it members being added.

We have recently enjoyed a two week revival meeting at night conducted by "Gospel Team" of Billy Sunday club, men from Winston Salem. We witnessed quite a number of conversions and more reclamations and hundreds of reconsecrations.

At Pinnacle school building the Gospel Team of Gibson and Pilot Mtn. are conducting revival services—these services having been duly arranged by Prof. Colley and the pastors of the three different churches of Pinnacle. The meeting is starting on its second week with wonderfully fine results. We see the preachers doing personal work in and out of church for God that have never been anywhere but bench warmers.

The Missionary Societies, both Foreign and Home, recently met and reorganized fully determined to do more effective work this year than ever—watch the Herald for their reports.

We have a cradle roll department in our Sunday school; on last Sunday a committee composed of Mrs. Odell Jones, Mrs. O. P. Jones, and Mrs. S. T. Lane was appointed for the promotion of this work.

On Sunday 9th. at 3 A. M. Dr. Schallet of Winston came to us at Mt. Zion and made a splendid address to men only. That was indeed helpful.

We are [illegible] to have the committee appointed by Bro. Smith and and make some definite plans to respect our dead more by keeping cemetery and surroundings more in order and clean. This work is to be done before the third Sunday in June as that is the day we will hold memorial or decoration day.

May God add His blessings to all deserving mankind. C. W. Allen, Rept.

Holicter Halifax Charge.—Since our reporter, Mrs. Edwards, has moved away and we haven't elected another one. I will write a brief report from this church.

I guess some people think that we all have passed away in this church as there has been no report from us, but we are not. We have just neglected sending in a report.

Several of our Sunday school members have moved away and this makes our attendance in Sunday school very small. We still have a few who are faithful to their Sunday school. We hope our Sunday school will take on new life and we will have larger attendance.

Our pastor brings us a good sermon every appointment. Our last appointment, he preached on the "Call to the Ministry." It was a splendid sermon. We all like Mr. Spencer fine.

A number of our Sunday school members attended the Sunday School Convention at Antioch Baptist Church. We all enjoyed it.

A Reader of the Herald.

North Davidson Charge.—We had Memorial day at Mt. Pleasant the fourth Sunday in May. Rev. R. M. Andrews, D. D., President of our college, preached the sermon; all who heard him enjoyed it very much. In the afternoon we had an address by Rev. N. G. Bethea of Lexington, on his trip to the holy land; he told us of some of the scenes over there. We all enjoyed the address very much. And we are always glad to have these men come our way. It was a good day, large crowds. We were in need of more parking room. One of the good things about the Memorial Service was the fact that it was held in the new church. Our people have worked hard, and have been faithful ever since the church was started, and stayed with it until its completion. They are justly proud of it, for it is a credit to any community, and we hope soon to have all the people of that community in Sunday school and church.

All our churches are getting along fine, all moving toward the goals for the year.

Say, I have something to tell you that will be interesting to all preachers in conference, even to Mr. "Slewfoot."

On Saturday, May 8, I was asked to meet a committee composed of Bros. Jesse L. Evans, Harper Leonard and others from Shiloh, C. M. Yokley and others from Bethesda, J. W. Walser and others from Friendship. After a little talk, a few consultations they turned over to me a new 1926 Chevrolet Touring Car. And asked me to drive it home, and use it, which I did.

I have not words to express to these good people my appreciation for their wonderful gift. It seems too good to be true; but it is.

I have never seen a happier people, they are so glad to see their pastor ride in a new car, and to know that they made it possible. And they have never seen a happier preacher.

And that is not all. Bro. Baxter Leonard and his brother Ed sent for me to come over to Lexington; I could not imagine what they wanted; but soon after I arrived they got into their car and asked me to follow them. I was still in the dark; but I soon found myself in one of the best clothing stores of Lexington. Then they told me to pick out a suit of clothes at their expense. Can you think of anything better than a nice suit of clothes as a gift? Just when you need it most?

Don't you think I have the best work in conference?

Well, that was not all. Bro. Ed Walser came by in his Sedan and asked me to go over to Lexington with him, which I did. When we arrived in Lexington at one of the best clothing stores in town, he turned me loose and told me that the Brotherhood Class of Shiloh had asked him to bring me over and for me to pick out a hat, a pair of shoes, a shirt, and they would pay expenses, they also gave me a nice tie. Well, read on— that is not all: for the ladies of Shiloh Sunday school gave Mrs. Troxler money to buy a hat, shoes and

dress. And my! she looks fine all dressed up. Now you know I have the best folks in conference.

We are looking for great things this year.

Pray for me that I may be able to give these good people my very best service. In return for these generous gifts, and many kindnesses.

May the Lord richly bless the entire conference. And may there be many souls brought into the kingdom this year.

Yours for service. R. S. Troxler.

SERMON TO YOUNG PEOPLE.

The Sin Of Backsliding.

Text: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Heb. 3:12.

To sin against God is bad enough, even for a heathen. It is worse to sin against light and knowledge. And it is worse still to sin against experience and a most sacred relationship. Backsliding is therefore the worst form of transgression. It grieves the Father of mercies so much for one of His children by grace to display "a heart of unbelief in departing from the living God."

Backsliding is a sin of unbelief, a sin of not loving God, and a sin of self-destruction.

Let us first consider beckslding as

A Sin of Unbelief.

Unbelief is of course the parent of all forms of sin. It is therefore set forth as the damnable sin. "He that believeth not shall bedamned." But the unbelief of the backslider is much worse than the unbelief of the man or woman who has never been born again. After being saved by faith it is entirely too bad to lapse back into the meshes of unbelief. The unbelief of the backslider is three fold.

First he defies and sets at naught the authority of God. God is the rightful ruler of His subjects. He exercises the rule of a Father over His children. It is a rule of love and tender, watchful care. To backslide is to rebel against this rule of love. It is to say to God, "I will not have thee to reign over me any longer." It is to say to the devil, "I take you as my master from now on." Backsliding is defiant rebellion against the true and living God.

Backsliding is unbelief in that it disregards the mercy of God. The backslider treads under foot the Son of God, and counts the blood of the covenant wherewith he was sanctified an unholy thing, and does despite to the Spirit of grace. He even goes so far sometimes as to crucify to himself the Son of God afresh, and put Him to an open shame.

And the backslider displays unbelief in the power of God. God is able to save unto the uttermost all who come to Him in true penitence and faith. The Lord of grace and glory has placed all His omnipotence at the disposal of believers for growth in grace and usefulness. And the surrender of the child of God to the powers of sin shows that he no longer trusts in Christ's power to keep him saved.

Backsliding is also

A Sin of not Loving God.

Obedience is the best proof of loving God. Jesus said: "He that hath my commandments, and keepeth them, he it is that loveth me." And not to observe the commandments is to display a shameful lack of love.

To love God with all the heart, mind, soul, and strength is the first and great commandment. And therefore not to so love Him must be the first and greatest sin. And the Apostle pronounces a fearful curse upon all who do not love the Lord Jesus Christ. "If any man love not the Lord Jesus Christ, let him be Anathema. Maranatha."

Any one who loves God finds pleasure in speaking to God in prayer and praise. He finds joy in listening to the still small voice, speaking out of nature, history and the holy scriptures. He likes to keep company with God by "fellowship with the Father and with His Son Jesus Christ." And he also gets delight by doing His will in conduct and service.

The backslider lets go all these pleasures of loving relationship. He ceases truly to love God. He goes away from the Rock of his eternal refuge. The throne of grace is no longer a privilege and a joy. He goes back to the pleasures of sin for a season.

And lastly backsliding is

A Sin of Self-destruction.

Backsliding destroys the peace of God in the soul. Peace is a fundamental grace of the new birth. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Peace is the result of reconciliation, the removal of all enmity against God.

The sin of believers disturbs this peaceful relation, renews enmity, and lets in a flood of dark forebodings. Unhappiness is the base of backsliding. The real enjoyment of religion takes its flight. And the poor backslider is rent with tormenting fears.

The sin of backsliding is destructive of the righteousness of regeneration. He ceases to be right with God. He becomes a wanderer from the pathway of rectitude. His pure soul becomes the receptacle of impure thoughts unholy desires, and unworthy motives. And his life becomes blackened with secret and open sins.

And the backslider eventually blots out his hope of everlasting life. He faces the darkness of dreadful doom. And his feet take hold upon death and hell.

Be warned against the awful sin of backsliding. Keep close to God in faithful obedience and service. He is able to keep you in the right way always. Rely on His power to save from sin and sinning. Rest on His precious promise: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

Glasgow-Riggan.

At the residence of Rev. and Mrs. J. B. O'Briant, June 1, 11 A. M., Mr. Marvin B. Glasgow and Miss Mamie Riggan were happily married by the writer. These young people are both of Littleton, N. C., and are quite popular among a wide circle of young people. The groom is at present engaged in business in Winston-Salem, N. C., and the bride has been teaching for some time in the public schools of the State. They are both members of the M. P. Church in Littleton and Miss [illegible] friends are wishing for them much happiness and success in life. J. B. O'Briant.

THE [illegible] OF [illegible].

[illegible] "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." [illegible] "Stretching forward" [illegible] and [illegible]. It is a [illegible] into the air in [illegible] it is [illegible] to what he can [illegible] most [illegible]," he should [illegible] within range of it [illegible] will not hasten its arrival. If [illegible] freshness will not retard it. If sickness impends, fussing renders one incapable of meeting it. Do not "[illegible] the [illegible] dead wrong." Fussing is worse than [illegible] "Be not anxious," said Jesus to His friends. Solicitous, yes; but [illegible] can be [illegible] but never fussy. "I have learned to take great comfort in God," said James Russell Lowell. What use of having a God unless we can rest in Him? "Do to-day's duty well; we have no business with to-morrow. But even this side of that point of [illegible] we are not warranted in fussing. Believe in your cause, in people, in God—in yourself, as ordained by God. Then work, hope, strive, love, be patient—but do not fuss.—George Clarke Peck.

THE RULING PASSION.

"We cannot have two passions," said Hunt, the eminent artist. "No man can paint and love money." For substantiation of Hunt's sweeping statement one need but call the roll of earth's immortal artists. The moment a [illegible]—or, for that matter, a pen or a violin bow or a voice—becomes necessary, it falls like [illegible] from heaven. Commercialism [illegible] every great gift it touches. It is a blight [illegible] to the soul itself. Nobody can drive the [illegible] of two [illegible] passions. "I sing to God," said Jenny Lind of her great talent. That was her passion. I cannot imagine her as selling her gift. And any discriminating audience would recognize the difference. Without sacrilege no one can sell any part of himself—time, strength, devotion, ministry, love—to [illegible] such things is merely a new version of the [illegible] traffic in slavery. Imagine Jesus making a fixed charge for His kindness or His [illegible]! The best that He had, all that He had to offer, even His life itself, was a gift. "Wherefore God hath given Him a name that is above every name." He is the model. The more we approach to the model, the diviner our contribution to the world.—George Clarke Peck.

—No pearl falls into a shut mouth.

—Good example is half a sermon.

—No great good comes without looking after it.

Gillburg.—We are still trying to move onward. Our Sunday school is very small now but since warmer weather is here we hope it will be much larger. We are sure that if it were larger we could do much better work.

We were very glad to have our pastor, Mr. Chambliss, with us on Sunday night May 16. He preached a very interesting sermon to the mothers. We hope it was helpful to all. We were glad to have him again the following Sunday to fill his regular appointment at 11 o'clock A. M. He preached a splendid sermon. Everyone enjoyed it very much.

We are very glad that Mr. Chambliss is back from school so that he can be with us more. Pray for the progress of our Sunday school. Reporter.

West Forsythe Rally.

On Sunday, May 23, West Forsythe Circuit held a Rally Day service at Pleasant Hill church. The program opened with the song "Holy, Holy, Holy," followed by a song service conducted by Mr. J. D. Anderson, Supt. of Pleasant Hill Sunday school. Rev. Lawrence Little, Secretary of our Methodist Protestant Young People's work in North Carolina, lectured on the Sunday school lesson after which Mr. Ira Houser delivered an address on "Life's Purpose." Immediately following Dr. A. G. Dixon, presented an interesting and inspiring sermon. His message was "you are too good to sin." The congregation was then dismissed until two o'clock. A picnic lunch was served on the grounds which was thoroughly enjoyed by everybody.

The afternoon service opened with the song "All Hail the Power," followed by prayer by Rev. C. H. Whitaker, pastor of West Forsythe Charge. Then we had the reports from the Sunday schools. It followed from these reports that two of these schools were absent two ran all the year, and two closed during the winter months. Our pastor announced that the work on the parsonage was almost finished and invited the people of the churches to see it. Dr. Dixon presented Dr. [illegible] pastor of the First Methodist Protestant Church in Winston-Salem, who spoke on the Budget. We must confess that if the budget is not raised it is not Dr. Compher's fault. Pleasant Hill then sang, "Crown Him Lord of all." Dr. Dixon then spoke to us on "Missions." This was interesting and very encouraging to the Societies of our church. Pleasant Hill then sang "Great is the Lord" after which Rev. Lawrence Little made an address on Young Peoples Work. Rev. C. H. Whitaker made a few remarks and the program closed with the song, "Praise God" and the Benediction.

This was West Forsythe's first attempt at a Circuit Rally, but it was a great success we expect it to be even better next year.

Floy Hunter, Secretary,
Pauline Hunter, Asst. Sec.

Saxapahaw Charge.—Silence is not always an indication of idleness. Although a report has not appeared from this charge in some time, we have been about our Master's business. Some needed improvements have been made. A few of the members at Orange Chapel recently purchased a beautiful new pulpit Bible for the church. Concord has just placed new linoleum carpet in the aisles, and put a new foundation under the church.

Several improvements have been made at Salem. The floor has been oiled, the aisles and choir covered, and, through the influence of some, Mr. Bradshaw of Greensboro has just donated a splendid new organ to the church. The pastor and entire membership of Salem church are grateful to Mr. Bradshaw for this generous donation.

All-day memorial services were held at three of the churches on this charge during the month of May.

Mrs. Martha Lewis, widow of the late Bro. Marly Lewis, has been in the Wesley Long hospital for several weeks taking treatment. We trust this good woman will soon be able to return home.

Bros. R. S. Woody and Foust Thompson are the nominees for delegate to the next annual conference.

The pastor is grateful to the following: Mr. and Mrs. Newlin Thompson, sausage, Mr. and Mrs. L. F. Durham, canned cherries, Mr. and Mrs. Johnson O'Daniel, pear preserves, and to Mrs. J. W. Overman for strawberries.

H. L. Isley.

Reidsville.—The work at this place is progressing very nicely. Our pastor always preaches splendid sermons for us.

Our Sunday school is doing well, and the attendance is good.

Our C. E. Society is doing good work under the leadership of Mr. C. R. Reed. Miss Blanche Weatherly led the meeting yesterday evening. The subject was "Pioneers" and was discussed by several of the members, and was very interesting.

We are glad to have Mrs. Clara French join our church. She comes to us from Mt. Carmel M. P. Church.

The following attended the District Rally held at Brown Summit Saturday and Sunday: Dr. J. D. Williams, Mr. and Mrs. G. M. Reed, Mr. and Mrs. T. W. Setliff, Mr. and Mrs. H. S. Dixon, Misses Lola and Effie McCollum, Nellie Mitchell and Frances Butler.

Our pastor will assist Rev. H. F. Fogleman in a meeting at Concord this week and will remain over Sunday. Brother Fogleman will preach for us in Brother Williams' absence.

Best wishes to the readers of the Herald.

Mrs. H. S. Dixon, Reporter.

South Davidson, Cid.—We are still on the "Map" and a faithful few as ever stepped are walking in the King's high way, but listen! we have had many discouragements; but if it takes that to make us better, why just come on. Our Sunday school is now coming by leaps and bounds. Our people are taking a great interest. Our superintendent, Mr. C. O. Leonard, and others bring us some good messages worth hearing. I am glad to think that some one has missed us, as the Mecklenburg reporter sounded the trumpet just what we are required to do.

We are getting up a Children's Day program. Hope to have it some time the last of June. The cottage prayer services are still going on. We call it the North prayer service now as another one has started up West of here a few weeks ago, conducted by Mr. Avery Woodell and others. It will be at the widow Wooddell's next Saturday night. So the old one will be at Mr. Isaac Black's next Saturday night.

Mr. Jasper Surratt has gotten about well again. Mrs. C. H. Conville of near Pomplin, Va., is now visiting her sister, Mrs. N. W. Lanier, and other sisters and relatives.

The home coming service at Piney Grove on the 4th Sunday was a great success; a large crowd were present. There were some grand experiences told, and a rejoicing time was there, a time long to be remembered.

Mrs. Harris Morris died suddenly on the 15. She was buried at Liberty Baptist on Sunday among a large crowd of sorrowing friends and relatives. She was 79 years, one month and five days old. A husband and one daughter survive. Mr. Morris is now making his home at his daughter's, Mrs. J. D. Wright. Mrs. Wright wanted Rev. Robert Short to conduct her mother's funeral but owing to limited time could not get him.

We were so glad to have Mr. and Mrs. C. H. Hill of Randleman to call on us recently. Come again.

N. W. Lanier has been right sick, but is some better at this writing. The health of the community is right good at present. We are are always so glad to read the good reports from other places. So come on, reporters, and excuse me. Reporter.

Orange Charge Announcements.

First Sunday in June, Union Grove Church.

11:00 A. M., Children's Day Exercises.

Dinner on grounds.

2:00 P. M., Program by Rev. E. G. Lowdermilk and children from M. P. Children's Home, High Point, N. C.

Efland Church First Sunday in June.

8:00 P. M., program by Rev. E. G. Lowdermilk and children from M. P. Children's Home, High Point, N. C.

Chestnut Ridge Church, Second Sunday in June.

11:00 A. M., Rev. J. D. Hardy and D. M. Davidson will speak on timely topics.

Hebron Church Second Sunday in June.

3:00 P. M., Rev. J. D. Hardy and D. M. Davidson will present some important subjects at this place.

Come out to hear all these visitors.

Other announcement to follow later.

B. M. Williams.

—Tony had been unruly and as a punishment was requirel to remain after school to clean the blackboards.

After setting him to work the teacher left the room and was gone some time. Upon her return she found the following note:

"Dear Teacher: I cleaned the boards. If you thank me, you're welcome. Tony."—Selectel.

IN HONOR OF THE DEAD.

In Loving Memory.

Grandma Hardin, as she was affectionately
lled, fell asleep in Jesus February 28, 1926,
her 80th, year, and was laid to rest in the
d cemetery at Tabernacle where she had
en a faithful member from early girlhood
he was left an orphan when just a little girl
ly eight years old. She wrote a sketch of
r childhood days in her 85th year and sent
to the Editor of her church paper for pub-
ation. She was very industrious in her
me, looking well to the ways of her house-
ld and worked willingly with her hands, be-
nning her life work when the hum of the
inning wheel and the click of the loom was
ard in many homes; but never too busy to
y aside her busy cares and minister to the
k or those in need. Many boquets of flow
s were sent or taken to her many friends
ltivated by her own hands. She believed in
ing the flowers and the kind encouraging
rds while we are living. I think it can truly
said of her. She hath done what she could.
d that her children can rise up and call her
essed.

So her gentle spirit passed out
Of the shadow into eternal day.
And why do we call it dying,
This sweet going away?

One Who Loved Her.

Not Growing Old.

is frail old shell in which I dwell
growing old, I know quite well;
But I am not the shell.

hat if my hair is turning gray?
ray hairs are honorable," they say.
hat if my eyesight's growing dim?
ill can see to follow Him,
o sacrificed His life for me
n the cross of Calvary.

y should I care if old Time's plow
s left its furrows on my brow?
other house not made with hand,
aits me in the glory land?
at though I falter in my walk?
at though my tongue refuse to talk?
till can tread the narrow way,
till can watch, and praise, and pray."

hearing may not be as keen
in the past it may have been;
ll I can hear my Savior say,
whispers soft, This is the way.
outward man, do what I can,
lengthen out this life's short span,
hall perish and return to dust,
s everything in nature must.

inward man, the Scriptures say,
growing stronger day by day;
en how can I be growing old,
ien safe within my Savior's fold.
long this soul shall fly away
d leave this tenement of clay;
s robe of flesh I'll drop and rise
seize the everlasting prize."
meet you on the streets of gold,
d prove that I'm not growing old.

Barnwell.

Mrs. Maude Apple Barnwell died at her home in the Stony Creek community near Burlington, May 1, after a long illness; aged 36 years. She was the wife of Mr. Layton T. Barnwell, who is a well-known resident of the community. The deceased leaves besides her husband, to mourn her death two children, her father and mother, Mr. and Mrs. Thomas Apple; two sisters, Mrs. Lucy Dickens and Miss Lena Apple; and one brother, Claud Apple.

Mrs. Barnwell was a devoted member of Carolina Methodist Protestant Church. In early life she was converted and joined Berea Christian Church of which she was for several years a faithful member; but later became a faithful Methodist Protestant. Both church and community will miss her.

The funeral was conducted at Berea Christian Church by her pastor, C. G. Isley; a large crowd of sorrowing friends and relatives were present. The splendid floral array was a token of the esteem in which the deceased was held by those who knew her. Interment was made in the Berea cemetery, whence her body will rise, in the morning of the resurrection.

C. G. Isley.

A TRIBUTE TO FATHER.

David Sink Lecnard, 1847-1926.

David Sink Leonard of Davidson County Confederate Veteran and Soldier of the Cross, passed on last Thursday, May 20th. He was in his eightieth year. His children are: R. E. Leonard of the Bethesda community; Mrs. B. C. Lambeth, Trinity; Mrs. R. U. Zimmerman, Arcadia; Dr. Geo. F. Leonard and Duke S. Leonard, New Brunswick, New-Jersey; and Samuel E. Leonard, Rocky Mount. There are twenty grand children and five great grand children. One brother, Sam P. Leonard, is living in Texas.

Since he left the old home he has lived for the most part with R. E. Leonard and Dr. R. U. Zimmerman, being at the latter place when he died. He was in good health and good spirits the day before his death, writing letters to two of his children. A stroke early in the morning soon rendered him unconscious and in a few hours he passed out.

The funeral was conducted at his loved church, Bethesda, last Saturday afternoon by his pastor, Rev. R. S. Troxler, and Dr. A. G. Dixon, President of the N. C. Conference. His grandchildren performed the last official act for him, the grand sons bearing his body to the grave while the grand daughters carried the flowers. A confederate flag marks his last resting place, he being a member of Co. C. 1st Regiment, Junior Reserves.

Father has given a long life of service to his church, Bethesda Methodist Protestant Church, and to his community. Until the death of mother fifteen years ago he lived almost in sight of the church and he took us there on all occasions from infancy. He was officer in the church during his entire membership. He was teacher in the Sunday school almost continuously. He was song leader before there was any organ in the church. He was interested in every phase of church activity and gave liberally of his means to all worthy causes. His home was the pastor's home.

Our home was truly a Christian home. The family Bible was opened and read each night and each child was provided with a Bible of his own and required to read a portion of the Bible each night before retiring. Each night before the family retired a chapter was read, the morning after breakfast the Bible was opened and a portion read and then kneel in our family prayer. This part pertained to the entire home life. The home was the center of attraction, and its greatest treasure was worldly wealth [illegible] could have been found.

There are many things that make us happy today. Father lived a life that reflected credit on his children and grandchildren. He lived to a ripe old age, being ninety four years and seven months old. He saw all of his children grown to manhood and womanhood and married. He died with little suffering and no lingering disease, a thing that he dreaded. He left the richest inheritance that it is possible for man to leave on earth. Surely we can say with the Psalmist: "Yea, I have a goodly heritage."

The Children.

JOHN M. HART DIES SUDDENLY.

John M. Hart died suddenly at his home Sunday night about 9 o'clock. He had been in his usual health all day; on retiring he had a sudden attack of heart trouble. Death was almost instantaneous. He had been in failing health for the past few years, but was never confined to his bed. Ill health was the cause of his leaving his farm near Mebane about two years ago and moving to Mebane.

John M. Hart born April 7, 1865, died May 9, 1926. He was a devoted member of the Junior Order, which had charge of the burial service.

He was married about 21 years to Miss Margaret Squires. To this union were two children given.

The large crowd present and the many beautiful floral designs showed that his friends were numerous. The floral bearers were: Misses Virginia and Annie Jones, Matilda and Annie Nelson, Thelma Thomas, Annie and Mildred Squires, Rachel and Nellie McAdams, Margaret Qualls and Mesdames Annie Barfield, T. O. Leinder, and Geo. E. Wyatte.

Pall bearers were, Geo. F. Crutchfield, Geo. E. Wyatte, Dr. Crawford, R. B. Stockdale, J. W. Stokes, Thomas Riley.

He was a kind and affectionate companion, loving father and a good friend and neighbor to all.

Mr. Hart is survived by his wife and two daughters, Misses Dennis and Nannie Hart of Mebane, and one sister, Mrs. R. H. Shark of Hillsboro.

Funeral services were conducted from Chestnut Ridge M. P. Church Tuesday morning at 11 o'clock by Rev. S. E. Nicks of Hillsboro, B. M. Williams of Efland, and Dr. T. M. Holmes of Mebane, and the body was laid to rest in Chestnut Ridge cemetery.

Our hearts go out in deep sympathy for the family and loved ones, and up to Almigh-

ty God in prayer that he may comfort and keep them in this sad hour.

The family circle [illegible] broken, one you loved so well is gone, [illegible] our loss he has been taken, and [illegible] to see us home. While your heart [illegible] and your eyes shed forth those tears, will you not look up to Jesus—[illegible] prayer? He will help you bear your burden. Fill your hearts with [illegible] as you mourn for the loss of Father, as you view his empty seat.

Written by one who knew him.

Annie Squires.

Sykes.

Bruce Sykes, the second son of Mr. and Mrs. J. W. Sykes, was born June 6, 1901, and was found dead in bed in Baltimore Monday morning, May 17, 1926. Physician was summoned at once, but it was too late; they pronounced it paralysis of heart trouble. He was well and cheerful all day and had retired about 11 o'clock Sunday night, and never awoke again.

Bruce was a good and obedient boy, full of fun ready to do you a favor at any time. He was a friend to all. He served about four years as a sailor. Death was unexpected to all.

No time for a last farewell,
No time for the shock of fear
Scarcely a moments halt on the shore,
With the guide on the boatman near,
Dear Bruce, how surprised you were to go.
With little to regret, little to know
Only a moment of dark,
A dream of the fleeting mark,
And then the beautiful break of day
And the quiet peace of light,
And you found yourself where you long to stand,
In the repose of the brotherland.

No doubt his soul is a light to guide some one else to the other shore,

He professed faith in Christ in early manhood and joined Chestnut Ridge Church; he remained a member there until death called him home.

He leaves to mourn their loss, father, mother, four brothers and two sisters, host of friends and relatives.

Funeral service were conducted by his pastor, Rev. B. M. Williams, assisted by Rev. T. M. Johnson of Mebane M. P. Church.

The large crowd present and the beautiful flowers proved that his friends were numerous. The bereaved have our sympathy in this sad hour.

A friend. Annie Squires.

Hughes

Martha Allen Wood Hughes was born the year 1850. After [illegible] years of faithful service she [illegible] which had been confined to [illegible] Skilled physicians [illegible] affectionate hearts did their best to save her life but on the [illegible] of the call [illegible] profession of [illegible] when she and her companion moved to Randleman many years ago, she transfered her membership to Mt. Lebanon church, where she remained faithful unto the end.

On the day following her death the funeral service was held from Mt. Lebanon Church. The large number present as well as the beautiful flowers, attested the esteem in which she was held.

The deceased leaves her devoted companion, and Miss Lenora whose love for her mother never failed, and four sons.

The service was conducted by the writer.

Wm. H. Neese.

A Tribute of Love.

It is with sad hearts that we—the members of the Home and Foreign Missionary Societies of Mt. Zion Church, Pinnacle Charge, record the death of one of our most loyal and faithful members, Mrs. Sidney Mickey, who died February 13, 1926.

She is the first member lost by death. We shall greatly miss her as she was always present at our meetings and church unless providentially hindered. She was deeply interested in the success of our societies and always willingly gave of her means to promote the cause of the Master. And while we shall miss her we feel our loss is her eternal gain.

Therefore be it resolved

First, That in her death we may be drawn closer together.

Second, That we extend our sympathy to the bereaved husband and little children.

Third, That a copy of these resolutions be sent each to the family—The Methodist Protestant Herald and the Missionary Record.

Mrs. A. L. Hunter,
E. S. Stone,
C. W. Allen,
Mrs. T. G. Barbour, Cor. Sec'y.

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Rev. L. P. Bogle.
922 Academy St., Winston-Salem, N. C.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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GREENSBORO MINISTERS' ASSOCIATION TO PRESIDENT COOLIDGE.

"At the regular monthly meeting of the Greensboro Ministerial assiciation held today it was unanimously voted that we respectfully but earnestly protest against the militarization of our mails by the use of the cancellation stamp: 'Let's Go Citizens' Military Training Camps.'

"We believe this use of the mails creates the impression abroad that we are a militaristic nation, and that it suggests to the youth of our land that international differences are to be settled by war rather than by justice and reason.

"Furthermore, the use of this cancelation stamp on the mail of those who do not believe in the training camps makes them the unwilling promoters of a system of which they do not approve.

"May we not hope for your influence in bringing about an abandonment of this objectionable use of our mails?"

The letter to the President was signed by Rev. S. K. Spahr, president, and Rev. R. G. Tuttle, secretary of the association.

—High Point College closed its second year with two notable services last Saturday and Sunday. On Saturday afternoon a pageant was presented by about one hundred students and teachers, designed to represent the history of the college thus far. Some of the difficulties and obstacles were indicated and over against these the rapidly developing achievements and successes in the college life of two brief years. On account of the cool weather, this pageant was given in the College Chapel instead of on the portico as intended. There was a good congregation of friends to witness it.

On Sunday morning in First M. P. Church, High Point, came the sermon by Rev. J. W. Hawley, of Pittsburgh, Pa., pastor of the First M. P. Church in that city. Scarcely too much could be said for this sermon. It was full of inspiration for young people confronting life's problems and also full of warning against the dangers of the way. True conceptions of success were indicated by contrast with lives of ease, idleness, and pleasure seeking. The appropriateness of the sermon was felt by all and surely every young person present must have been powerfully impressed and moved to choose the Christ way of self-denial and useful service.

—Greensboro people were delighted to have an opportunity to hear Rev. J. W. Hawley preach in Grace church last Sunday night. He preached another powerful sermon, full of the spirit of consecration to Christ. He teaches absolute surrender to Jesus Christ. He must be given the throne, the highest place.

—The editor enjoyed a very pleasant surprise last Saturday—a visit from a classmate in Adrian College, Dr. W. H. Hood, of Nevada. He and Mrs. Hood are touring the country in an automobile. They had passed through Tennessee and were headed eastward. They go where they please and stay as long as they like. Mrs. Hood is one of the regents of the University of Nevada, having been elected without opposition or competition. We were glad to be permitted to take these distinguished visitors to High Point College for the pageantSaturday afternoon. Leaving Greensboro, they expected to visit Wake Forest.

RECEIPTS FOR COLLEGE.

Amount previously reported, $165,548.96.

Oscar Burgess, $1; Mrs. J. A. Burgess, $1; Eli Euliss, $5; Florence Amick, $2; C. A. Coley, $6; J. E. Kirkman, $25; W. G. Causey, $100; J. C. Causey, $20; H. Floyd Amick, $10; Willie Isley, $1; Frank Garrett, $10.

Total, $165,729.96.

Endowment Insurance Fund.

Amount previously reported, $4,348.36.

No receipts since last report.

The payments reported above were made by members of Mount Pleasant Circuit, and applied against a note for $450.00 which they had previously indorsed, so the above does not give us any money.

This is a time of geat need, and it is earnestly requested that any who can possibly make a payment on an outstanding pledge will send the money to Dr. Andrews, at as early a date as possible, even though it may be necessary to undergo some sacrifice and inconvenience in order to do it.

J. Norman Wills.

—Dr. George R. Brown and Dr. S. S. Coe will speak at Calvary Church next Sunday morning in place of the pastor. This is part of a general exchange of pastors in the campaign for Christian education.

YOUTHS PROTEST.

The youth of Atlanta, Ga., entered a protest against the slanderous attacks on the young people of today being made by advocates of beer and wine in a way that caused all Atlanta to take notice.

More than 10,000 of the best young folks of that city marched in a parade, displaying banners protesting against the wets' declaration that prohibition is making drunkards out of the present-day young folks.

These booze advocates merited this rebuke and it would occasion no surprise if young people of other cities followed Atlanta's example. That there are men and women who will attack our boys and girls, branding them as drunkards in the hope of arousing enmity to the prohibition law, shows to what desperate lengths this booze hungry crowd will go to bring back the saloon and all its attendant evils.

Hats off to Atlanta's youth who resented the insult.—American Issue.

REGISTRATION YOUNG PEOPLE'S CONFERENCE, HIGH POINT COLLEGE, JULY 19TH to 26TH.

They're Coming! Who? No, What?

Registrations for the Young People's Conference.

We are receiving "tortoise" registrations, now; that is, they're coming slow! But the tortoise gets there, we're glad to say. How about sending some by the "hare"? We need some "leaps" in this campaign. The time is rapidly drawing near. Get busy! Send 'em in!

Look this list of loyal ones over. See the names of some of your acquaintances and friends? Are you going to let others get ahead of you? Be sure your name appears on the next list.

Miss Oda Ferguson, Sakapahaw Charge.
T. F. Newton, Concord Church.
Mrs. T. F. Newton, Concord Church.
D. A. McLauren, Concord Church.
Mrs. D. A. McLauren, Concord Church.
Eugene McLauren, Concord Church.
D. A. McLauren, Jr., Concord Church.
Lawrence McLauren, Concord Church.
S. N. Garmon, Midland Charge.
W. H. Shell, Mecklenburg Charge.
W. C. Hartis, Mecklenburg Charge.
H. B. Furr, Mecklenburg Charge.
Mrs J. J. Faulk, First Church Charlotte.

E. Lester Ballard,
Registration Manager.

—J. D. Williams, Jr., son of Rev. J. D. Williams, is among the graduates of Western Maryland College this year. We understand that he purposes to study medicine. We wish him success.

INVEIGHING AGAINST CREEDS, DOCTRINE, AND THEOLOGY.

This has become quite common with a certain type of newspaper scribbles, magazine writers, and some others.

It is found in a certain class of books, and even the pulpit sometimes joins this class of croakers. To our mind there has never appeared any good reason for this. For a person to decry creed, doctrine, theology, without any qualification, as is often done in these days, seems to smack of ignorance, vanity, conceit, or hypocrisy.

For a person to denounce all creeds, and profess to have none of his own, shows such a one to be either a fool or a hypocrite. For every body but an idiot has some kind of creed. Every body who is capable of believing anything has a creed. As creed means to believe, or what one believes, being derived from "credo," "I believe." So when a person says that he has no "creed," you know that he is either dishonest or ignorant, or both.

It is true, a person, or a number of persons, may not have a written or a printed creed, but they all have a creed nevertheless, i. e., they believe something, unless they be idiots.

There are two classes of persons who cry out against "creeds": those who hold most tenaciously to their own creed, while denouncing all creeds in general, and affirming at the same time that they have no creed. The other class is those who know little or nothing of the Bible or true christian doctrines, and assume an air of self-conceit that's annoying. Their attitude seems to be, that inasmuch as they themselves, have no correct, well-defined views of the Bible and its teachings, therefore, nobody else has. They themselves are the neplus ultras and the ultima Thules of all capacity to know. This latter class has become quite noisy and offensive in these latter days prating about things time-honored and sacred, of which they know little or nothing.

Yes, everybody has a "creed" of some kind, who is capable of believing. And to write or print that creed, surely cannot be a wrong, much less a sin, and let the public, yea, the world, know what a person believes, or any number of persons, who believe the same thing. Nobody has to believe it if he does not wish. It is much more honorable to formulate and print one's creed and publish it to the world, than to denounce creeds in general, while holding most tenaciously to an unwritten creed.

As to decrying doctrine and "doctrinal preaching," as is frequently done, discloses a lack of thought and knowledge. What is doctrine any way? "That which is taught.—" Webster. To do away with doctrine would be to do away with teaching. Doctrine and teaching, in the New Testament, are synonymons. "We said unto them in his doctrine," was the same as "he said unto them in his teaching." "They were astonished at his doctrine," was the same as, "They were astonished at his teaching." "What new doctrine is this?" was the same as, "What new teaching is this?" "Go ye therefore and make disciples (teach) of all nations teaching them to observe all things &c.," is equivalent to "doctrinize" all nations. The nations were to be "discipled" by teaching, or "doctrinizing."

As to what persons are pleased to call "doctrinal preaching," we need more of it, if it be of the right kind. The great leading, fundamental truths of the Bible need to be clearly, accurately, and explicity taught, as much so now as at any time in the past. Each generation needs to be taught the same Bible truths, as much so as needs each generation to be taught the multiplication table. Some elderly persons in their thoughtlessness jump to the conclusion that because they are fairly well-informed, that there is no need of further teaching on the great, leading, fundamental truths of Bible, forgetting that there are children being born all the while, and as they grow up, need to be taught the same truths that the elderly people already know. Also forgetting that the devil and his crowd put in full time, day and night, in every possible way, to teach (indoctrinate) error. The devil and his crowd take no vacation, and are "wiser in their generation than the children of light," in this respect. The strong, sturdy, clear-cut sermons that we used to hear on sin, repentance, faith, pardon, regeneration, the witness of the Spirit, entire sanctification; eternal punishment, eternal judgment, retribution, the coming of Christ, the resurrection of the dead, heavenly felicity and glorification, we seldom hear. Yes, we need what some are pleased to call "doctrinal preaching." That is, clear, distinct, unequivocal, uncompromising teaching, or preaching, of the great vital truths, or teachings of the Bible. These vital truths have always stirred and awakened the people in the past, when clearly, earnestly, and uncompromisingly presented, without mixture of error. And will do so again. And are doing so, when taught and preached as in other years.

So we see that to do away with "doctrine" is to do away with teaching. Doctrine is the thing taught, and teaching is the act, or process, of indoctrinating, or imparting, the doctrine to another. We will have some kind of doctrine, or teaching, and why not have the true? Trace this unfriendly attitude to "doctrine," to its source, and you will find a hostile attitude to some of the truths of the Bible, or perhaps many of them or all of them.

In regard to Theology we see and hear a great many belittling things about it. But as in the cases of Creeds, and doctrine, it must of necessity come from those who are deficient in a correct knowledge of theology, or hostile to its teachings. For a person to say, as some have said, "I love religion but I hate Theology," is about as foolish as for a person to say, "I admire great engineering feats, such as railroads, canals, highways, dams, reservoirs—great buildings and monuments, ships, locomotives and machines in general, but "I hate geometry and mathematics as a whole." It is just as impossible to have desirable results in religion without theology, a correct theology, as it is to have any desirable results in the engineering world without geometry and mathematics in general. Whenever you see or hear a person belittling, belaboring, deriding, and denouncing theology and theologians, you can just set it down as an incontrovertible fact, that such a one knows little or nothing of theology, or if he knows anything about it, its teachings do not suit him. Its teachings are in opposition to his carnal, depraved, unregenerate heart, and of course, this proud, wicked heart of his rebels against its teachings. We believe, however, that ignorance of what theology really is, and the vital place it holds in the realm of human knowledge, is oftener the cause of persons decrying theology than otherwise.

This does not mean that everybody must, or can be, a theologian; any more than that everybody must, or can be, a geometrician. But we must have persons expert in all branches of mathematics, if we carry on the great engineering feats of the world. But as we need the expert mathematician in the world of engineering and mechanics, so we likewise need the theologian in the religious world. While many things in the Bible are so simple and plain that the "wayfaring man, though a fool, shall not err therein, there are other things that require the trained, unbiased, unprejudiced thinker to arrive at a correct conclusion. A person by natural ability and training, capable of collecting all the facts, or evidence, in a given case, so as to arrive at a correct conclusion. A person capable by knowledge, training, and natural ability, to reconcile all seeming contradictions, and thereby silence the guns of the enemy. One who is able to dig down to the foundations, and in the language of Locke, see on what the thing "bottoms." Men like Bishop Butler, Albert Taylor Bledsoe and others. One of the evils of this age is to skim the surface of things, and ridicule everybody who takes time to think. And this class sits around like so many frogs and croak about creeds, doctrine, and theology, and they would scarcely know either, if they were to meet it in the road. They are too lazy, conceited, or lacking in real capacity, to think. And because they cannot, or will not, think, their knowledge of things high and deep is very limited. And so they deride and denounce everybody who knows any more than they do. We've never read an article, or book, by one of these croakers about theology, but what he, or she, soon disclosed the fact that they knew little or nothing about the subject. Vanity, pride, presumption—a haughty, arrogant, unchristian spirit has generally been prominent. This noisy, conceited croaking about theology generally comes from a set of ecclesiastical "reds." Their business is to tear down. They never build up. What do they offer us in the place of theology? Nothing but religious and ecclesiastical anarchy, and they be the sheiks

and czars of it. They denounce all anthoxity in religion, but at the same time would have everybody bow obsequiously to their dictum. They are a set of religious Bolshiviks. A set of the most relentless tyrants—proud, vain, conceited, arrogant—near relations to the "Man of Sin," "who exalteth himself above all that is called God, or that is worshipped."

To belittle, decry, ridicule, or denounce theology because there are, or may be, theologians who do not live in harmony with the teachings of true theology, discloses an unfair, weak, incompetent mind. Just as well denounce geometry, trigonometry, or mathematics in general, because everybody who has a fair knowledge of mathematics does not use this knowledge in an extensive, or renumerative manner. Mathematics is not to blame; but the individual—or, perhaps the circumstances in which he is placed do not demand it. So to belittle or denounce mathematics because all who know this science do not use it to any great extent, is to play the fool. And to belittle or denounce theology, because some persons have more theology than religion is to play the fool also. We cannot get on without mathematics, even the higher, unless we mean to go back to savagery—to the life of the Bushman and Hottentot. And it is equally true that we cannot get on without theology unless we mean to go back to heathenism, to all its silly, creed, heartless monstrosities. And to see, or hear, a person ridicule or denounce theology makes me indignant. It's an insult to Jehovah. And it makes me feel like "saying in my heart," nobody but a fool will do so. This is the class of which the apostles speak, that speak "great swelling words of vanity," who "despise dominion," and are "not afraid to speak evil of dignities."

Theology, from "theos," God and "logos," discourse, meaning a discourse, on, or about, God, and related things, is the most noble and sublime field of knowledge known to man. Ignorant, profane croakers, should keep silent. Well-informed reverent persons stand with uncovered heads in its presence. But fools and profane taunt and jeer—mock and deride, and belittle, showing themselves descendants of the long-eared species that bray.

And the fellow who is always vociferating about "creeds" and doctrine, if you will but analyize him a little, you'll see that he means your creed and mine, and not his. Though he stoutly denies having any creed. Yet he has something he believes and will fight for it to the last ditch. But he does not want you to have yours.

We know a considerable body of people who stoutly deny having any "creed," and denounce "creeds" in general. But this scribbler happens to possess two books, each containing their printed creed, or what they say they believe. These books we purchased from their own publishing house, and. in a sense. having their own imprimatur on them. "O consistency thou art a jewel!" As Brother W [illegible] heard a good old Brother say [illegible] casion, that "Men and women were the strangest folks he ever saw." And so it "are."

J. F. Dosier.

THE HUMOR OF THE PIONEER CIRCUIT RIDERS.

By H. H. Smith.

While the pioneerMethodist preachers often suffered hardships and privations, and some were inclined to asceticism, they were not without wit and humor. It is said that Bishop Asbury "rarely if ever indulged in wit while occupying the pulpit, yet it would flash out among the preachers in council and conference at times in the most genial manner." The Bishop never married. After defending his bachelorhood, he added: "If I have done wrong I hope God and the sex will forgive me. It is my duty now to bestow the pittance I have to spare upon the widows and fatherless girls and poor married men." Of one of the young preachers he said: "I find the care of a wife begins to humble my young friend, and make him very teachable; I have thought he always carried great sail; but he will have ballast now." Boston, he said, was "famous for poor religion and bad water." Traveling in New Jersey, he remarked, "Since this day week I have ridden over dead sands and among dead people, and a long space between meals."

Those who have studied the life of John Wesley know that he was quick-witted and on occasion could be humorous. He was by nature a most cheerful man, and said on one occasion: "Sour godliness is the devil's religion..... Are you for having as much cheerfulness as you can? So am I. Do you endeavor tokeep alive your taste for all truly innocent pleasures? So do I. Do you refuse no pleasure but what is a hindrance to some greater good or has a tendency to some evil? It is my very rule." One of his preachers even complained that Wesley tempted him to levity by his witty proverbs.

Dr. Eayrs points out how Wesley's good-natured humor never failed him in dealing with the odd characters with which he met. "He saw instantly the possibitities of a situation and used them. Michael Fenwick complained that, although he travelled with Wesley, he had not figured the published extracts from his Journal. He had his wish gratified, and more, in the nekt issue. Wesley so wrote: "I preached at Clayworth; I think none was unmoved except Michael Fenwick, who fell fast asleep under an adjoining hay-rick." Another preacher, when with Wesley at the table of a wealthy Methodist, bemoaned the departure of many from the Spartan simplicity of early Methodism. "My brother," said Wesley, glancing at the preacher's well-filled plate, "there is an opportunity for self-denial."

When Wesley and his companion, John Nelson, were once compelled to sleep on a hard floor with only a blanket. Wesley said, as he woke in the morning: "Be of good cheer, Bro-

There was [illegible] preacher by the name of William Hibbard who was always known as "Billy" Hibbard. When the secretary of the conference called his name, there was no response, though Hibbard was present. The secretary called again, "William Hibbard! William Hibbard," but still there was no response. The Bishop then said: "Brother Hibbard, why don't you answer to your name and stop delaying the Conference?" He replied, "Bishop, I will answer to my name when they call my name." "Isn't your name William Hibbard?" "No, Bishop, it's Billy Hibbard." "Billy," said the Bishop, "Billy, why Billy is a little boy's name." "Well, I was a little boy when they gave me that name," replied Hibbard. He was a presiding elder, and at one time, while representing a brother in his district, he said: "He seems to be tired of everything but rest." The character of the brother was so well known and the hit so capital that the whole Conference was convulsed with laughter.

Jesse Lee was humorous and quick-witted and always ready with the right answer. Riding along one day he was overtaken by a clergyman and a lawyer. They at once began to attack him on doctrinal points. The contest soon grew warm. Lee poured hot shot into them right and left. At length the lawyer broke out on him: "Sir, are you a knave or a fool?" "I am," replied Lee, "neither the one nor the other; but—" casting his eyes first at the lawyer and then at the minister—"I happen at present to be just between the two." He was soon traveling the road alone.

During the pioneer days there were few married preachers; almost constant traveling, and preaching nearly every day, together with such a meager salary, barred many from matrimony. When a member of the Virginia Conference had married and felt that he ought to justify his act, during the session of the Conference he said he had made it a matter of prayer and he believed it was in accordance with the Lord's will. Just then Jesse Lee rose slowly from his seat and said he was afraid the brother had fallen into a mistake, notwithstanding the fact that he had prayed over the matter. He then related his experience: "I once thought I ought to marry, and I thought a great deal about it, too. And I thought I must pray about it; but somehow or other I always found myself praying, 'O Lord, let Thy will be done, but do let me have that woman.' I wanted the woman, and my prayers always ended there. Perhaps the brother wanted the woman. and she and the Lord were willing, but they both opposed me."

Lorenzo Dow was one of the most eccentric preachers that ever lived. Many strange and humorous things are recorded of him. It is said that on one occasion a couple came to his home to be married. It was a stormy day, and Dow was sick in bed. He requested the couple to come and stand under his window, while he

performed the ceremony with the following words:

"Under this window in stormy weather,
I join this man and woman together;
Let Him alone who made the thunder
Part this man and woman asunder."

FILTHY TOBACCO FOR CHEWERS AND SMOKERS.

Will H. Brown.

A Southern man writes to the Good Health Magazine from one of the tobacco-raising states, saying that a farmer who raises tobacco sent a protest to his State Board of Health against the use of "scrap tobacco," because of its horrible filth. He wrote that the strippings from tobacco were thrown in one corner of the room where men worked—some of them suffering from tuberculosis and other dangerous diseases, and that they all cough, hawk and spit on the pile of scrap tobacco. After a few weeks this is stirred up, to dry. When the crop is gathered, all of this scrap tobacco is taken to the market and sold for three cents per pound. It is then manufactured into cigarettes, cigars, pipe and chewing tobacco. The residue that cannot be used for these purposes, is ground up into snuff.

These are sold in small packages to consumers, who pay an average of 70 to 80 cents per pound, for the same filthy, diseased, unsanitary stuff that the grower received three cents a pound for at the warehouse.

The same writer says that a boy who knew all these conditions, said to a man who was smoking a cigar: "Aren't you afraid to smoke? There might be germs in it." The man replied: "If there are germs, I will burn them. Don't you see the fire on that end?" "Yes," the boy quickly replied, "but I don't see any fire on the end in your mouth, and that is the DANGEROUS END." The man concluded the boy was right, and threw the cigar away.

A Michigan paper says: "If all the smokers in the world were gathered together, they would be matchless by noon." Many of them are matchless, anyway—matchless for filth, and contempt for the rights of others to breathe pure air.

An English motorist was stopped by a policeman on account of poor lights. "I'll have to take your name, sir."

"John Smith," was the reply.

"Don't try that on me, sir," warned the man in blue. "I want your proper name and address."

"Then if you must have it, it's William Shakespeare, Stratford-on-Avon."

"Thank you, sir," said the policeman, jotting it down. "Sorry to have troubled you."

"Don't mention it," said the motorist driving on.

"I want to buy a dog. How much are they?"

"Fifty dollars a piece, lady."

"How many pieces must I buy to get a whole dog?"

THE WORK AND THE WORKERS.

So Very Important.

Every pastor is asked to send to Dr. R. M. Andrews, President of the High Point College, a CORRECT mailing list of the families on his charge. It is exceedingly important that this be done SOON, and that the post office addresses be absolutely Correct. This mailing list is to be used by both the college and the Children's Home. The purpose is to mail literature to your people betimes from the College and also from the Home.

Please help by getting these names and correct addresses to Dr. Andrews at an early date. Surely you will not fail in this important request.

Also please note in Herald last week, and also this week, and if you were asked to take part in the program of education among the churches during the three Sundays in June be sure not to disappoint us. Take your place as best you can. If sickness or distress keeps you from going, please do your best to get some one else to go in your place.

R. M. Andrews,
L. W. Gerringer,
A. G. Dixon.

Committee.

Commencement at High Point College.

It was my pleasure to attend the pageant which was staged in the College Chapel in High Point last Saturday afternoon. It was well planned, well written, and splendidly delivered. I wish very much that all our people throughout the conference could have seen and heard it. And I am trusting that President Andrews will have it rearranged a bit and present it to our pastors and Sunday school workers, and that a number of our churches will put it on with local talent. It will be a fine thing for the churches as well as for the college.

Sunday morning I heard the commencement sermon in the First Church, High Point. It was an eloquent presentation of great truths which gripped both young and old hearers from beginning to end. I take it a more extended report of the pageant, and of the sermon will be given.

Spring Hill.

On Sunday afternoon I went with the pastor, Rev. W. M. Loy, to Spring Hill, on West Thomasville for a service. It was a pleasure to preach to these good people again. The house was filled with earnest listeners. I found the ground cleaned off and lumber on the grounds for a new church building. They are planning to build a brick veneered building, and we are hoping that they will make it modern in every way. It is not a wealthy congregation, but they are going at it with a will and we believe they will succeed. Spring Hill is the Old Mother Methodist Protestant Church in that section, south west of High Point. It is the old home church of the Pickett family of High Point.

Lebanon.

Sunday evening found me with Rev. J. B Hutton and the good people of Lebanon It is always a pleasure to go back to Lebanon. I used to be there in meetings so much that it almost seems that it is one of the charges that I served in other years. I found myself very tired, and it was rather a labored effort on my part, but they listened so well that it was a pleasure to preach to them. Brother Hutton has the work well in hand and the church is growing in all its departments.

Campaign of Education.

Te campaign which is being put on as outlined in the Herald is purely of education. We are asking the speakers to go out two and two to our churches to tell the folks about the High Point College and its work, and to stress the Bible doctrine of christian stewardship. We trust all of them will go, and that the people will hear them gladly and that much good will be done from the standpoint of Christian education. These men will not be out asking for money. They will be asking for a deeper consecration of ourselves and of our possessions to the services of our Christ.

Because of unavoidable circumstances some few changes had to be made in the first published plan. Please note them in this week's Herald.

Appointments.

June 9 to June 29, wife and I with two friends are taking an automobile trip into Pennsylvania and Ohio. This will afford us a much needed change and rest from the strenuous, and yet pleasant duties of this office. We thank the many brethren who have rejoiced with us in the fact that we are to have this few days' respite. In so far as possible we are going to try to forget the problems of the work for these days, though our daily prayer will be for the blessings of God upon the work and the workers.

July 4th, not definitely planned yet.
July 10 and 11, District Rally at Pensacola.
Yours in His service. A. G. Dixon.

Palestine, Flat Rock.—As this reporter has not reported in a long time, she will say just a few words. First I wish to say mother is lots better, mother has been confined to her bed for the past six weeks. Is now able to be about in her room.

Our church work is getting along well so far as the reporter has been informed. Sunday school doing fine. Brother Cane is our new superintendent.

We were sorry to learn our beloved pastor was kept from filling his appointment fifth Sunday by the sad death of Mrs. Trogdon's mother. She has our deepest sympathy.

Since my last report Aunt Sarah Landreth, the beloved wife of dear Uncle John, has passed away.

Mr. and Mrs. J. C. Tucker have our sympathy in the death of their infant son, the second little flower to bud on earth and blossom in heaven.

Mr. Jasper Sharron, one of our members, has been very sick.

Our revival meeting will begin at Palestine third Sunday in July.

The "Billy Sunday Club" was at Palestine third Sunday night in last month and had service. They were from Winston Salem, we learn. Grace R. Tucker, Reporter.

WOMAN'S MISSIONARY DEPARTMENT.

Edited by Miss Esther Ross, Asheboro, N. C

To All Auxiliaries of the Woman's Home Missionary Society.

I have received notice that the Asheboro Home Missionary Society will give $100.00 to the Scholarship Loan Fund this year. Good for Asheboro, they have done a fine thing in a splendid way.

Friends, $100.00 sent now may be loaned to sixteen students in a hundred years, allowing time for each to graduate and enter business or a profession before repaying the loan. (That is a rather low estimate, but not to get our hopes too high.)

Surely when we realize the far reaching extent of this work we will do our best.

Of course every auxiliary cannot give $100. but every one can give something.

Those of you who attended Branch meeting know that May was the time to secure Scholarship Loan Fund money; if you have not yet done this, please do it as soon as possible and report to me in order that applicants for aid may be given definite information,

Secretary of Scholarship Loan Fund.
Mrs. R. M. Andrews.
H. P. College, High Point, N. C.

THE EXECUTIVE BOARD MEETING.

The 47th annual meeting of the Executive Board of the Woman's Foreign Missionary Society of the Methodist Protestant Church was held at Southfield church, Chicago, Ill., May 12-17.

Delegates were in attendance from all parts of the U. S. Every Branch was represented except three.

Among the representatives from foreign countries were Miss Alice Coates and Miss Helen Barnes our missionaries in Japan, Rev. and Mrs. Langdon from Africa, Rev. William Lee Spratt from India, and Miss Minnie Vautrin, Dean of Gingling College, Wanking, China.

All of these missionaries brought us messages from the countries in which they are working. As we sat and listened to these faithful workers, telling about their work and the great needs in the foreign fields, we wished that every woman in our Branch could have heard these stirring addresses.

I think some of us would have realized how little we are doing for the welfare of the rest of the world.

Southfield church assisted by Chatham Fields, Wakeford and Avalon Park churches all outdid themselves in making us welcome.

Automobiles met us at the railway station and conveyed us to the convention church and home again at night. Calling the next morning at 9:30 o'clock and so on throughout the week.

All delegates and visitors were entertained homes in the city, thus giving an opportunity of making a personal contact with our people. Surely no one could have been more cordial or royal in their reception and entertainment than were these people in Chicago.

These four churches are all on the south side of the city. All as a result of Church Extension and Home Mission work. Dr. Harvey of the Illinois Conference started them all.

They are community churches, built to meet the needs of new and growing developments in the city and each has members from many denominations. In some of these churches there was only one person who was originally a Methodist Protestant. They have not had years of denominational training and teaching, as most of our churches have had—so you can see what it meant to them to cooperate in entertaining one of our important Boards. It not only taught them the beautiful spirit of cooperation but as Mrs. Maier said, it helped to develop a denominational consciousness. I am sure the Board meeting will mean much to them, as it did to us. Pastors and people, although busy with building projects and other church work, gave freely of their time and cars and efforts to make us happy while with them.

The Program.

Space is too limited to give any adequate report of the splendid program. In the July issue of the Missionary Record you will find a full report of the year's work.

The sessions began each morning at 9:30 o'clock with a worship service followed by a business session.

Mrs. Andrew Lester of Penn., in a very interesting and instructive manner, gave a review each day of the Mission Study book. "Moslem Women." This book will be used in the Branches this year.

Mrs. Henry Hupfield of Baltimore, Md., President of the Executive Board, gave a comprehensive review of the general work of the W. F. M. Society.

"We have had a very successful year: we have prayed for workers; yet we haven't gone forward as we could have had it not been for lack of money," she declared.

The Budget as apportioned by the General Conference is $60,000 per year. $3000 of this is for General Conference expenses, which leaves us $57,000 for our actual work. We raised this year through the Branches $66,740.32.

Mrs. Hupfield urged each one to go forward as never before. "Extending God's work is no easy task—we must get close to the Master and feel His touch. Go forward, keep ablaze the Missionary zeal in your auxiliaries at home."

The report of the Corresponding Secretary was in part given at our Branch meeting.

"Facts from the Field."

The pressing needs at this time are a school building at Birdwood, Dhulia, India. Plans and estimates have been made and $1000. is held for the building. A teacher is badly needed in China. Miss Sampson of Michigan, a missionary candidate, was presented to the Board and accepted. She will go as a kindergarten teacher to have charge of the work in Yokohama Japan.

The support of all the native workers has not been pledged for the year.

The cost of scholarships and native workers is less in China and India than those in Japan and because of this, the workers in Japan are not always provided for.

It was suggested that a number of societies or individuals adopt a "Japanese worker" and contribute small sums toward her support.

We have 270 workers in all three fields.

395 Tithers and Intercessors were reported. Every Branch was urged to stress the importance of signing the pledge cards, at least the prayer cards. Every member can pray for the work whether she has money to give or not.

Extension of Work Recommendations.

That missionary societies be organized in every church throughout the denomination.

That a newsletter from each mission be sent to the Missionary Record each month.

That the daughters of our missionaries in Japan at the present time be placed on the scholarship fund of the W. F. M. Society. That Branches send delegates to their respective conferences so that our women may have a better understanding of the work of the church.

That we celebrate the 50th anniversary of the W. F. M. Society in 1929 at Pittsburgh, Pa., the birthplace of the organization.

All Branches were requested to hold Thank offering money until end of the year and send it in bulk.

More literature was sent out during the year than ever in the history of the Board. 25 percent more Study books were sold than ever before.

Number of subscribers to Missionary Record. 4150.

Saturday afternoon the Executive Board members were guests of the four Chicago churches on a 40 mile sight-seeing trip thro' the city. This was indeed refreshing, coming at the close of the fourth day in conference where we sat from 9:30 A. M. to 10:00 P. M.

On Sunday morning all delegates were privileged to attend the church of their choice. Mrs. Brown and I visited Wakeford church where Mr. N. M. Harrison, Jr., is pastor. Mr. Harrison is greatly loved by his people and together they are doing a fine piece of constructive work. Plans for a new Community church school and Recreational building have been submitted and an intensive campaign to raise money was on when we left the city.

Sunday afternoon Dr. Norman Mac Naughton, pastor of Southfield church, preached the Convention sermon.

Following this the Lord's supper was administered by the pastor, assisted by the pastors of the other three churches. The address of the evening was given by Miss Minnie Vautrin, Dean of Gingling College, Nanking, China.

Mrs. M. P. Harrell,
Cor. Sec. N. C. Branch.

—Miss Eugenia Hunter, of Grace Church, was graduated this year from Goucher College, Baltimore, and is expected home soon.

—James W. Swain, of Greensboro, enjoyed a visit recently from his sister, Mrs. Lynette Moss, and her family, of Wilson, N. C.

—Brother Wilbur Stout, son of Prof. H. C. Stout, has received the postgraduate degree of Doctor of Philosophy from the University of North Carolina. He lives in Burlington.

SUMMER CONFERENCE SCHEDULE 1926.

Missouri, Springfield, June 12-13.
Indiana, Marion, June 21-27.
Mississippi, Magee, June 26-27.
Alabama, Speigener, June 28- July 2.
Illinois, Petersburg, June 28,- July 4.
Louisiana, Bentley, July 7-9.
Texas, Tehuacana, July 12-16.
West Virginia, Bridgeport, July 12-18.
North Carolina, High Point, July 19-26.
Maryland, Westminister, July 26- August 1.
Pittsburg, Stahestown, Pa., Aug. 1-8.
Ohio, Sabina, Aug. 9-15.
Onondaga, Oswego, N. Y., Aug. 11-14.
Michigan, Gull Lake, Aug. 16-21.

BOARD OF EDUCATION ITEMS.

The annual meeting of the Board of Regents of Westminister College was held at Tehuacana, Texas, May 26, 27. The attendance was unusually large and the concern for the college always in evidence. The situation was found to be rather critical and at first there was a disposition to close the school. The crop failures during the last two years, together with unsettled internal conditions, contributed to create a feeling of great discouragement. It seemed impossible to go on with the effort but after canvassing the situation most thoroughly and appreciating how much the school means to that section of the church it was deemed advisable to go ahead. Arrangements were made for the session of the summer school and part of the faculty elected for the regular school year. Dean Willis was placed in charge of the school for the time being.

There were a number of encouraging features about the last year. Dr. Phipps spent considerable time in the field and aroused more interest in the school than has been in evidence for some time. He engaged Rev. E. M Mouser to do some special canvassing which was a particularly good step. Rev. Mouser was appointed field agent for the college by the Regents and he will move to Tehuacana and give his full time to this work. He is greatly devoted to the college and is determined it shall succeed. His work has already resulted in some generous contributions. It looks to the writer as though the turning point has come and that better days are ahead for Westminister College.

The annual meeting of the Board of Trustees of Kansas City University was held in Union Hall Monday, May 31st. The following Trustees from the Methodist Protestant Church were in attendance: President A. N Ward, Rev. B. A. Brooks, Professor R. O Youmans, Mr. A. L. Cook, Mr. A. M. Kopf. Rev. W. M. Snyder, the new pastor of the University Methodist Protestant Church, and the Secretary of the Board of Education were invited to advisory seats. After the reading of the usual reports, election of officers and the transaction of other necessary business, the following notice was read by the Executive Secretary.

"To the Trustees of the Kansas City University Association:

This body is no doubt aware of the fact that for some years there has been no little uncertainty on the part of Methodist Protestant people as to the wisdom of continuing our part in the University enterprise. It becomes my duty to notify you that the Board of Education of the Methodist Protestant Church, at its annual meeting held in Pittsburgh, Pennsylvania, May 19, 1926, voted to enter into negotiations with the responsible authorities of the Church of the United Brethren in Christ, looking to our withdrawal from the merger. To this end a committee was appointed as follows: Frank W. Stephenson, Executive Secretary of the Board of Education and Mr. H. M. Johnson, Pittsburgh, Pennsylvania, a lay member of the Board."

It was suggested that a committee of four from the Trustees be chosen to advise with this committee and the one appointed by the Board of Education of the United Brethren Church at their recent meeting. Rev. B. A. Brooks and Mr. A. L. Cook were chosen by the Methodist Protestant group and Rev. S. B. Williams and Rev. F. M. Testerman by the United Brethren.

A special joint committee was chosen to make a thorough appraisal of the property holdings and all equities in order that an equitable basis of adjustment might be made. It is estimated that the liabilities will run close to $90,000.

It is hardly necessary to say that all concerned appreciate their responsibility in these matters and are anxious to fulfill every duty in the spirit of loyalty and good will. In a very large way our relationship to the sister church in this cooperative enterprise has been cordial, fraternal and very pleasant and to find ourselves in a position where it is necessary to dissolve the partnership is keenly disappointment to many. The effort was undertaken in a splendid spirit of brotherly love and with a high vision of Christian fellowship and cooperation. No single individual or isolated group of individuals are to be blamed for the present circumstances. They are a result of a large number of forces which have been operating for years and have finally reached a climax.

These facts are significant. It is estimated that the Methodist Protestant Church has invested over $500,000 in Kansas City University during the last thirty years. Of all the graduates and students sent out by the school there are not over a dozen now occupying our pulpits. Of course it is not the purpose of such a school just to furnish ministers but that is one of its important functions. At the rate it has been an expensive effort. In addition to this, few Methodist Protestant families send their children there. Of the sixty-five regular college students enrolled this year only four of them were Methodist Protestants. Two of those graduated and one of the other two will not return, leaving but one Methodist Protestant student next year. Some might enter but that is problematical. Another factor which has had no little influence in producing the present situation is the failure of the denominational budget. The nine thousand members of our church in that area do not have the resources in men or money to maintain a college and the small amount contributed to the General Conference Budget for educational purposes is not sufficient for so large an educational program as we have been attempting.

A comparison of the attendance of Methodist Protestant young people in our schools might be of interest; Western Maryland, 133; High Point, 102; Adrian, 63; Westminster College 44; Seminary 38; Kansas City University, 4. It is hardly wise to try to maintain an institution which is not making the contribution for which it is established.

F. W. Stephenson.

THE DENOMINATIONAL OUTLOOK.

Alabama. The Sunday school of the Birmingham raised more than $1,000 during March and April.

Eastern. The Eastern Branch of the W. F. M. S. was held at Penn's Grove, N. J. The Treasurer reported $5,062 raised during the year.—At the beginning of the year a debt of $1,000 remained on the property of the Lynbrook church. One of the members agreed to give the last $500. The balance has been raised and the property freed from debt. A beautiful electric bulletin board has been installed in front of the church.

Ft. Smith-Okla. President McMillan reports that returns from the Easter services indicate the largest receipts for Home Missions in the history of the Conference.

Illinois. A Presbyterian layman of Chicago has given our organizer in that city the deed for a lot upon which to build a Methodist Protestant church. He has also been offered by a man in another part of the city $5,000 toward the building of a church.—A revival at Channon resulted in twelve additions to the church.—Extensive alterations are in progress for the Richland church, Clinton circuit.

Maryland. When Rev. E. C. Makosky left the First Church, Newark, N. J. to become President of the Maryland Conference, the membership of the church presented him with a check for $1,000.—On his return from Conference, Rev. Earl Cummings was presented with a gold watch by the members of St. Paul's church, Baltimore.—The Senior C. E. Society of West Baltimore church, presented the President Miss E. Lloyd, with a beautiful Bible and a book of poems.—A splendid pulpit Bible has been presented to Grace church Baltimore by Mr. Geo. R. Smith, as a memorial to his mother.—The members of Schnutt Memorial church, Baltimore, presented the pastor, Rev. F. T. Kirkley, with a Chevrolet sedan, as a token of their appreciation of his faithful service.—After extensive improvements the Montgomery church Ridgeville cir-

cuit, was reopened on the second Sunday in May.

Michigan. Kenneth Kline, a student in Adrian College, is to represent the Colleges of Michigan at the World Y. M. C. A. Conference at Helsingfors, Sweden, in August.

Ohio. The Ohio Branch at its meeting at Zanesville, reported more than $13,000 raised during the year, an increase over the previous year.—One of the inmates of the Old Folks Home, at West La Fayette, has paid off the remaining debt, $2,000, on the property.

Pittsburgh. The Fourth Church, Pittsburgh, celebrated its fiftieth anniversary during the second week in May. One of the speakers during the celebration was Mrs. Gifford Pinchot wife of the Governor of Pennsylvania.—So far this year Rev. A. R. Mansberger, pastor of the Turtle Creek church, has received 108 members—On the first Sunday in May, the East Liverpool church celebrated the fourth anniversary of the dedication of the new church building. The offering for the day was $2,527.

Texas. The Ladies' Aid of the Tehuacana church have placed stained glass windows in the chapel of the College as memorials to deceased members.—The San Angelo church is adding Sunday school rooms at a cost of $3.-000.

West Virginia. The Rolesburg church has installed pews at a cost of $1,140.—Other improvements will add $685 to this.—The Easter offering at Point Marion was $134, breaking all records.—The Parkersburg church has purchased the corner lot opposite the present church at a cost of $7,500. It is planned to relocate soon.—Two meetings on the St. George circuit resulted in 31 accessions to the churches.—Rev. P. P. Holden was presented with a donation of $53. recently.

THE ELECTIONS IN PENNSYLVANIA.

The wets have won an election in Pennsylvania, and, as usual, they have flown to the chimney-pots to crow. They were beaten badly in Indiania, beaten badly in Oregon and elsewhere, but they won in Pennsylvania and so they crow.

They won in Pennsylvania because the dry vote was divided between Senator Pepper and Governor Pinchot. The aggregate of the dry vote was far in excess of the wet vote cast for Mr. Vare, but still they say they won and that their victory is starting a landslide. True, they were beaten in the race for governor. True also, a dry was nominated as a Democratic candidate for senator. But they say they won, and that their winning indicates a great uprising of the people against the Volstead Act.

Mr. Vare won [illegible] nomination for Senator because [illegible] majority given him by Philadelphia [illegible] of that city, he was beaten by many thousands of votes. This indicates that Philadelphia is wet in sentiment, probably. No one ever denied it.

There are not [illegible] politicians in Washington at [illegible] that Senator Pepper would have won the nomination hand-down if he had not made the mistake of pussy-footing on the Prohibition issue. He walked lightly and talked gently, trying to pacify both sides. As a general thing, the American people like a man who will say, "I believe so and so, and if you do not understand what I mean, I will amplify my statement until you do. If you like it, vote for me; if you don't like it, vote against me." Pinchot was that kind of man, and he certainly deserved the respect and admiration of the drys, whom he has supported so faithfully. But of course Pinchot was without political backing and had little chance to get anywhere.

The wet victory may not be quite so victorious or even quite so wet, when all of the events are shaken down. Pinchot may run independently. Also the Democratic candidate is quite worthy of the support of any forward-looking Pennsylvanian, Democratic or Republican. If we were a Pennsylvania Democrat, we would vote for him with joy and thanksgiving. If we were a Pennsylvania Republican and a dry, we would leave Mr. Vare waiting at the polls and line up squarely behind Mr. Wilson for the United States Senate. Dry Republicans in Pennsylvania have the opportunity of a life-time to show that principle means more than politics.

BETTER DO IT NOW.

Hundreds of our Sunday schools are now actively preparing for holding a fine Children's Day Service, and their number is steadily increasing, as the supplies are going out daily to the schools that are ordering.

More than one half of the Sunday schools reported to the statistical secretary of the General Conference have not sent in any order for the supplies which are sent absolutely free, but, as more than half of the schools last year did get the supplies, we are encouraged, at the rate the orders are coming, to believe more schools will hold a service than last year, and this is greatly desired.

The time for holding the service is left entirely with the schools themselves, some held their service in May, most of them will hold theirs this month, but others wait until July and on, being governed by local conditions and requirements, but, of course, none must interfere with Rally Day.

The holding of a service is the main thing, and the gathering of the largest possible offering for foreign Missions is, of course, inseparably connected with it.

The Union Board is in large part responsible for the missionary education of the young and that involves imparting information stimulating missionary interest, training for larger service, and cultivating the grace of giving, otherwise we will not have a stronger more active, more liberal membership later on.

We must set before the young a worthy object which appeals to their better nature, and lays upon their hearts a sense of their responsibility to help evangelize the world, and will inspire them to be workers, be givers in the extension of the Kingdom.

The Children's Day Service fills an important place in all this, and it is a serious matter for a pastor, a superintendent to fail to provide the supplies the Board prepares at considerable cost, and distributes free, and does not hold a Children's Day Service as a part of the work of the Sunday school.

There is nothing that can take its place, nothing that can do its work, and I plead for all our schools to be given a chance to be trained aright, to have freely given to them that which the church has prepared for their information, training and usefulness hereafter.

Therefore, send me word without delay how many services your school needs, at Berwyn, Md., and the free supplies will be forwarded promptly.

It is gratifying to learn how favorably the entire service is being received, and the commendations of the pageant "Hold Me to Thy Cross," which forms a part of the program, are numerous, and it is believed that the schools will be pleased.

We have had a number of requests for the two large illustrated posters sent out last year, they have pictures of our missionaries, workers, buildings etc, and we still have more of them, and will gladly send them to schools that did not get them last year.

Once more, remember the two large embroidered Japanese banners to be awarded again this year—one to the school giving the largest offering for foreign missions, the other for the largest offering in proportion to membership of the school.

Please, PLEASE when sending the Children's Day offering to your annual conference treasurer state plainly it is THE CHILDREN'S DAY OFFERING FOR FOREIGN MISSIONS, for if you do not it will likely go into the regular budget, and, in that case, the Union Board would get 25 percent of your offering, whereas it is entitled to the entire offering. The Union Board greatly needs funds, and your best efforts in raising the largest possible offering are earnestly requested.

Fred C. Klein

THE MORAL RISK

Some men who have plenty of money are poor risks in a business way, while others who are limited in their resources enjoy an extended line of credit. The explanation is that character counts for more than cash. This is a lesson for the young man just starting in business to learn. He may not have much money, and his chances of accumulating a fortune may seem small, but if his word can be absolutely relied upon and if his moral character is above reproach, he will find many a helping hand extended to him as he fights his way toward success. Good character is an asset that all men may enjoy, because it is conditional upon what a man is, and not upon what he has.

—They say fame is a calamity, take care!

ATTENTION PLEASE.

Plan For Educational Campaign.

The meeting, held in Grace Church in the interest of the High Point College on May 11, directed a committee to put on an educational program, at an early date, and so conduct it as to reach every church in the Conference. Accordingly we have mapped out plans for such a campaign, and we are publishing complete plan herewith. And we are asking everyone who is thus appointed to fall in with the plan and help us to put it over. The failure of any one to respond will break the plan, and thus frustrate the purpose. We trust all will respond. But if because of sickness or distress you cannot fill the place you are asked to take then please secure some one to go in your place, and notify the chairman of the committee.

We are asking that, on the three Sundays designated, congregations will release their pastors for this important service. This is the most important work before us just now, so all of us must respond. Where we have been unable to fill all pulpits pastors will please arrange this as best they can.

Appointments For Sunday June 13th.

1. Ashebore, A. M. and Welch Memorial, P. M., R. M. Andrews and C. C. Robbins.

2. Lebanon A. M. and English Street, P. M., Paul S. Kennett and E. L. Douglas.

Grace A. M. and West End, P. M., P. E. Lindley and D. A. Neese.

4. Randleman, regular Appointments, J. E. Pritchard and L. F. Ross.

5. Liberty, Changed to 4th Sunday.

6. Winston Salem, A. M., N. G. Bethea and J. A. Leonard.

7. Lexington, State St., A. M., C. M. Compher and R. N. Hauser.

8. Alamance, regular appointments, F. R. Stout and L. L. Wrenn.

9. Saxapahaw, regular appointments, J. A. Burgess and R. M. Gladstone.

10. Reidsville, A. M., Edward Suits and J. Norman Wil's. Also the afternoon appointment on Haw River Circuit.

11. West Forsythe, regular appointment. Geo. L. Curry and C. H. Smith.

12. Fairview, A. M. Jabus Braxton and Glenn Madison,—Glenn Madison to preach in Gibsonville at night.

13. Tabernacle, regular appointments, J. D. Williams and J. H. Allen.

14. Flat Rock, regular appointments, E. Lester Ballard and R. F. Williams. E. G. Lowdermilk to preach at West End A. M.

15. Mount Hermon , appointments, H. L. Isley and B. M. Wi'liams.

16. Forsythe, regular appointments, O. B. Williams and W. L. Ward. Dwight L. Fouts to preach at Community Church A. M.

17. Pleasant Grove, Omitted at present.

18. Denton, regular appointments, W. M. Loy and J. W. Boyles.

19. First Church, Thomasville, A. M. and West Lexington, P. M., R. S. Troxler and E. S. Welborne.

20. North Davidson, regular appointments, J. L. Trollinger and D. R. Connell.

21. Mebane, A. M. and Haw River P. M. G. H. Hendry and H. W. Wade. T. A. Williams to preach at Mebane P. M.

22. Burlington, First Church, A. M. and Fountain Place, P. M., T. M. Johnson and T. O. Pender. W. F. Ashburn to preach at Fountain Place A. M.

23. Gibsonville, A. M. and Graham, P. M. S. W. Taylor and J. G. Rogers.

24. Orange, regular appointments, and Glen Raven at night, J. D. Hardy and D. M. Davidson.

25. Enfield, regular appointments, F. W. Paschall and J. M. Cutchin.

26. Whitakers, regular appointments, R. C. Stubbins and S. C. Whitaker.

27. Charlotte, A. M., H. F. Fogleman and D. A. McLauren.

28. Concord, A. M., H. F. Suratt and R. S. Garmon.

29. Asheville, A. M., Homer Casto and Fred Edwards.

30. Weaverville, all three churches, C. W. Bates and G. M. Foster.

31. Granville, regular appointments, R. A. Hunter and Dr. F. R . Harris. W. F. Kennett to preach in Henderson.

32. Littleton, regular appointments, M. P. Chambliss and E. C. Kittrell.

33. Vance, regular appointments, J. B. O'Briant and Mr. Vaughn of Henderson.

34. Lincolnton, A. M. and Bessemer City, P. M., J. M. Morgan and W. M. Glenn. W. L Carson to fill Brother Morgan's appointments.

35. Caroleen, A. M. and Shelby, P. M., J. D. Morris and Mr. Richards of Lawndale.

36. Cleveland, regular appointments, E. A. Bingham and M. N. Earnhardt. L. S. Helms to preach at Bess Chapel.

37. Chatham, regular appointments, A. O. Lindley and J. W. Curtis.

38. Randolph, regular appointments, E. G. Cowan and W. T. Hanner.

39. Why Not, regular appointments, Geo. L. Reynolds and I. A. Teague.

40. Creswell, R. L. Hethcox and D. M. Davenport and asked to put on the educational campaign on Creswell circuit.

41. Calvary, A. M., Dr. Geo . R. Brown and Dr. S. S. Coe.

42. High Point, First Church, Dr. S. K Spahr and H. A. Garrett.

Appointments For Sunday June 20th.

1. Community Church, Thomasville, A. M. and Kernersville, P. M., R. M. Andrews and C. C. Robbins.

2. Randleman, regular appointments, L. W. Gerringer and F. R. Stout. W. H. Neese to preach at Calvary A. M.

3. Flat Rock, regular appointments, Edward Suits and J. Norman Wil's. Also St. Paul's at night.

4. Kernersville, the three country churches. P. E. Lindley and D. A. Neese.

5. Forsythe, regular appointments. E. G. Cowan and R. N. Hauser.

6. North Davidson, Regular appointments, Geo. L. Curry and C. H. Smith.

7. Friendship, A. M. and Albemarle, P. M., N. G. Bethea and J. A. Leonard.

8. Mt. Hermon, regular appointments, F. L. Gibbs and L. L. Wrenn.

9. Randolph, regular appointments, J. A. Burgess and H. M. Gladstone.

10. Alamance, regular appointments, H. L. Isley and B. M. Williams.

11. Haw River, regular appointments, J. D. Williams and J. H. Allen. W. D. Reed to preach in Reidsville.

12. West Thomasville, regular appointments, Glenn Madison and Elwood Carroll.

13. Draper, Omitted for the present.

14. Tabernacle, regular appointments, E. Lester Ballard and R. F. Williams.

15. Saxapahaw, regular appointments, J. D. Hardy and D. M. Davidson.

16. Denton, regular appointments, A. O. Lindley and J. W. Curtis.

17. Richland, regular appointments, W. M. Loy and J. W. Boyles.

18. High Point, 1st Church, Changed because of C. E. Convention.

19. Guilford, regular appointments, E. L. Douglas and O. C. Loy, Jr.

20. West Forsythe, regular appointments: R. S. Troxler and E. S. Welborn.

21. Orange, regular appointments, S. W. Taylor and J. G. Rogers. W. F. Ashburn to preach in Burlington, 1st Church. A. M.

22. Pinnacle, regular appointments, J. L. Trollinger and D. R. Connell.

23. Mount Pleasant, both churches, T. M. Johnson and T. O. Pender. G. W. Holmes to preach at Mebane A. M.

24. Why Not, regular appointments, O. B. Williams and W. L. Ward.

25. Granville, regular appointments, Paul S. Kennett and H. A. Garrett. Also Henderson at night. W. F. Kennett to preach in Henderson A. M.

26. Vance, regular appointments, R. A. Hunter and Dr. F. R. Harris.

27. Roberta, A. M., H. F. Fogleman and W. J. Widenhouse. N. Brittain to preach in Concord, A. M.

28. Halifax, regular appointments, F. W. Paschall and J. M. Cutchin. C. L. Spencer to fill Bro. Paschall's appointments.

29. Littleton, regular appointments, R. C. Stubbins and S. C. Whitaker. J. B. O'Briant to fill Bro. Stubbins' appointments.

30. Midland, all the churches, H. F. Surratt and D. A. McLauren.

31. Fallston-Toluca, regular appointments, E. A. Bingham and M. N. Leonhardt.

32. Bess Chapel, A. M., J. D. Morris and Brother Richards.

33. Cleveland, regular appointments, J. M. Morgan and W. M. Glenn.

34. South Davidson, regular appointments, Geo. L. Reynolds and I. A. Teague.

E. G. Lowdermilk to preach at Pleasant Grove.

35. Yarborough, both churches, C. W. Bates and Fred Edwards. Homer Casto and J. S. Williams to fill Bro. Bates' appointments.

Appointments For Sunday June 27th.

1. Anderson, both churches, C. W. Bates and Fred Edwards. Homer Casto and J. S. Williams to fill Bro. Bates' appointments.

2. Davidson, all the churches, appointments to be planned by the pastor, Paul S. Kennett and D. A. Neese; and W. M. Loy and J. W. Boyles.

3. Fallston-Toluca, regular appointments, E. Lindley and H. A. Garrett.

4. Cleveland, regular appointments, E. A. ingham and M. W. Leonhardt.

5. Mecklenburg, all the churches, the pastor lanning the appointments, E. G. Cowan and . A. McLauren; and J. L. Trol'nger and D. . Connell, E. G. Lowdermi'k to preach in 'irst Church Thomasville.

6. Mocksville, all the churches, the pastor o plan the appointments, R. M. Andrews and . C. Robbins; and R. S. Troxler and E. S. Velborn. J. T. Sisk to fill the regular appointments on North Davidson.

7. Spring Church, all the churches, appointments to be arranged by the pastor, R. C. Stubbins and S. C. Whitaker. A. D. Shelton o preach for Brother Stubbins.

8. Why Not, regular appointments, Omitted at present.

9. Chatham, regular appointments, G. H. Hendry and H. W. Wade.

10. West Thomasville, Geo. L. Reynolds and I. A. Teague.

11. Haw River, Afternoon and evening appointments, L. W. Gerringer and F. R. Stout W. D. Reed to preach at Calvary.

12. Richland, regular appointments, J. E. Pritchard and L. F. Ross. W. H. Neese to preach in Asheboro, A. M.; and C. H. Hill to preach on Randleman, A. M.

13. Guilford, Omitted for the present.

14. Halifax, regular appointments, M. P. Chambliss and E. C. Kitterell. C. L. Spencer to preach in Whitakers.

15. Vance, regular appointments, F. W. Paschall and Dr. F. R. Harris.

16. Greensville, regular appointments, R. A. Hunter and Mr. Vaughn of Henderson.

17. Pinnacle, regular appointments, E. Lester Ballard and R. F. Williams. E. G. Cowan to preach at West End.

18. Liberty, A. M., J. D. Williams and J. H. Allen. F. L. Gibbs to preach in Reidsville, A. M.

19. Democrat, C. W. Bates and A. G. Dixon, early in July.

20. Pageland, all the churches, P. E. Lindley and H. A. Garrett,—First Sunday in July.

21. Melton's Grove, some Sunday afternoon, A. Ridge and J. H. Snotherly.

22. Porter, some Sunday afternoon, H. W. Kelly and C. L. Hatley.

23. Rockingham, some Wednesday night, J. L. Trollinger and M. Ivey Crutchfield.

24. Spencer, N. G. Bethea and J. B. Leonard,—The time to be arranged with the pastor.

25. North Charlotte, H. F. Surratt and R. S. Garmon,—Time to be arranged with the pastor.

26. South Winston, C. M. Compher and R. N. Hauser,—Time to be arranged with the pastor.

27. Roseneath, R. C. Stubbins and S. C. Whitaker,—Time to be arranged with the pastor.

28. Union Grove, J. D. Hardy and Glenn Madison, some night,—Time to be arranged with the pastor.

We have tried to check up carefully to see that the entire Conference is covered. If our plan leaves out a single church on your charge please have the men we are sending you double up a bit so as to reach all, or let us know so that any such churches may be reached later.

This job belongs to all of us and is big enough to challenge the very best there is in us, so we confidently expect the most hearty cooperation of everybody. As we pray let us work, and as we work let us pray that God will lead us out into VICTORY.

Signed by the Committee,

High Point.—A most interesting service was held in the First church last Sunday morning when the baccalaurate sermon to the students of High Point College at the close of the year's work was delivered by Rev. John W. Hawley, D. D., of Pittsburgh, Penn. After a beautiful quarette, "Hark, Hark, my Soul," by Shelley and a lovely Anthem, "Let all the Earth their voices raise," by the choir. Pres. R. M. Andrews made some interesting remarks in regard to the work of the students for the year just closing, which he declared has been most satisfactory. 207 students have been enrolled in the different departments; of these nine young men are preparing for the ministry, and three young women have decided on definite life work for the Master. 101 of these students are of the Methodist Protestant faith, while the other half is made up of Roman Catholics, Jews, Holiness, Reformed, Baptists, Methodist Episcopal, Lutherans and Protestant Episcopal. He then introduced Dr. Hawley, who is now pastor of the First Church of Pittsburgh, and he delivered a most forceful and splendid address to the 200 students seated in a body in the middle tier of pews, which had been reserved for them and the Faculty. He based his sermon on the text from Psalm 18:19, "He brought me forth also into a large place." Himself yet a young man, Dr. Hawley spoke with the vim and vigor of youth, and plead with his young hearers to make their lives count for something; to have convictions and live up to them. He quoted statistics which prove that the man who has a college education has 870 times as many chances to win prominence as the man who does not. He warned the young people not to yield to the lure of indulgence and soft living for hardship makes men great, and cited many examples. It matters not as much what kind of house you live in as what kind of person lives in your house. He congratulated the young people upon their great field of opportunity, and advised them to fix a certain goal for themselves and work to it. Work, work is the great panacea for unhappiness and disquiet. It is not so much the lack of ability that causes failure but drifting with no plan or purpose in life. In passing he paid his respects to the "human clothes racks" those who live only to wear fine clothes, and to the girls who buy their complexions at the corner drug store. In conclusion, he begged the young students to take God into their lives to be their guide and friend at all times.

Taken all in all, it was a matchless discourse, and is not often surpassed in our city. The large audience gave Dr. Hawley the closest attention and greatly appreciated the opportunity of hearing this eloquent minister. We hope that he will come this way again.

The Woman's Home and Foreign Missionary Societies held their monthly meeting with Mrs. J. G. Snipes on Steele St. Monday afternoon. We were much pleased to have Mrs. Lynch, a member of First Church, Charlotte as a visitor, and she made some remarks of encouragement to us. After the routine of business, Mrs. Geo. R. Brown, who attended the Board meeting in Chicago, gave a most interesting report, which was thoroughly enjoyed. Mrs. Jones Burns, who has been a most faithful and efficient secretary of the Foreign Society, having resigned on account of home duties, Mrs. H. U. Oakes was elected in her stead. Miss Jennie Scott was elected leader of the Young People's Missionary Society. Interest in the young people's work is growing.

Next Sunday morning the pulpit will be occupied by Rev. J. E. Pritchard and Mr. L. F. Ross of Asheboro in the interest of High Point College. At this time Dr. Geo. R. Brown will hold a meeting for the same purpose at mother place.

The students of the college have about all dispersed to their homes for the summer vacation, and our best wishes follow them. We shall miss their bright, young faces from our congregation, and their absence will be noticeable and keenly felt. We hope that all of them may return to their work in September.

Dr. Andrews and Prof. Paul S. Kennett attended commencement exercises at the University of North Carolina, Chapel Hill on Monday.

Mrs. Pernelia T. Crawford and her son, Robert L. Trout, are the latest additions to our membership, having united with the church last Sunday. These good people come to us from Houston, Tex., and we gladly welcome them to our ranks.

Mrs. R. M. Andrews and children, left Tuesday for Henderson for a visit to her parents. Mr. and Mrs. S. R. Harris.

Mr. Eccles Everhart sails today from New York for Constantinople, where he will be engaged for some time in making illustrations for a book. His bride will follow him on a later boat.

We were glad to see the Editor of the Herald in the congregation Sunday, also Messrs. R. R and J. D. Ross of Asheboro.

Steele.

Jacob A. Steele was born January 10, 1852, died June 4, 1926. He married Mary E. Thompson March 8, 1877. To this Union were born two sons, W. Jerome, and George Lawrence.

He united with Hebron M. P. Church, several years ago, where he remained a faithful member until death.

Funeral services were conducted at Hebron church by the writer, June 5th. The remains were placed to rest in Hebron cemetery.

The large congregation present showed the respect in which his memory is held.

May God comfort his relatives and friends.

B. M. Williams.

THE OLD MAKER OF RUGS AND HIS SECRET.

Gertrude Elliot Scott.

"How long do you suppose it will be before you'll be ready to start again, Ted?"

"Can't tell, Marjorie. These pesky automobiles are too uncertain things for me to be very definite about. But it looks to me as if it would take half an hour anyway. Why, what do you want to do?"

"I think I'll walk down the road a bit as long as there's nothing I can do to help you. Wonder what kind of a stand we'll find back with some of the loveliest sweet peas for sale that I have ever seen. I'd like to pick some to bring the love flowers so I'll be back in a few minutes."

"All right, but don't get sunstruck. It's too hot to hurry any today. I'll run over for you if I get the thing started before you're back."

"There's no danger of that, I guess," and Marjorie smiled provokingly at her husband as he lay contentedly out under his big car. She then started down the lovely country road.

The stand was farther back than she had thought and in rather a lonesome spot, for there were no houses to be seen and a pine woods with its lurking shadows loomed on one side. The stand was small and the upper parts and sides were made of slender white birches, criss-crossed, covered. The sweet peas were beautiful with their soft tints and delicate fragrance, but tied tightly together and set in glass bottles with a sign "10 cents each" in rather scrawly letters on a piece of cardboard propped up against one of them. No one was in sight and Marjorie didn't know quite what to do—whether to take what she wanted and leave some money or wait until one should appear.

Finally, after a few minutes, she opened her pocketbook, got some change and discovered she had nothing but a bill, so she looked around once more, all in vain, to see if she could find the proprietor. There didn't seem to be one, but she saw a path on one side of the stand that led up a steep little hill, and she decided to try that. So up she went and soon found herself at the top and looking at a tiny house that was almost hidden from sight by great rambler rose bushes, pink, red and pale yellow and all about were beds of different shades and sizes, a veritable riot of color.

At first she just stood still and drank in the loveliness and fragrance of the scene before her, so surprised was she to find anything of beauty in this otherwise barren spot. Then she saw there was an old man sitting on the piazza of the house he was doing with his hand what looked to her like [illegible]. Going up to him, she said: "Oh, I'm sorry, but do I pay you for the sweet peas? I'm all there was on the stand."

"Yes, but you could have left the money down there. Folks generally do."

"But I didn't have any change. And I thought I'd come up and see your flowers and [illegible]

surprise. Why, it's like a regular little Garden of Eden in the wilderness.

"You like flowers, eh?"

"Indeed I do. I noticed those sweet peas as I was driving by with my husband and when he had some little trouble a little way up the road, I just had to come back and get them for a friend that we're going to visit. And I like rag rugs, too. That's a beautiful one you are working on. Do you sell those as well as flowers?"

"Oh, yes, as fast as I can make them. I don't have much time in the summer, for my flowers take lots of care, but in the winter I work at them pretty steady, except when I'm out delivering them to my customers. Would you care to step into the house and see some I have on hand?"

"Oh, may I?" And perhaps you'll tell me how you make them. I've always wanted to know. I'm going to introduce myself. I'm Marjorie Stanton, and if you don't mind, I'd like to know your name."

"It's Wentworth, Silas Wentworth, but most folks call me 'the man that makes rugs.' I suspect a lot of them think I'm just plain crazy. Now I can leave this one where it is—we'll go in."

Laying the rug that was nearly finished carefully on a bench, the old man rose and led the way into the house. He gave Marjorie a comfortable chair and then going to a closet he brought out one rug after another and spread them on the floor for her to see. When the last one was down he said, "These are an order I've been making for a lady that spends her summers in Townsend; when that one out on the piazza is done I'll take them to her."

"Oh, Mr. Wentworth, they are beautiful," said Marjorie after she had looked at them carefully. "I don't see how you make them. Won't you tell me about it? Don't think I'm just curious; I'm ever so interested. It seems strange for a man to be making rugs. I never knew they did and you're an old man, too, and it must be hard work."

"No, it isn't hard and I love it. It's something like my flowers. You watch pretty things grow from dark little beginnings, and you put different colors together and get such unexpected results. I haven't had such a very eventful life myself except for my flowers and the rugs. I don't know what I should have done without them. I have my mother to thank for that; she used to love them, too."

"But do you live alone here, Mr. Wentworth? It must be lonely, especially in the winter with no other houses near."

"Oh, I don't mind people; in fact I came [illegible] away from them. I'm happier by [illegible] and I'm always busy. When you're [illegible] for callers you don't have time [illegible] about yourself."

"And you must be very busy to get so much done."

"Well, I'll tell you a little about myself [illegible] I don't generally talk [illegible] my business, but there's something

about you that's different from most of th and I can see you're really interested in things. You're wondering, of course, why work so hard and what I do with the mone earn. An old man like me doesn't need mu to get along with, but I can use all I get. N for myself, but for others. It isn't a ve pleasant story, mine isn't."

"Don't tell me if it's going to make you t happy."

"It dates back a good many years—to t Civil War, in fact—a long time before y were born, Mrs. Stanton. I was a young m and in love with as pretty a girl as you'd ev hope to see. After the war had been going for some time, President Lincoln had to d pend upon drafting men, because there we not enough that enlisted. And as luck wou have it I found my name on the very fir draft list."

"Oh, then you fought in the war, didn you?"

"No, I didn't. That's just what I want t tell you about. I ought to have, more's th pity. But as I was saying, I was head ove heels in love with a girl as pretty as a pi ture, and when a man is in love, he'll do lot of things he is sorry for afterwards.

"Well, when that girl—we'll call her Bet sey for now—found out I was drafted, she wa angry, and pleaded with me night and day t stay at home with her. She told me I'd prom ised to marry her and if I went away and lef her, she'd be all alone in the world. And be sides, she said my father was old and needed me to help on the farm. It was rather hard t argue against that, wasn't it?"

"Yes, it must have been."

"Now in those days a man could buy of from doing his duty—thank God, he can't now—and three hundred dollars would send another in his place to the battlefield."

"Oh, I didn't know that."

"Well, I was persuaded to do it. I the strongest, most able-bodied fellow in the town! I listened to what that pretty girl had to say and stayed at home and I've been regretting it ever since. Of course it wasn't her fault entirely"—

"But weren't you happy after you were married and the war was over?"

"Happy? No, and never have been since, except perhaps when I get to working on my rugs and forget myself. That's why I've made so many of them; up around a thousand, I guess, and maybe more. Nothing ever seemed to go right after the war. Betsey only lived a few years and left me just when I needed [illegible] Nobody had any respect for me. I [illegible] man in town that had shirked [illegible] and all for a pretty girl that could wind me around her little finger!"

"Why, you don't seem like that kind now, Mr. Wentworth."

"[illegible] I've changed. I've had enough to

"Have you lived alone ever since?"

"Yes, right here in this town. First I stayed at my father's, but he died the year after Betsey, and after a while I couldn't stand the big house, so I sold it and built this little one—away from everybody. After the war was over I had no friends. Most of the boys had died or been killed, and those that came back were ashamed of me for not going with them, and avoided me most of the time.."

"But the women?"

"It was the same with them. They were jealous of Betsey at first and then after she died they avoided me too—'cause their men folks did, I suppose; and even the children didn't have much to do with me. Guess I've always been a bit queer and my mother before me."

"Why, what do you mean?"

"Nothing, only people that make rugs always seem to be looked on as queer. We both made rugs. She taught me all I know about it when I was a boy. But I tell you I've been mighty glad these late years that I had the rugs to fall back on. They've brought me in a lot of money besides giving me something pleasant to do."

"But what do you use the money for? It's part of your store, isn't it?"

"Yes, the pleasantest part. You see, our town has a G. A. R. (though there's not many of the boys left now—more are in the cemetery than anywhere else) and they haven't much money. Well, once or twice a year I have a lawyer in the city who helps me with my affairs send them as big a check as I can spare to put into their treasury to spend as they please. Of course they don't know who sends it, just a friend. And every Memorial Day and Fourth of July there is a special check to buy flowers for all the soldiers' graves and pay for a dinner for the boys after they're through marching.

"Then over in Wenton there's a Soldiers' Home and I send all the money that's left to that. Some years it amounts to quite a tidy sum and other times it's small; it all depends upon how good business has been. You can't always bank on flowers—they're a lot like some people; some summers they don't amount to anything no matter how much care you give them. But with the rugs it's different; they're always about the same.

"I guess that's about all there is to tell, Mrs. Stanton, I'm just trying in my own way to make up to the other boys for all they did that I should have done years ago, and be the kind of a man now that I wasn't then. It's other people you've got to consider most in this world, isn't it, if you want to be truly happy?"

"Well, Mr. Went're surely doing your share now, an n't wear a suit of blue with brass it you're a soldier just the same. Thank you so much for telling me all these things. I want some of your rugs if you will make them for me and I know my friends some too. I'm afraid I've kept you from your work and have stayed longer than I should. I've no idea what time it is, but I can hear my husband tooting his horn for me down by the stand. He probably thinks I'm lost. Good-by for today. I'm coming to see you again soon, very soon, And whenever I think of soldiers and patriotism, Mr. Wentworth, I shall think of you up here busy with your flowers and your rag rugs, and I shall be glad that I know you."

WHEN MICKIE-DEAR WAS MISSING.

"Where's Mickie-dear?" called Robbie bursting into the kitchen, and speaking to nobody in particular, for there was nobody there. Jamie and Majorie followed, all of the three just home from school in the little country schoolhouse down at the "Turn."

"Kitty, kitty, kitty!" called Marjorie, opening the door that led into the dining room "Kitty, kitty, kitty!"

"Mick, Mick, Mick!" called Jamie at the door that led through a covered "walk" from the kitchen to the carriage house. "Where are you, Mickie-boy? Wake up, there!"

But no big, plump, furry, golden-coated Mickie-dear came bounding to answer to his name.

"Queer!" exclaimed Jamie.

"He's always here when we come from school, not matter if he's at the barn all day. It is is queer," agreed Marjorie.

Robbie's lips began to quiver. Mickie-dear belongs to the whole family in a general way, but very especially to Robbie and Great-Grandmother Burton.

"Maybe he's with Gramma," said Robbie, suddenly. "Sometimes he takes a nap in her sunshine for a while in the afternoon, she says; and maybe he overslept, especially if he was pretty busy all the morning."

He hurried in through the dining room the great-grandmother's sunny southwest room. Hopeful he looked toward the west windows. But great-grandmother hadn't even seen Mickie-dear all day.

"Very queer, too," she mused anxiously. "I have learned to look for a visit from Mickie-dear every afternoon. I enjoy it exceedingly: he's always so cheerful, and such a gentle man!"

Yes, Mickie-dear was all that and more. Robbie agreed mournfully. "We had some catnip for him," he explained. "Fresh catnip from Aunt Sweet-Marie's sweet-herb garden in her south cellar window." Robbie left his great-grandmother's room sorrowfully, and returned to the kitchen, where his sober little face told the others, without words, that he had no good news for them.

"Oh, if anything has happened to Micki—" cried Marjorie.

"Oh, there couldn't!" wailed Robbie.

"Course not!" exclaimed Jamie. He tried to whistle, but the whistle stuck in his throat. "Let's look all over the house, thoroughly," he said. "How silly we were not to do that at first.

So they started, and made a thorough search upstairs and down-stairs, and no Mickie.

Just then big-brother Kent came breezing in cold and snow-powdered, after his long drive from the village, looking around at their unsmiling faces.

"Mickie!" quavered Robbie.

Kent looked puzzled. "Sick abed in the wood-box from too much petting?" he inquired, drawing the corners of his mouth away down.

"Don't be funny, Kent" snapped Marjorie. "He won't come for all our calling, and calling, and calling! Mickie-dear's lost!"

"Nonsense!" exclaimed Kent, impolitely, but cheerfully. "Mickie wouldn't get lost. In the first place, he has too much sense. And in the second place, where would he get lost? And he wouldn't run away, any more than I would, or you, or you, or you!" Kent almost had them smiling at the idea of one of them running away from such a perfectly wonderful home as they thought theirs was. But the smile didn't come through. Things looked too serious for that.

"Well, of course, you've looked all over the house. Let's try the carriage-house and the barn and the tool-house, and the ice-house and the old hen-house and the old sap-house, and the old stable and the new stable, and the pig-house and everything," rattled on Kent, still trying to get smiles back on those sober faces. It was no use, he found.

"He wouldn't be there," said Marjorie briefly but firmly.

"No, he's always here when we get home from school," agreed Jamie.

"Always!" said Robbie. "He knew we expected him to be here."

"But we'll go with you and look," consented Marjorie. "I suppose we should leave no stone unturned." She had heard her father use that expression that very morning, and this seemed to be just the place where it exactly fitted in.

So they started that very minute, none of them having taken off their outdoor clothing. And they searched in every one of those "outbuildings," which make almost a little village on the beautiful old Burton farm. Calling constantly, they went from one to the other, but no Mickie-dear appeared or answered. Downhearedly they returned to the house. Mrs. Burton had just come home from mothers' meeting, and Mr. Burton had come up from the west woodlot and was taking down the milk pails.

"Mickie-dear lost! Impossible!" exclaimed Mrs. Burton. But when she heard what a search they had made for him, she was anxious, too. So was Mr. Burton. "But he'll return all right," he said. Still, he looked sober.

"Oh, didyou feed the hens, Jamie?" he asked.

"I forgot—hurrying for Mickie!"

"Well, it's too late now—they've gone to roost. Give them an extra treat in the morning. Did you go down to the brook to look at

your muskrat trap you set this morning?" he asked.

"No, I forgot that too.

"Well, then go now. Can't take the chances of an animal suffering in a trap overnight when it may have been in all day.

"I should say not!" said Jamie. "I'll go right off!"

"I'll go with you." said Marjorie. "May I, mother?" she asked, as Mrs. Burton came out from great-grandmother's room. "May I go down to Jamie's trap with him? I'll hurry and set the table when we come back."

"Yes, run along!" answered her mother, who knew as well as Marjorie that Jamie would like company. "But I don't like the trapping notion that Jamie's taken up. And neither does father, not really."

"But, mother, the muskrats are a nuisance, a pest! They catch little young ducks in the spring. Mr. Farr says so. And you know father means to raise ducks next year. And Mr. Farr will pay me lots of money for the skins And that'll help father out, you know."

So they ran down the pasture lane and through the cedar grove on the flat, and in a few minutes were within sound of the brook.

"The trap's right down there," said Jamie, "there under that bunch of elders that droops over the brook. Saw a musk—What's that!"

At the sound of his voice, a pitiful cry had sounded through the snowy air. It seemed to fill the air, all around, with its pain and terror. The children stopped. It came again. Then they knew it came from under the elders.

"Why, it sounds like a baby!" whispered Marjorie. "But it can't be! Oh, what can it be?"

They went slowly nearer. It came again Something light-colored, but dark against the snow, moved under the bushes. Then—

"Mickie!" gasped Marjorie. "Mickie, Mickie-dear!"

Yes, Mickie, beautiful, babied Mickie, struggling to free one soft forepaw from the cruel steel jaws of the muskrat trap! As they knelt beside him he stopped his struggles, and looked up at them with great shining bewildered eyes.

Without a word Jimmie sprang back these [illegible] jaws. Tenderly Marjorie took Mickie in her arms and cuddled him under her cape where he clung to her trembling and making strange little cries.

Jamie was unfastening the trap from the stake that held it. He lifted it high, and with his second hand he sent it flying through the air to land in the [illegible]

"There!" he said, "the animals that are ready will [illegible]

[illegible]

[illegible]

[

ains were laid to rest in Efland M. P. Cemetery. May God comfort the bereaved ones.

B. M. Williams.

Concord.—Our revival which has been in progress for the last week we believe has been a great success. The Lord has heard our prayers and has greatly blessed us. So far, we have had about twenty conversions. Most of the converts have been young people. Dr. Williams has preached some very stirring and inspiring sermons. Large crowds have been present each evening to hear him.

As a text Sunday evening Dr. Williams used Genesis 3:4-5. "And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day that ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil." The subject for the evening was, "The Gospel of the Enemy."

Dr. Williams said in part: The gospel which Satan brings to man is a gospel to destroy us, and to destroy the word of God. The first thing that we should do is to remind ourselves that there is a personal devil. A person of intelligence, a person who is deceiving, a person who knows what methods to use.

There are always two distinct voices speaking to us. One is the voice of God, trying to save us. The other is a voice which seems to be of love, but one which is trying to destroy our character, and trying to defeat the purpose of God.

The methods which the devil uses: He comes with a question which causes dissatisfaction or discontent. He came to Eve with a question. "Can you eat of all the trees of the garden?" he asked. Of course, she couldn't. Satan then told her the words of the text. The first sin was not the taking of the forbidden fruit; it was the disbelieving God, and believing the devil. We can't believe the lies of Satan and believe the Bible.

Another method he uses is, he teaches that there is no hell, there is no sin, that sin is out of date. He says the word of God is not true. And there is no penalty for sin, no hereafter. "But,"—the speaker added, "is there no hereafter. Yes, we all know that there is." Another doctrine of Satan's is that there is no such thing as virtue, no such thing as honesty. No one has ever lived perfect. "But friends, it's all false. There are thousands of men today who had rather die than give up their virtue and honesty."

The devil gets his gospel through to men by using human agencies, books, shows, and such places. Be careful to keep no one from being a christian if he desires. Be careful what you read.

The last point the speaker brought out was the effect. After Adam and Eve had sinned they tried to hide from God. It has the same effect on men today. They try to get away from religious influences, because it makes them uncomfortable.

In conclusion, Dr. Williams appealed to the young people. "Anchor your souls with God, and avoid these gospels of the enemy. God has given his life for us, but Satan has given nothing."

The meeting will close in the near future.

Rev. E. G. Cowan was here several days visiting Mr. and Mrs. D. T. McLaurin.

Cornelius Sides has returned from High Point College, to spend the vacation with his parents, Mr. and Mrs. L. H. Sides.

Concord Church, Saxapahaw Charge.—Since our reporter has left, I will try to write a few words about what our church is doing, and is planning to do.

Rev. H. L. Isley preached a very inspiring sermon at the 11 o'clock service Sunday morning. His topic was "Christian Fellowship." It was enjoyed by all present.

On the third Sunday afternoon, Rev. J. D. Hardy and D. M. Davidson will preach at Concord church on timely topics. We hope to have a large crowd out to hear these brethren.

Our revival meeting will start on the first Sunday in August. Rev. R. A. Hunter is the pulpit help. There will be two services each day, one in the afternoon at 2:30 P. M. and one in the evening at 8 o'clock. Let each and every one pray for this meeting.

We were planning to have a Children's Day service the fifth Sunday night in May, but on account of measles it was postponed. We hope to have this service in the near future.

We are glad to learn that one of our members, Mrs. W. M. Lewis, who has just undergone an operation at Long's Hospital is improving some.

The "Wedding Bells" are still ringing in our community. Mr. Lacy Moore, a member of Concord Church was married to Miss Blanche Cheek of Carboro on Friday, May 28. We wish them much happiness through life.

Best wishes to the Herald and its readers.

Edith Guthrie.

Siler City.—What has been commonly conceded to be the best evangelistic campaign that Siler City has experienced, in recent years at least, closed last Friday. The Methodist Episcopal, the Baptist and the Methodist Protestant Churches were in cooperation. Services were held every morning and night and the three pastors, Revs. R. L. Fountain, Baptist; W. L. Maness, Methodist Episcopal; and Ferry Lee Gibbs, Methodist Protestant took turns at preaching.

Seldom before has the writer assisted in meetings of this character where there has been manifested such unity of purpose, harmony of spirit, and responsiveness of will. The sermons were earnest, timely and appealing. The singing was spirited, devotional and hearty. The congregation was large every night that the weather did not interfere, and that was very seldom. The invitations given, of whatever appeal they may have been, were always responded to by few or many. In other words, the campaign seemed to be as nearly perfect as this day and time will admit. At the close of the meetings, it was estimated that over forty would unite with the three churches as a direct or indirect result of the effort. The Lord surely was there in "old time power."

Brother Gibbs, the pastor of our church, is one of our most promising young men. He has just received his Master of Arts degree from Elon College, and will soon enter our Westminster Seminary, we hope, to complete his minister Seminary, we hope, to complete his ministerial course. He is not haughty nor egotistical, feeling that the world is at his command, but is humble and reserved. His kindly spirit, genial manner, and striking personality has made him popular with the splendid people whom he is serving devoutly and zealously. There's a future for our church in Siler City.

E. Lester Ballard.

Asheboro.—Clarence Bogg and Burgess Scott, two young men, were received into church membership yesterday morning on profession of faith. These two added to the thirty-one others make thirty three to be received since conference.

On next Sunday morning, Rev. R. M. Andrews, D. D., and Mr. C. C. Robbins of High Point, will speak to our people in the general exchange of pulpits throughout the conference.

On the third Sunday which will be June 20 we will conduct a memorial service and call the roll of our honored dead both as members of the church and as former pastors of the church who have deceased. The service will be at eleven o'clock and we invite all who are interested to return for the services.

Our Children's Day service this year is scheduled for the fourth Sunday evening in June.

A very fine meeting of our Brotherhood was held a week ago. Newly elected officers for the next six months are Dr. John Swain, President, Mr. G. W. Hayworth, Vice President, and Mr. Thaddeus Ferree, secretary and treasurer.

On Friday and Saturday of this week we will conduct a campaign among our membership for funds with which to buy the pews and carpet for the auditorium.

Glen Raven Church.—This church had something unusual recently when the district rally was held here. The chairman had a good program arranged and a large number on the program were present and did their part. Some were not present but visitors took their place and we had something very interesting and instructive to listen to. The discouraging part was that there were no more people present of the local church and from the churches in the district to be benefitted by the work of the two chairmen and speakers.

Our Sunday school is moving on. The children's day exercise was held by the children of the Sunday school Sunday evening, June 6. It has been some time since the first children's day exercise was held but it never grows old for those who are interested in the young life of the church. Some faithful work was done by a few in training the children and the children did well and the collections was very good compared with what we do.

We noticed in the Educational program that we are to have two speakers at Glen Raven on Sunday night, June 13th. We hope this meeting will have a large attendance. The special revival meeting will begin here June 14th. Expecting Rev. Mr. Hethcox to be the pulpit help.

Reporter.

Seven officers and thirty-eight enlisted men of the U. S. Navy are on their way to Alaska on a perilous mission. They are to begin, this coming summer, to make a photographic map of Alaska from the air. The expedition includes picked aviators, photographers and mechanics. The members of the expedition, by using four airplanes, hope to photograph 49,000 square miles of Alaskan territory this summer.

The work will be dangerous. There are high mountains and gigantic glaciers in Alaska and the weather is cold. As the work can be done only during the summer months at least four years will be required to complete the map, which will be made by the Navy Department in Washington from the pictures taken by this expedition.—Current Events.

—President Coolidge has signed a bill, recently passed by Congress, which makes the Mammoth Cave region in Kentucky a National Park. The park will comprise about 70,000 acres. The land, now owned by private parties, will be bought with money raised by popular subscription.

—The government of Nicaragua seems to have put down the revolution that has been in progress in that country for some time. Government troops have retaken the towns of Rama and Bluenelds from the revolutionists.

—The total number of motor vehicles of all classes, made in the United States in 1925, was 4,157,830, says a recent report of the Department of Commerce. Their wholesale factory value was nearly three billion dollars.

—"The Woodrow Wilson Professorship of Literature" is the title of a new professorship that is soon to be established at Princeton University, Princeton, N. J. Edward W. Bok, of Philadelphia, former editor of the Ladies' Home Journal, has just given an endowment fund of $150,000 for that purpose to "commemorate Mr. Wilson's mastery of spoken and written English." Several years ago Mr. Bok offered a prize of $100,000 for "the best practicable plan by which the United States may cooperate with other nations to achieve and preserve the peace of the world."

—The twenty-eigth International Eucharistic Congress of the Catholic Church will be held in Chicago June 20-24. (Eucharistic means giving thanks.) Devout Catholics from many parts of the world will attend the ceremonies. It is predicted that the total attendance will exceed one million. Cardinal Bonzano, of Rome, Italy, will take part in the ceremonies as the personal representative of Pope Pius XI. This will be the first time that the congress has ever met in the United States.

—The total number of radio sets on farms in the United States is nearly one million, says a late report of the Department of Agriculture. In some States there are radio sets on more than one-fourth of the farms. The farmer's interest in radio has grown by leaps and bounds. In 1923 it was estimated that there were 145,000 radio sets on farms; in 1924, the estimate was 365,000; in 1925 the number had increased to 535,000, and now the estimate is nearly a million.

—The little republic of Cuba was twenty-four years old on May 20. On that date in 1902, the United States soldiers, who had been in Cuba since the Spanish-American War, gave up their authority and Cuba began her career as an independent republic. Cuba has made wonderful progress under a free government and is grateful to the United States for help in making her independence a reality.

—Ten million new $1 bills have been placed in circulation by the Treasury Department. It is hoped that they will remain in use for more than a year. The bills were made under a new process calculated to make them wear longer. The present life of the $1 bill is about seven months.

—The world production of wool in 1925 was 2,892,416,000 pounds, about 86,000,000 pounds more than in 1924.

—There are more than 75,000 Jews in the United States who are farming one million acres of land. The total value of their property exceeds 100 million dollars. These figures are given in a recent report of the Jewish Agriculture Society.

—Leopold Schepp, rich coconut merchant of New York, died March 11, at the age of eighty-five. During his life he gave more than $7,000,000 to good causes. Among other philanthropies he founded the Leopold Schepp Foundation for the aid of deserving boys and girls.

—There are 534 radio broadcasting stations in the United States. The grand total for all other countries is only 299.

The Acid Test.—Mrs. Greene—"Mary, how do you tell an old chicken from a young one?"

Mary—"By the teeth ma'am."

Mrs. Greene—"How silly! Chickens have not teeth."

Mary—"No, but I have."—Kansas City Star.

Editor—Where's our weekly article on "How to Keep Well?"

Assistant—The man who writes them is at home, sick in bed with a cold.

"Any part of the city for 50 cents," yelled the taxi driver.

"You can't sting me again," retorted Silas. "I bought the City Hall last week and they couldn't give it to me."

Old Uncle Eben Jones went into a life-insurance office and requested a policy.

"Why, uncle," said the president, "you are too old for us to take the risk. How old are you?"

"Ninety-seven come next August," said the old man, and added testily: "If you folks will take the trouble to look up your statistics, you'll find that mighty few men die after they are 97."

"ONLY AS THEY RISE."

Thus only, according to Browning, do "angels reveal themselves to you. They sit all day beside you, lie down by you at night... and all at once they leave you, and you know them." Know them for what they have been all the time, and we unheeding and unrecognizing their celestial rank. Life has so many unrealized links to the Infinite. God has so many fully credentialed but dimly appreciated ministers of His redemptive purpose. Often "a spark disturbs our clod," yet we admit the disturbance merely—not the significance of it. 'Tis a lean day on which God fails to visit us with one or more ambassadors of His love. The trouble is that we become so stolidly accustomed to being met with blessing, we take for granted the whole scheme of kindness. In a world palpitant with God, who fills it to its utmost bounds, every day is revelation-day for the attentive and responsive soul. Not a waking hour passes but we are freshly beholden to the Father of Lights. Whoso grows a flower or plants a corn hill, fetches a cup of cold water or smooths a pillow, for sake of others, is witness of God's good pleasure. Every highway cast up, every mountain tunnelled, for the feet of God's children—to make life's journey less toilsome—speaks of God. The smile of encouragement, the handclasp of a friend, declares our Father. All the rainbow hues of life are the white lights of the Divine Face, broken through the prisms of human service. Alas, that we are so slow to identify God's angels of benefaction! "'Tis only as they rise to heaven" that we recognize them for what they were and are in our lives.—George Clarke Peck.

I have never read nor heard a philosophic, rational, logical argument against Christianity; nor have I ever seen or heard a rational, philosophic, or logical argument in favor of any form of skepticism or infidelity. Jesus Christ was, and is, a Person—not a thing, not a doctrine, not a theory. Infidelity is not a person, not a thing, not a theory. It is a state of mind, an intellectual or a moral imbecility. It is a spiritual jaundice, sometimes green and sometimes black. They cannot be philosophically, logically, rationally compared. They are neither logical nor literal contrasts. The infidel is but the incarnation of a negative idea. He is absolutely but a mere negation. He stands to Christianity as darkness stands to light. Is darkness anything? Is blindness anything but the loss of sight? Is unbelief anything but the repudiation of evidence? One might as rationally load a cannon to fight against darkness as to dispatch a syllogism against a chimera.

Jesus Christ was a real Person, and had personal, positive attributes. He had a real and positive character, unique, original, transcendent. It was as fixed, as positive, and as radiating as the sun in heaven. The originality and unity of His character is all-sufficient, in the eye of educated reason, to claim for Him a cordial welcome into our world and to hail Him as the supreme benefactor of our race.—A. Campbell.

—Good example is half a sermon.

IN HONOR OF THE DEAD.

Mrs Holt Dead.

len Anna Shaw H.lt was born October 20, 6. She departed this life April 24, 1926. n 1904, on Dece ber 27, she was married Mr. Seymore S. Holt. Slightly more than nty-one years mark the period of her mar- life, but they were happy years, and rich ll the essentials of such relationship. o this union were born two sons and a ghter. The daughter is Miss Nina Josene Holt; the sons are Donald Shaw, and S. Holt, Jr. These with the devoted husband father survive and mourn the passing of ear wife and mother.

esides these surviving members of her imliate family, the deceased leaves a brothMr. Roy Shaw, of Greensboro, and two brothers and two half sisters: Mrs. Ida theock and Mrs. Harry Poezolt of Greensb, Mr. G. K. Shaw of McLeansville and Mr. . Shaw of near Whitsett.

n early childhood Sister Holt accepted ist as her personal Savior, and united with Methodist Episcopal Church, South. Afher marriage her membership was transred to the Graham Methodist Protestant rch where she remained a faithful and ac- member until her translation to the rch above.

uring her life here Sister Holt was a reous and active church worker.

nose who knew her best in her church life ak of her as one of the purest and most deidable of Christian women.

ier earnest desire for her home was that it uld honor Christ, and that every member her household should name the name of us as Lord and Master. She lived to see all ier children professors of Christ and mems of the church with her and her husband. he was loved by all who knew her.

he funeral service was held at the home in ham and was attended by a large circle of niring and sympathizing friends. Owing to illness of her pastor, Rev. D. R. Williams, o could not attend the funeral, the service conducted by Rev. Geo. L. Curry, a formpastor, assisted by S. W. Taylor.

nterment followed in Green Hill cemetery, ensboro.

Her grave was marked by many beautiful vers.

Our hearts go out in tender sympathy to the rowing husband and children and relatives. y the God of all comfort and keep them unthe day of blessed and unbroken reunion.

A Niece.

Hayes.

ere is a vacant chair in the home
at never can be refilled:
dear Aunt Mary has gone,
r body lies beneath a hill.
God knows best for us all.
ur Aunt Mary's work on earth is done.
angel came one morn,
And took Aunt Mary home.
We can never forget her heavenly face
Before and when she was passing away
And it is hard for us to understand
But maybe we will some day.
There are few left broken hearted.
Besides others she had known,
And they all know that the loss of Aunt Mary
Left a vacant chair in their home.
Alone in the lonely cottage,
Alone in life's pathway to roam:
Friends and neighbors have consoled,
Yet there is a vacant chair in our home.
But Aunt Mary's work on earth is ended,
No more tears to wipe away.
Sleep the sleep that knows no waking
Till the resurrection day.
Sad to know that we can never
See thy cheerful face again,
While on earth our hearts are severed.
We will hope to meet again.

Her Niece Annie Squires.

WHAT ONE SPIDER CAUGHT ON THE WING.

Gertrude C. Mills.

In the warmer countries spiders grow to a larger size and some of them spin mammoth webs of great beauty.

In a southern California town there lived a spider who quite regularly spun his web between a Cherokee rose trellis and a clothes line post.

The family who owned the rose trellis and the post used often to notice the beauty of the web, which measured nearly three feet across.

One eventful morning the voice of the mother of the family rang out vibrantly. It carried an urgent summons to each hearer to come at once. They came and this is what the delighted group saw:

A background of glossy green Cherokee rose bush leaves washed fresh with morning dew. Before this the wide silvery gray web of the spider all hung with dewdrops that sparkled like diamonds in the sunshine. Towards the upper middle of the web—now each drew breath as they did—hung a little yellow bird caught by his wing-tips. It was almost too exquisite—the golden bird like a heart of the golden morning against his background of shimmering gray and glossy green! Indeed, it seemed unbelievable that a spider's web could hold him.

The family filled their eyes for a long minute with the lovely picture and then the warm-hearted mother, who could never see any difficulty without trying to relieve it, took a step forward. She was going to tear the web and let the pretty little prisoner free.

The disturbing move was all that was needed. With an exultant chirp the bird broke from his bonds and flew quickly out of sight.

He left a bright memory which, after all the family felt they owed to the spider!—Our Dumb Animals.

—No great good comes without looking after it.

SUNDAY SCHOOL LESSON JUNE 20.

June 3 [illegible]

Lesson Text: [illegible]

Golden Text: [illegible]

Devotional Reading: The Lord [illegible] our brother's keeper.

Suggested Points.

1. Since the events recorded in the last lesson Joseph had gone from the prison-dungeon to be governor over Egypt, seven years of great plenty had come and gone, and the second year of famine was in progress. Joseph's brothers, except Benjamin, had come to buy grain, and now they had come the second time, bringing Benjamin with them. Joseph had feasted them royally and had sent them away with his silver cup in Benjamin's sack. Joseph's steward pursued and overtook the brothers. A search was made and the missing cup was found in Benjamin's sack. This discovery filled them with distress and consternation. Appearances pointed to Benjamin as a thief, though he was innocent. In haste they returned to the city. And this lesson is the recorded appeal of Judah in behalf of Benjamin.

2. Judah was weighted down with a heavy responsibility. He had become surety to his father for Benjamin's safe return. Now it looked bad for Benjamin. It looked like that he would have to remain and be a servant to Joseph, to compensate the seeming theft. To prevent that and be able to take Benjamin home with him was the burden of Judah's carved plea.

3. It is remarkable that Judah did not make the plea of innocence. Benjamin no doubt protested most vehemently that he did not take the cup, and all were equally innocent. And strangely Judah acknowledged that they were all guilty. No doubt he meant deeds as bad as or worse than this supposed theft.

4. This heart-to-heart speech of Judah consists of three parts. He first recounts the circumstances that led to Benjamin's coming. Joseph demanded that Benjamin be brought in most unpromising terms. There was no chance of getting any more grain unless Benjamin came. Jacob protested most anxiously and fondly against Benjamin's going. His heart's tendrils of tenderest affection clung to the boy whom he loved more than his own life. But dire necessity, the specter of starvation, finally compelled the old man to yield. And Benjamin was sent along with the others.

5. Judah next drew a lurid picture of what might happen if his younger brother was not allowed to return. He doubtless recalled how their selling of Joseph and the deception they practiced had almost killed their father long years ago. Now he feared that his father could not survive the loss of the only remaining child of his beloved Rachel. He described to Joseph how a heartbroken father might pass quickly to the grave.

6. Judah next proposes to be Benjamin's substitute. He would be bondman in his brother's place, and let Benjamin go back to his father. It was a proposal of noble sacrifice on his part.

7. But dawn follows the darkest night.

After this distressing plea Joseph makes himself known to his brethren, and thereby changes the course of history. A love feast is held. Loads of valuables are sent to their father, with an urgent request to come at once to Egypt. The best of news was awaiting the anxious father.

Practical Points.

1. The human race is one large family with a common origin. For God "hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:26.

2. The oneness of the race establishes the brotherhood of the race and the Fatherhood of God. "Adam, which was the son of God." Luke 3:38.

3. The privileges of brotherhood are large and varied. The bond of union yields strength, happiness, and prosperity. Each helps the other to a larger freedom and a larger opportunity.

4. A common faith in Jesus Christ creates a spiritual brotherhood. This is higher and more binding than the brotherhood based upon natural origin. "For whosoever shall do the will of God, the same is my brother, and sister and mother." Mark 3:35.

5. The love of the brethren is a sure way of loying God. Jesus has said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

6. Prayer for the brethren is a most delightful privilege and duty. "Confess your faults one to another, and pray one for another, that ye may be healed." James 5:16.

7. Mutual defense and helpfulness are also precious obligations of brotherhood. "Am I my brother's keeper,,"

—Federal agents raided the home of Frank M. Keith, Rochester, N. Y., says an Associated Press dispatch, and seized a large quanity of caramels, each one containing one ounce of alleged whiskey of sufficient strength to knock out an ordinary person. Keith, says the dispatch, is listed in the Rochester directory as a technologist. Technically he was in the candy business, but when the agents submitted his product to analysis, they declared the filling was pure grain alcohol with a coating of wax or parafin to prevent leakage. The caramels were neatly packed in tin boxes for distribution. Besides the candy, the agents found a set of dies for making whiskey labels, a bottling and corking machine, and various kinds of whiskey labels and seals.

TO STRENGTHEN JAPAN LAW.

Japan possesses a law forbidding the sale of alcoholic beverages to young people under 21 years of age. The temperance societies ask that the age-limit be raised to 25 years. Fourteen representatives of the five political parties brought forward the bill to this effect which was adopted on the 25th of March by the lower House. As the question could not be discussed by the House of Peers before the close of the session, it will be taken up again next year.

On the occasion of the discussion of the bil an anti-alcohol or more exactly an anti-sake day, from the name of the alcoholic beverage most widely spread in Japan, had been organized for the 15th of March and gave rise to great demonstrations, especially in the schools.

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R. M. ANDREWS, *President*

Friendship Station.—Our pastor filled his appointment today at 11:00 o'clock, preaching a most wonderful sermon, with a large audience.

It seems as though we are not doing our duty as a country, as a nation; when we do our duty God is going to do His. His part is done; if we would do ours there would be no use for Court Houses and county jails; they could be turned into churches. If we as a nation do not do more to try to save the lost; our country, our nation, is coming to some bad end. Parents will blame the children, but stop and think! how am I raising my children? Are they growing up to be a help to this nation or a curse and down fall. Train up a child in the way it shall go and when it is old it will not depart from it.

Siler City, Siler City Charge.—We have just closed a glorious union revival at Siler City. The Baptist, M. E.s and our church there joined forces against the forces of evil and God gave us victory. We received seven into membership Sunday morning. Mr. and Mrs. L. L. Woody, Mr. and Mrs. D. L. Cooper, Mr. Clarence Brady, Mr. Chas. Reitzell Stone and Mr. John Robert Forrester. We are glad to have these. We were, also, glad to have Rev. E. Lester Ballard of West End M. P. church to assist us in the meeting along the music way. Brother Ballard made hosts of friends who will not forget him soon.

Pray for our meeting which is now in progress at Liberty. F. L. Gibbs.

The world knows just two prayers, under which all others, from the beginning till the end of time, may be categoried: one, that of Ajax, the first word which is supposed by some to have been inscribed over the Temple of Apollo at Delphi. "Oh, that the gods would empower me to obtain my wishes!"—the typical, instinctive prayer of paganism; the other, "Thy will be done!"—The inculcated prayer of revealed religion. Here is a difference vast as that between Heaven and earth. Show a man's religion, and you most truly show the

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Rev. L. P. Bogle.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — ALL YE ARE BRETHREN.

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—Let us get out of the false notion that the only way to be dignified is to be distinguished, the only way to be good is to be heroic, the only way to help the world is to make a sensation, the only way to serve Christ is to do something big. Let us learn that the whole Christian life, whether it is lived on a scale of miles or of inches, is a beautiful and worthy life, and that what God requires of us is not to accomplish anything wonderful, but to do justice and love mercy and walk humbly with our God. God has two thrones—one in the highest heaven, one in the lowliest heart. —Van Dyke.

DIVINE HEALING, WHY NOT?

Is not "Jesus Christ the same yesterday, today, and forever?" Does not His great sympathetic heart beat with the same throbs of sympathy that it did nineteen centuries ago? Has He not the same power now that He had then? Is He not just as willing to heal and save now as He was when His feet pressed the sod of Galilee?

Yea, verily, He is still moved with infinite compassion "to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." He is still an all-round Saviour. He is just as willing and anxious, now and everywhere, to save mankind from the ills of the body as He is to save them from the sins of the soul.

And He has given authority to His followers throughout this gospel age to administer healing in His name. In the last chapter of Mark, seventeenth and eighteenth verses, we have this utterance from His lips: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."

In John 14:12 we have another statement authorizing believers to perform all the works of Christ, in both the [illegible] realms: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. [illegible] of the Holy Spirit, the [illegible] and the higher life. [illegible] more people [illegible] than were saved during [illegible] years of the [illegible]

The [illegible] ing the healing [illegible] faith [illegible] of healing [illegible] He is [illegible] said, "[illegible] And to the [illegible] ful Samaritan [illegible] hath saved thee; [illegible] of redemption [illegible] triumphant faith.

And [illegible] the [illegible] the Lord's [illegible] things [illegible] I will [illegible] that believeth [illegible]

—"[illegible]

—[illegible] the [illegible] in [illegible] [illegible] [illegible]

A NEAR VIEW OF FIGHTING IN CHINA.

Miss Alice Murphy, a missionary in Peking, China, has written a most interesting letter to Miss Ethel M. Long, who is in charge of "The School of Many Friends" at Lintsing in the Province of Shantung. Miss Long is the daughter of Rev. and Mrs. Luther K. Long. We reproduce most of the letter here. Miss Murphy writes under date of April 19, 1926:

"Last week was spring vacation. I stayed at home like a good girl, until Wednesday afternoon. Just about all we could do was play tennis, but we had a good time doing that. Since the trains were running to Tungchow and no where else, I decided to go to Tungchow and see Gertrude for a day—just so I would know I had had a vacation.

"To be sure we knew that there had been some fighting near there, but there had been off and on for some time, and with no prospect of its getting worse. We had had some jolly bombs ourselves in Peking on Monday, so it seemed about as safe in one place as in the other.

"When I got to Tungchow, I found them very busy at the hospital caring for the wounded soldiers that had been brought in from the front. The fighting had been quite close the two days before but they had driven the enemy back five miles, so we could hear it only indistinctly.

"Next morning, as we wakened, we knew the fighting was much closer, and before we had finished breakfast word came that the army which has held Tungchow for the last two years had struck camp and was in full retreat. I went up on the high school tower and with some others watched the manouvers for an hour. It was fascinating to see an army in action in a real battle and to see how they organized the retreat and the placing of the men to protect their retreat. It was one of the most interesting things I have ever seen to watch those thousands of men and their guns, and even the line of the railroad was clearly seen. We could hear the constant roar of the firing, see the smoke from the bursting shells, and occasionally the flames of some house as it caught from a shell, or perhaps the burning of supplies that they might not fall into enemy hands. We could frequently disguish between the big guns and the rattle of the rifles and the steady sputter of the machine guns. After watching there for an hour I went down to the hospital to see if I could help for they were very busy taking in the wounded, and the doctors were operating almost constantly.

"I had been in the hospital only a few minutes when bullets began flying over the compound thick and fast, and we were ordered to the basement. The hospital is on the main road about one hundred and fifty yards from the city gate and between that and the railroad station. We expected sharp fighting there, but for some reason they gained admission to the city quite easily. Though the bullets struck the walls all around the windows, none came through, why, no one knows. An empty coffin standing just outside the window where we were saved us. As soon as we saw that it was inevitable that the other side would take the city, the hospital authorities gathered up the guns of the soldier-patients and disposed of them that they might be able to say to the enemy when they came that there were only patients in the hospital and no arms. We could see them entering the city on the run past our hospital windows. Dr. Love went out and stood at the gate and talked to the men as they came along. Seeing the American flag and the foreigner standing there they only asked if there were any of the enemy in the compound and went on.

"We stayed down in the basement until nearly two o'clock when Dr. Love said that he thought if we would be careful we might try to get home for some lunch. We had gone only a little way when the rifle fire near by started again, but we got home safely and were mighty glad to get inside a house again.

"The firing slackened about four o'clock so that folks dared venture forth from their cellars. On comparing notes we found that though bullets had come into the school buildings and smashed some windows, the only person in the compound to be hurt was the man who cares for the goats, and he had been shot through the leg. May be you think we were not thankful! They started again about dark and the heavy firing kept up all night between the city and Peking. The basement of the house where I stayed was so full of Chinese that there was no room, so we slept on mattresses on the floor in the center of the house and as far from windows as possible and prayed that the bullets might all bump into the trees before they got to us. It seemed strange how much we did sleep in spite of it all, and when we were fully awake at six in the morning the house was shaking and the windows rattling. The center of the conflict was at a bridge about three miles from us, but you could hear the rifle bullets striking around the house.

"About nine o'clock it began to rain hard the first rain of the year, and the firing ceased. The bridge had been surrendered and the rain must have dampened their enthusiasm. I have been so thankful for the rain. It is wonderful how it does relax one's nerves. That was the last shooting we heard to amount to anything, but the city was now in Fengtien hands and looting was in full blast. They say that Tungchow has been looted three times now in the last five years, and this is the worst of the three. The soldiers simply took everything that was takable. They forced the women to cook for them, and just made themselves at home in the houses. the people were much more afraid of the soldiers than they were of the bullets. War certainly does make brutes out of soldier boys.

"This kept up until late Saturday night when the army was ordered forward toward Peking. Many of the soldiers are now stationed around Peking, mostly outside the walls and are looting all the villages they come to.

"I had a chance to come in to Peking on Sunday afternoon with a man who had come through in a Ford to see how his little boys in the American school were. He said if I wanted to take the chances with them, I could. There were no prospects of another chance for no one knows how long, so I came. We saw many interesting things along the thirteen miles in, twice we were stopped and asked for our personal cards, but we got in without any special difficulty. The girls were quite surprised to see me, and I was mighty glad to be back."

PREVALENT IMPURITY.

Campbell Morgan in a powerful sermon once said that the seventh commandment is aimed at a sevenfold sin. It denounces a sin that is against the individual, the family, society, the nation, the race, the universe, and God. And he proved his thesis with tremendous power.

As I see it, it is primarily for the preservation of the family.

The sweetest, purest and most beautiful thoughts in life cluster around the family—the home.

Home—how the poets have sung it.

"Our home, the spot of earth supremely blessed,
A dearer, sweeter spot than all the rest."

Mother—it is the dearest name on earth.

"Never, never has one forgotten his pure, right-educating mother."

"Happy he
With such a mother! faith in womankind
Beats with his blood, and trust in all things high
Comes easy to him."

Daughter, there is perhaps no love on earth so unselfish as that of a father for his daughter. As her little fingers cling to his hand, they hold him more powerfully than massive chains.

Sister. Every right-thinking man would lay down his life gladly in her defence.

These and a score of other tender and precious thoughts, ideas and names cluster around the family.

And God who instituted the family at the very beginning and who has honored and blessed it at every step, takes the seventh commandment, and like a massive wall, throws it around the family for its preservation.

One of the leading thinkers of today has said that the damning sin of the time is not liquor drinking, is not dishonesty, is not lying, but is the social vice and the evil heart out of which it proceeds.

The Source of This Impurity.

What a wonderful teacher was Jesus Christ. He looked through all the false views of His age, through all the puerile excuses; through all the half-truths, down into men's hearts, and there pointed to the source of impurity.

"An evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh."

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

And Proverbs long before had said: "As a man thinketh in his heart, so is he."

"Keep thine heart with all diligence, for out of it are the issues of life."

Christ looked down deep into the human heart and saw its impurity. There is the source of sin.

The Causes of Impurity.

The sinful appetency is in the heart. What indles it into life?

A most fruitful cause is bad companions. Evil companions corrupt good morals." I ave known of cases where the very nurses egan to defile the souls of the children comitted to their care. Servants are a fruitful ource of contamination to children's minds. ere is a strong argument for Christian work mong the negroes of the South. We vaccinate em to prevent their having and spreading nall-pox. We need to teach and save them. ot only for their own, but for our children's kes.

Evil associates cause impurity. A rotten apple quickly causes a whole barrel to decay. A egenerate in school can contaminate a whole lass.

Another fruitful cause is bad literature. ometimes it is the lewd story slipped from and to hand. One of our great men tells of ch a story put into his hands when a mere d. He read a page and then threw it down disgust. But it had seared its way into his emory.

Sometimes the cause is in our daily papers. All the news that's fit to print," is a fine otto. Much comes through some yellow jourals that is neither fit to print nor fit to read. ur news stands, and I fear our homes are lled with vile magazines. It seems that othing is being done to punish or prevent em. Anthony Comstock is dead and seems have no successor. This country will never now what it owed to that man.

Then there is vile literature that poses as igh literature, in the form of poetry and novs. Our land is flooded with erotic poetry and tten novels. A keen critic remarked to me e other day that not a novel had come out ecently that did not have something impure r suggestive in it.

A defect in your plumbing may let sewer as into your home. That is bad, for it causs sickness.

A defect in your judgment lets intellectual lth into your home. That is vastly worse, for causes spiritual rottenness and death.

Another fearful cause is bad pictures. The ude in art is usually the suggestive in imorality.

Then there are the moving pictures. What uld be our greatest blessing is becoming our ost awful curse. The screen is filled with the lacious and suggestive. Many pictures derade or deride married life. Many portray. ery lightly veiled, the most indecent things. he minds, hearts and souls of our youth and ur whole community are being slowly but rely tainted.

And little or nothing is being done to corect this.

Another serious cause lies in bad environent.

The business revolution that has thrust our sters and daughters into offices and places of usiness creates serious problems. There are oral lepers in some of those places. You had etter know where your loved ones are workng

The relaxation of so many social restrictions has brought serious dangers. Joy riding at night is wrecking many lives. Better be a trifle old fashioned and know where your daughters are at night.

Another serious cause is found in bad dressing. Laughing and sneering at the old fogy and prudish don't change facts. Much of the dressing of the last few years has been indecent and provocative of immorality.

Mankind fell and needed clothes to cover their nakedness. And they still need clothes. Kingsley's fine picture, in which he contrasts the Puritan maiden, modestly clothed, with the half-naked creatures of Charles the Second's court and party, will never lose its power. Christian women ought to dress modestly, whatever the styles from Paris may dictate.

The Evasions of Impurity.

Doubtless the reader has already been thinking some of these. Let us consider them.

"Evil to him who evil thinks." That sounds fine. But it won't do. The human mind and heart are so constituted that certain causes produce certain effects. The tongue tastes bitter or sweet or sour. The eye sees red or green or yellow. The ear hears harsh or sweet.

Seeing or hearing certain things produces impure thoughts and desires.

You may lie and say that the pickle and quinine and sugar you taste all alike taste sweet; but your saying so, does not make it so.

"Evil to him who evil thinks" is rot. Certain scenes produce impure thoughts. Avoid them.

"To the pure all things are pure." And some of those who quote this, are thoroughly impure in their lives.

It may be that some have scaled such heights, as to leave their natures untouched by what comes through eye-gate or ear-gate. But usually such persons, making such claims, are just lying, posing, fooling themselves, not others.

"Art and artists have privileges that ordinary mortals have not." Nude art is impure. The exposure of the model is impure. Most artists are touched by their environment. The whole atmosphere of the nude in art is salacious.

The artistic temperament does not give the right in God's sight to be impure in thought, word or deed. Yet we are so afraid of being looked upon and laughed at, as provincial or a Philistine, that we have been tacitly conceding such right. It is all nonsense. Men are men, whether artists or butchers. Purity is purity, and impurity is impurity, wherever they may be found.

"There is a double standard of morality." say some. There is no double standard in the sight of God. There is one law for all. Young and old, rich and poor, male and female, come under its inflexible requirements.

There is one law, one standard, one judgment, one hell, for all.

We are waking up here. Slowly but surely we are coming in this to accept God's truth and law.

"The Social Evil and Segregated Districts are essential." That error is all out of date. The Fiexner Commission and its finding, scientific and accurate, nailed that lie, and it will never revive.

The segregated district must go. The social evil as a tolerated institution must go. And thank God, they are going.

The Fruits of Impurity.

It leaves horrible marks upon the body, mind and soul of the individual. Disease, lunacy, shame, despair, are its fruits. It is the explanation of the vast majority of shattered homes and wrecked families today.

It is aiming a blow at our social structure that rests upon the family as its foundation.

It is sapping the life of our country, sending it along the path of ruin that other nations have followed. It is indeed the darkest cloud upon our horizon today.

The Cure for Impurity.

There are many things that will help in our struggle for purity.

Better home training and discipline, a return of real old family religion, will go a long way.

A careful selection of the literature that comes into our homes will be helpful.

The cleaning of our motion pictures, both through wise censorship and through earnest protest by all Christians, against the impure, will be of great advantage.

The rigid enforcement of our laws will do much to protect the ignorant and weak.

The toning up of public sentiment so that it will demand the clean and revolt at the gross, will help.

But after all there is only one cure. The cleansing power of the Gospel of Jesus Christ is the only cure. That can regenerate the soul, transform the life, purify the affections, cleanse the tastes, and strengthen the will against the impure. That has cured in the past. Unless that cures now, our civilization is doomed.—Presbyterian Standard.

PEACE.

Peace does not mean the end of all our striving;
Joy does not mean the drying of our tears;
Peace is the power that comes to souls arriving,
Up to the light where God Himself appears.
Joy is the wine that God is ever pouring
Into the hearts of those who strive with Him,
Lighting their eyes to vision and adoring,
Strengthening their arms to warfare, glad and grim.
Bread of Thy body give me for my fighting,
Give me to drink Thy sacred blood for wine.
While there are wrongs that need me for the righting,
While there is warfare splendid and divine.
Give me for light the sunshine of Thy sorrow,
Give me for shelter the shadow of Thy cross,
Give me to share the glory of tomorrow
And gone from my heart is the bitterness of loss.

—There is absolutely nothing that man cannot do without, except God. With Him happiness is possible everywhere and always.—Van Dyke.

OUR TASK AND OUR PRIVILEGE.

Paid All Claims In Full.

1. State St. Lexington.

Paid A. C. B. In Full.

1. Whitakers,
2. Fountain Place.

Paid College Assessment In Full.

1. Whitakers.
2. Grace.
3. Mebane.
4. Glen Raven.
5. Burlington
6. Fountain Place
7. Reidsville
8. South Winston
9. English St.
10. Asheboro,
11. Concord,
12. Graham,
13. High Point, 1st,
14. Welch Memorial.
15. Mt. Pleasant.
16. Siler City.

Churches.

1. Julian on Tabernacle.
2. Hickory Ridge, Forsythe.

Paid On College Assessment.

West End	34.00
Tabernacle	24.00
Randolph	23.00
Halifax	22.80
Forsyth	19.20
Charlotte	17.13
Littleton	16.50
Alamance	15.33
Enfield	15.00
West Thomasville	10.55
Friendship	10.00
West Forsyth	10.00
St. Paul	10.00
Spencer	6.70
Albemarle	5.00
Thomasville 1st	5.00
South Davidson	4.30
Saxapahaw	2.00
Union Grove	1.00

Paid On A. C. B.

1—10

Grace	250.00
Burlington	210.00
Henderson	150.00
High Point 1st	120.00
Charlotte	119.34
Reidsville	117.50
North Davidson	110.00
Orange	106.00
Siler City	105.42
Richland	91.00

11—20

Glen Raven	87.50
Concord	85.00
Forsyth	81.90
Mebane	80.00
Thomasville, First	78.00
Flat Rock	75.62
Haw River	75.00
Lebanon	70.00
Mt. Pleasant	70.00
Asheboro	63.33

21—30

Pleasant Grove	60.00
West Forsyth	57.75
Randolph	55.00
Granville	51.17
Mocksville	50.25
Calvary	50.00
English Street	50.00
Davidson	48.23
West End	48.00
St Paul	45.00

31—40

Anderson	43.45
Littleton	42.50
Bess Chapel	41.34
Friendship	41.33
Halifax	38.60
Why Not	35.25
Albemarle	35.00
South Davidson	34.33
Mt. Hermon	32.27
Tabernacle	30.65

41—50

Weaverville	30.00
Saxapahaw	29.01
Yarborough	29.00
Pinnacle	27.80
Randleman	26.25
Spring Church	26.08
Vance	26.06
Roberta	26.00
Rockingham	25.00
Midland	23.30

51—60

Welch	22.00
Cleveland	22.00
Kernersville	21.27
Asheville	20.00
Pageland	4.75
Spencer	19.00
South Winston	10.00
Chase City	10.00
Alamance	10.00
Union Grove	8.50

61—70

Denton	3.53
Melton's	7.00
Guilford	4.45
Fairview	2.50

General Conference Budget.

1—10

	Ch.	WHMS	WFMS
Grace	179.65	458.74	494.51
Asheboro	$128.65	$106.00	$139.95
Forsythe	102.46	38.70	24.63
Winston, 1st	100.00	255.01	93.15
High Point, 1st	98.05	212.00	375.20
Asheville	90.00	41.50	75.60
Enfield	69.25	53.20	
Charlotte	62.80	5.60	114.13
West End	62.00	——	71.57
Whitakers	51.40		47.50

11—20

Tabernacle	49.01	36.53	93.59
Siler City	43.03	7.50	7.50
Sp. Church	41.87	——	——
Littleton	39.00	——	——
Orange	39.00	207.25	29.24
Mt. Pleasant	37.69	51.50	62.70
Graham	35.54	——	27.22
Haw River	35.00		
Pleasant Gr.	34.30	——	——
Glen Raven	34.27	——	——

21—30

Randleman	26.30	12.63	12.80
Saxapahaw	25.87	10.20	72.95
N. Davidson	24.90	——	42.75
Anderson	24.49		
Gibsonville	23.18	15.00	——
Pinnacle	22.75	16.85	12.35
Calvary	22.00	50.00	124.00
Mebane	21.10	87.10	46.32
Mocksville	19.82		
Why Not	19.20	11.75	23.10

31—40

W. Forsyth	18.76	11.40	33.75
Davidson	18.20	——	——
Randolph	16.51	2.40	41.20
Tho'sv'lle 1st	16.19	——	15.00
Albemarle	15.00	——	——
Concord	15.00	——	——
Burlington	13.72	284.00	436.97
Friendship	4.22	——	——
St. Paul „	13.38	——	——
English St.	13.02		10.30

41—50

Rockingham	13.00		
Bess Chapel	11.67	20.70	——
Lebanon	11.05	——	——
S. Davidson	11.00	——	——
Halifax	9.10	20.00	——
Flat Rock	8.00	——	——
Lincolnton	7.52	——	——
Yarborough	7.40	——	23.10
Foun. Place	7.22	38.00	——
Guilford	7.18	——	——

51—60

Weaverville	7.09	27.45	
Vance	5.25	35.00	8.00
Cleveland	4.77	——	——
Pageland	4.30	——	——
Union Grove	4.25	8.75	2.00
Richland	4.00	——	——
Roberta	3.75	——	——
Alamance	——	16.34	126.25
Caroleen	——	4.45	——
Henderson	——	122.00	238.62

61—70

Granville	——	134.29	123.95
Reidsville	——	35.24	51.46
Spencer	——	5.35	——
Mt. Hermon		126.00	9.70
Thosv'l Com.	——	75.00	62.78
Myra Crawford Mission Club			3.80

Will somebody please tell me to what charge the Myra Crawford Mission Club belongs?

Mount Pleasant on North Davidson is the first individual church on one of the circuits to report over on the A. C. B.—Good for you, Mount Pueasant! We also note with pleasure that Hickory Ridge, Forsythe, pays its college assessment in full. Two charges, Mt. Pleasant and Siler City, go over on college assessment.

Some of the charges that started out early in the year are slipping down the line these last few weeks. Can't stand still, must go up or down. If you do not row up you will drift down. A. G. Dixon.

High Point—The congregation was delighted to have Dr. S. K. Spahr, pastor of Grace church, Greensboro, occupy the pulpit Sunday morning at the 11 o'clock service, when he delivered a spendid discourse from the text found in Malachi 3:10: "Bring ye all the tithes in the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Dr. Spahr said that if all Christians would systematically tithe their salaries and incomes, there would always be money in the treasury of the church to support the educational institutions, missions, and all the benevolent enterprises. He said that his people of Grace church often surprise him by their accomplishments. He congratulated the First church of High Point on the work that they are doing for the Master. Mrs. Spahr accompanied her husband here and we were much pleased to meet her.

Dr. Brown and Dr. S. S. Coe went to Calvary church, Greensboro, on Sunday morning, and held a service in the interest of High Point College. A general exchange of pulpits is being made for two weeks throughout the North Carolina Conference.

The State Christian Endeavor Convention will convene in our church next Friday morning, June 18th, and the sessions will continue through Sunday. Great preparations are being made for the entertainment of this body of splendid young people. There will be many interesting addresses by well known workers.

The Ladies' Aid Society held its monthly meeting yesterday with Mrs. H. A. Garrett on College Drive, associate hostesses being Mesdames E. L. Auman, R. M. Andrews, A. A. York, Paul S. Kennett, M. F. Vuncannon and Miss Millie Bowman.

The Brotherhood, or Men's Club, will be entertained at the residence of Mr. C. C. Robbins, south of the city, on Thursday evening at 7 o'clock, and a delightful meeting is anticipated.

Mr. James Braxton Craven and Miss Mary E. Robinson were married at the parsonage last Saturdy evening, June 12th, Dr. George R. Brown being the officiting minister. The bride is the pretty and attractive daughter of Mr. and Mrs. John Robinson, of Colfax, while the groom is the eldest son of Mr. and Mrs. J. B. Craven, of this city. The newly married couple are at home at 701 North Main street. The congratulations and good wishes of a host of friends are extended to this popular pair as they begin their new life together.

Mr. Fred Pritchard, son of Mr. and Mrs. J. H. Pritchard, graduated from A. and E. College, Raleigh, last week with the B. S. degree. His father attended the commencement exercises. Fred left yesterday for Charlotte to take up work as chemist for a large aniline and chemical company. He is a bright and most promising young man, and the congratulations of many friends are extended to him upon the fine record he has made in college.

Mrs. F. E. Bean, of Chicago, nee Miss Clara Connor, is here on a visit to her brother and other relatives.

Mr. and Mrs. George T. Penny have gone on a trip to Florida.

The attractive residence of Mr. and Mrs. A. M. Rankin, Jr., in Emerywood is rapidly nearing completion.

Mrs. J. W. Harriss, the daughter of the late Mr. and Mrs. J. J. Welch, and her son Welch Harriss, left Friday for New York whence they will sail on Wednesday, June 16th, for a tour of Europe.

Burlington.—We have just closed a two-weeks meeting, with Rev. E. D. Stone, D. D., Baltimore, Md., evangelist, and Rev. John Permar, pastor of Friends' Church, Graham, singer. Throughout the two weeks the attendance was good, and on the two Sunday nights of the meeting the full seating capacity of the church was required to accommodate the crowds. An unusual fact about the meeting was the large attendance on the part of people from other churches. Their presence and help in the services was greatly appreciated.

The preaching of Dr. Stone was of a high order, as was the singing of Mr. Permar and his large chorus. About forty persons were at the altar during the meeting but most of them were church members. There were three additions to the church. No doubt more good than can be tabulated was accomplished by the meeting, though we had earnestly hoped for more conversions. We encountered the difficulty that seems to be general—that of getting the unsaved to attend the meeting. Dr. Stone and Brother Permar each impressed our people as being earnest and efficient workers, and our good will and prayers are with them as they labor in their respective fields. Dr. Stone was the guest of the parsonage family during his stay in Burlington. He was a most genial guest, and will be pleasantly remembered.

On last Sunday Dr. T. M. Johnson and Mr. John Nicholson were with us in the interest of the Educational Campaign. Favorable comments have been heard on their addresses. Mr. Robert Councilman, the assistant pastor of the First Baptist Church, occupied our pulpit at night. His sermon was pleasing and helpful.

Bro. W. F. Ashburn is to preach for us next Sunday morning. He has a hearty welcome to our pulpit. Bro. G. W. Holmes has been a ready supply for us at different times during the year, and we are greatly indebted to him for his efficient service.

All the departments of our organization are functioning, and the work generally is in normal condition. Our Children's Day program is being prepared, and we expect to have it ready by the first Sunday in July.

We have just returned from a pleasant stay of ten days with Bro. Curry and the Maple Springs people, where we assisted Bro. Curry in a meeting. That church is rapidly becoming a suburban church. Splendid new homes are being built all around it, and we hope to see, in the near future, the old building replaced by a new and modern church, equipped to meet the growing demands of the community. Bro. Curry and his people are already working in that direction. Success to them! S. W. Taylor.

State St. Church.—Things are moving forward splendidly at our church. Silence from this writer had not meant that there was nothing to write.

All the work is going on encouragingly. Our pastor has been absent the past two Sunday mornings, but his place was ably filled; a week ago last Sunday Mr. Barrett conducted the service in his usual interesting and helpful way. Last Sunday Bro. Compher came down from Winston and preached for us while Bro. Bethea preached for the Winston folks. Bro. Compher presented the cause of the High Point college and the importance of tithing very forcefully and convincingly. We hope he comes again, he is well known and well loved by all the State Street folks and many others in Lexington. Mr. Hauser of the Winston church came with Bro. Compher and was to have talked for us, too, but as he was not feeling well his pastor gave his address for him in addition to his own.

A week ago last Sunday Bro. Bethea in Cleveland Co. presented the folks at Cleveland and Fallston a treat in the way of a talk on his recent trip to the Holy Land—and also presented them an opportunity to contribute to the new building we are going to begin soon.

A very successful revival meeting is in progress at West Lexington M. P. Church, conducted by Bro. Troxler of Thomasville. Bro. Ivey Crutchfield, the pastor at West Lexington, is doing fine work there. His people there and many other friends in Lexington predict good success for him.

Our C. E. Society was called off last Wednesday night and will be next Wednesday night on account of the revival at West Lexington.

Mr. Harkey has returned from an extended trip to Springfield, Mass. During her absence of two Sundays her Sunday school class was taught by Bro. Way. This good friend of ours always helps us out in every time of need.

The daily vacation Bible school will open the 23rd of this month. Mrs. Curtis Koontz and Miss Maxine Taylor from Halifax Co. will help Mr. Bethea in the Bible school, which will continue for ten days.

Mr. Avent of Enfield is spending a while with the folks at the parsonage, and was a delightful visitor at all the services Sunday. Mr. and Mrs. Bethea have the most splendid visitors—and many of them—perhaps because, "Like seeks like."

Many plans for raising money are being discussed and some of them tried out by the ladies of the Missionary Society. So many things are going to be needed when we get into the new church. If any one knows any "tried and true" methods write to the Herald.

—"At bottom, every man feels that he belongs on a farm—that he is just enjoying a leave of absence."

TIME TO HURRY.

The Sunday schools determine for themselves the date for holding the Children's Day Service, as has been repeatedly stated, but it is advisable now to send your order for the free supplies to me at Berwyn, Md., and thus have ample time to make all necessary preparations for having an excellent service.

To send me your order without delay will also render us a service, as the stock of the supplies is running low, and we need to have as complete information as possible so as not to order fresh supplies at considerable expense, and have no demand for them.

While the number of orders received is very gratifying, nearing the 900 mark, there are many Sunday schools that have not yet sent in an order, and we earnestly appeal to all such that they at once send me word how many Children's Day Services they need, and we will have the order filled promptly.

As is usual in shipping a large number of packages, a few mistakes have occurred, and a few packages were not delivered, but great care has been, and is being exercised, and the best efforts have been put forth to rectify mistakes, and duplicate orders.

Special cards were mailed recently to two thousand persons identified with our churches and Sunday schools appealing for their cordial support in having a service held, and in securing the largest possible offering on Children's Day, in the effort to enable the Board to meet its financial obligations.

A special communication is being mailed to the Sunday school superintendents, signed by the members of the Union Board, making a further appeal for their best efforts in behalf of the Children's Day service and the offering, and urging that the offering be increased by securing contributions from those not present at the service.

In case of stormy weather or other causes interfering with the service, it is earnestly hoped that a determined effort will be made to raise a large offering by soliciting the church members, and through the classes of the Sunday school, for the Board imperatively needs all possible funds, and if the schools will heartily help as indicated there will be cause for all to rejoice.

We are asking that one-fourth of your church's budget be raised through the Children's Day offering, as the Board is allowed that much of it, and it ought not to be a difficult matter for the schools to do that, under the supervision and encouragment of the pastors and superintendents and teachers.

We have tried to make it very plain that the Board needs, greatly needs the largest possible Children's Day offering, and it must depend upon the Sunday schools to do their very best.

Remember the two beautiful Japanese banners which are to be awarded—one for the largest amount, the other for the largest amount in proportion to the school's membership.

The schools that receive the banners will hold them for a year, as the plan is to award them each year under the same conditions.

A number of the schools have held their service, and, from reports in the church papers, the offerings have been very gratifying, and we make grateful acknowledgment to them for their interest and their substantial help.

We hopefully await further reports from the large number of schools that have ordered the supplies, and remittance that will make an offering although prevented from holding a regular service.

BE SURE TO STATE, WHEN SENDING THE OFFERING TO YOUR ANNUAL CONFERENCE TREASURER, THAT IT IS THE CHILDREN'S DAY OFFERING FOR FOREIGN MISSIONS, or our Board may not get the largest part of it. Fred C. Klein.

FIFTY-SIXTH ANNUAL COMMENCEMENT WESTERN MARYLAND COLLEGE

The chronicles of Commencement Week of any college are as interesting to the participants and their dearest friends as any novel—for are not its heroes and heroines, those who have wrestled in the arena, or battled in the field, or starred in the educational romances, contestants, warriors, knights and ladies of our own flesh and blood, or our intimate friends? Their deeds of valor or of chivalry in battling against Ignorance and for Truth have been wrought amidst circumstances very familiar to us, and have a glamour that might dimish somewhat in time or distance, but are the brighter because the nearer.

So, another Annual Commencement of Western Maryland College passes into history. The old College is growing bigger and better all the time, and the Alumni of each year have no reason to fear as to the general intellectual abilities of the majority of the youth that are now stepping into the places of world activity. Extreme radicalism in spots yields to rational common sense on the whole, and there is enough moral consciousness in general—informed with growing knowledge of natural law and inspired with some Christian idealism,—to save civilization in the lump, even though the present age presents its peculiar problems and difficulties, and secularism and materialism threaten the welfare of the race.

Senior Farewell.

Commencement really includes several events of the week before, one of the most beautiful traditions (and W. M. C. is progressive enough to sift even its traditions and hold fast only to those that have proved good) is the Senior Farewell given by the Juniors the Thursday before. Here on the campus, is given an original and always beautiful Class Play, (this year a Flower Pageant written by Miss Blanche Ford), followed by a burlesque prophecy of Senior achievements,—each senior being impersonated by a Junior,—then a very sincere passing of the loving cup to each individual Senior girl who is bade farewell in turn with a verse and song. The Senior Circle completed and the farewells ended, refreshments are served to the many guests.

This year a new custom was started by the Freshmen girls. They, too, after dark, a hundred strong with Japanese lanterns, in artistic drill and song in the Athletic Field bade their farewell to the Senior girls. The college people and friends were assembled in the electrically lighted grand-stand.

Field Day.

On Thursday afternoon, also, was Field Day, in which members of the Battalion engaged in many and interesting athletic events, too numerous to mention here. In the preceding competitive drill, Company B under command of Captain G. M. Garrett, won the honors. The competition was very close.

Speech Contest.

On the evening of June 4th occurred the Freshman-Sophomore Contest in Speech for the Norment prizes. All the readings were well done and reflected great credit on the Department of Speech, presided over by Miss Nannie Lease. The Freshmen speakers were Dorris J. Hoffman, Virginia W. Holland, Eleanor A. Noble, Richard M. Norris, Ernest B. Nutall, and Edward E. Shriver. The representative of the Sophomores were Dorothy L. Gilligan, Margaret M. Mills, Ruth H. Schlinke, Wilson K. Barnes, Francis R. Meredith, and Eugene C. Woodward.

The Gir's' Glee Club, or "Powder Puffs," splendidly trained by Miss Elise Dorst, Head of the Voice Department, rendered the music for the evening.

Preparatory School Graduation.

With this year's Commencement, the Preparatory School ceases to exist. This last class numbered ten,—five girls and five boys. Dr. Ward made the Address to the class and awarded Certificates of Graduation as Principal Barney Spier called the names of the graduates. The President's Address here was a timely one and significant, pointing out the wisdom of expenditures of the state in the education of its youth, and the infinitely greater cost of ignorance, non-education. Such messages should be broad-casted throughout the land, and Maryland should give good heed, as she is making better and better response. She needs just now instruction in keeping the law.

Certificates were given to George Cross Baumgartner, Wilmer Varden Bell, Ramon Garcia Carbia, Weldon Griffith Dawson, William Burton Sanders, Mary Henrietta Barnard, Dorothea Anna Bishop, Marion Katherine Hurley, Sara Elizabeth Isaac, Katherine Eloise Ridgely.

Recital Of Music Department Graduates.

On Saturday evening the Music Department Recital was another evidence of the unusual excellence of this department that has trained Mabel Garrison and many other fine artists in instrument and voice.

Miss Bowers rendered Cadman's "Easter Dawn in Hollywood Bowl;" Miss Curling Chadwick's "Thou art so Like a Flower," and Nibbard's "My Garden;" Mr. Herbert Nichols sang Schubert's "The Linden Tree," and "Who is Sylvia:" Miss Miriam Royer played Palmgren's "May Night," and Rachmaninoff's "Polichinelle"; Miss Blanche Ford rendered Chopin's "Scherzo in B Minor;" Mr. Stonesifer sang "Aria Celeste Aida," by Verdi; and Miss Jones sang Gound's "Recitative and Aria Jewell Song from Faust"; while Miss Carolina Wantz closed the program with Liszt's "Rhapsody No 12." The Piona Department with Miss Maude Gessner at the

bead, is giving wonderful technique and mastery of that instrument.

(To be continued).

CHILDREN'S HOME.

(Twe Weeeks' Report.)

Oak Grove; Forsyth; $5.25; Bethel; Alamance, $4.81; Denton, $15.00; Mount Pleasant, N. Davidson, $17.14; Albemarle, First C, $8.81; Union Grove, Forsyth, $3.35; Charlotte, Second C., $3.70; Oak Grove, Cleveland, $1.75; C. L. Lamar, Jamestown, $4; W. H. M. S., H. C. Staley, $207.80; C. E. S., High Point College, clothing child, $4.70; Children's Recital, Union Grove, Orange, $15.06; Children's Recital, Efland, $50; Pleasant Union, Mount Pleasant, $5.65; Pleasant Hill Ladies' Aid, Spring Church, $8.00; Stallings, Mecklenburg, $1.40; Rose Hill, Pageland, $3; State Street, Lexington, $3.72; Flag Springs, Why Not, $2.62; Bethel, Flat Rock, $1.24; Draper, $2.08; Pleasant Hill, Why Not, $6; Rehoboth, Granville, $8; Mrs. Lou Beane, Pleasant Hill, Why Not, $1.00; James Braswell, Kannapolis, $2.-50.

Sunday Schools.

Burlington, First C, $48.34; New Salem, Randleman, $3;; Do., $2.70; Baltimore, West Forsyth, $3.51; Willing Workers Class, Henderson, $10; Welch Memorial, $11.23; Vickery, Guilford, $2.25; Reidsville, $14.39; 1st Church, Charlotte, $10.36; Thomasville, First C, $8.23; St. Paul, Greensboro, $18.06; West Lexington, S. Davidson, $4.62; Community C, Thomasville, $10.50; Shiloh, N. Davidson, $11.90; Henderson, $41.32; High Point, 1st C, $26.96; Friendship, Mt. Hermon, $2.90; Winston, $16.11; Whitakers Chapel, $34.06; Worthville, $4.75.

Other Gifts.

C. E. Society, High Point College, a year's subscription to each of the following papers: C. E. World, and Junior C. E. World, for the societies of the Home. Dr. F. C. Klein, a nice lot of books for the boys' library. A friend from Union Grove, Orange, books to entertain and interest the chidren of the Home. Wiley L. Ward, Asheboro, a nice lot of everfast domestics and candy. Miss Pearl McCulloch's S. S. Class, Calvary church, a nice dress and underwear for the child they are clothing. Miss Rozelle Smith's S. S. class, Randleman, a nice dress, underwear, socks, tie and towels.

With very much appreciation for all favors, I am as ever, E. G. Lowdermilk, Supt.

P. S.—Those receiving the highest school grades are as follows:

Eloise Beam,
Vergne Gibson,
Moline Bulla.
Laura Braswell,
Paul Bondurant.

The above are in the order of their grades.

—Smith W. Brookhart, insurgent, is again the Republican nominee for United States Senator from Iowa. In the Iowa primary, held June 7, he defeated Senator Albert B. Cummins, regular Republican, by a plurality of about 70,000.

SERMON TO YOUNG PEOPLE.

The Royal Law.

Text: "If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thy self, ye do well." James 2:8.

This is the law, or edict, of the King of kings. It sets forth the most shining trait of kingly character. It rests upon the idea of racial unity and equality. It recognizes the fact that God "hath made of one blood all nations of men for to dwell on all the face of the earth." A threefold brotherhood makes this law all the more imperative. There is a creative or racial brotherhood. The Fatherhood of the Creator sets forth the brotherhood of the created. All mankind embraces a brotherhood united by ties of common blood, heritage and purpose. And there is a social brotherhood, a brotherhood of contact, both near and remote. Another name for this is neighborhood. All within touch or reach are neighbors. And there is a Christian brotherhood, the Head of which is Jesus Christ, Who is the Elder Brother of all who believe on Him to the saving of the soul.

The Parable of the Good Samaritan sets forth quite forcibly how this royal law should be observed. In this parable we see the exercise of sympathy, fellowship, and helpfulness. Accordingly the royal law enjoins a threefold obligation.

We first consider

The Love of Sympathy.

"The heart of the Eternal is most wonderfully kind." The infinite compassion of Deity is set forth quite forcibly in the ministry of Jesus Chrst. He was constantly "moved with compassion." His pity for the fallen race moved Him to come to this world, to become manifest in the flesh, in order to relieve the suffering, to save the fallen, and to bless the needy everywhere.

The royal law enjoins upon every one to share this compassion for the unfortunate. It is the way to be like God. It is the way to love God. And it is the way to grow into the image and likeness of God.

Solomon said of the virtuous woman, "In her tongue is the law of kindness." This neighborly sympathy enjoined by the royal law finds expression not only by words of tender compassion, but also by going on missions of mercy, by deeds of relief and uplift, and by gifts of charity.

This love of sympathy is the impelling motive of all genuinely good works. "A fellow feeling makes us wondrous kind." Godlike sympathy is that which gives character to beneficence. Without it any one's professions and deeds of goodness are like "a sounding brass, or a tinkling cymbal."

Sympathy alone will not fulfil the royal law. There must also be the exercise of

The Love of Fellowship.

God "hath set the solitary in families," communities, tribes, nations, and brotherhoods. "It is not good for man to live alone." God has planned that the race shall live in sympathetic touch with each other. This touch of mutual interest imparts relief of the common burdens of life, ministers much social satisfaction, and makes everyone stronger to face the battles of life. In union there strength to endure and overcome.

The love of fellowship makes much use of language. Love cannot keep silent. It will make itself known. Where the word-language is not available, it will speak in sign-language or by correspondence. Nothing is more vocal than love. Like the sun love shines in all lands and among all races.

The love of fellowship leaps many a social barrier. It makes the king stoop to the level of his subject. It makes the subject ascend to the level of the king. It makes the rich and the poor to mingle together in a sweet brotherhood. "The rich and the poor meet together: the Lord is the maker of them all."

The fellowship of the saints is a necessary and inevitable outgrowth of that "fellowship with the Father and with his Son Jesus Christ." The fellowship of the favored of God with the needy is akin to the fellowship of Him who came "to seek and to save that which was lost." To be like Christ is the supreme ambition within the reach of mortals. Association of the good with the needy and fallen is a mighty means of uplift. It is the lever of moral and social elevation.

Lastly the royal law enjoins the exercise of

The Love Of Helpfulness.

The good Samaritan was a good sympathizer, a good mixer, and also a good uplifter. He relieved the half-dead man. He gave time, attention and money to secure his restoration to health and strength. He nursed him back to life.

Helpfulness is the crowning exercise of love. Without it the love of sympathy and fellowship amounts to little. Hear the admonition of the apostle James: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful for the body; what doth it profit?"

Helpfulness is likewise the crowning trait of our holy religion. Our Lord and Master went about doing good. And He has commanded us to follow in His steps of lowly and uplifting service. "I have given you an example, that ye should do as I have done to you."

Not to extend the helping hand is a sin of omission that is heinous in the sight of God. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

Let us be diligently obedient to the royal law, which is also the second great commandment, "Thou shalt love thy neighbor as thy self."

—From the Word of Life.

—The new air mail service between Chicago and Minneapolis opened last week with a tragedy. The first plane that started from Minneapolis for Chicago was wrecked near Mendota, Minn. The pilot, Elmer Lee Partridge, was instantly killed.

—Seattle, the largest city in the State of Washington, now has a woman mayor, Mrs Bertha K. Landes, wife of Prof. Henry Landes, of the University of Washington.

ATTENTION PLEASE.

Plan For Educational Campaign.

The meeting, held in Grace Church in the interest of the High Point College on May 11, directed a committee to put on an educational program, at an early date, and so conduct it as to reach every church in the Conference. Accordingly we have mapped out plans for such a campaign, and we are publishing complete plan herewith. And we are asking everyone who is thus appointed to fall in with the plan and help us to put it over. The failure of any one to respond will break the plan, and thus frustrate the purpose. We trust all will respond. But if because of sickness or distress you cannot fill the place you are asked to take then please secure some one to go in your place, and notify the chairman of the committee.

We are asking that, on the three Sunday designated, congregations will release their pastors for this important service. This is the most important work before us just now, so all of us must respond. Where we have been unable to fill all pulpits pastors will please arrange this as best they can.

Appointments For Sunday June 20th.

1. Community Church, Thomasville, A. M. and Kernersville, P. M., R. M. Andrews and C. C. Robbins.

2. Randleman, regular appointments, L. W. Gerringer and F. R. Stout. W. H. Neese to preach at Calvary A. M.

3. Flat Rock, regular appointments, Edward Suits and J. Norman Wil's. Also St. Paul's at night.

4. Kernersville, the three country churches P. E. Lindley and D. A. Neese.

5. Forsythe, regular appointments. E. G. Cowan and R. N. Hauser.

6. North Davidson, Regular appointments Geo. L. Curry and C. H. Smith.

7. Friendship, A. M. and Albemarle, P. M. N. G. Bethea and J. A. Leonard.

8. Mt. Hermon, regular appointments, F. L. Gibbs and L. L. Wrenn.

9. Randolph, regular appointments, J. A. Burgess and H. M. Gladstone.

10. Alamance, regular appointments, H. L Isley and B. M. Williams.

11. Haw River, regular appointments, J. D. Williams and J. H. Allen. W. D. Reed to preach in Reidsville.

12. West Thomasville, regular appointments, Glenn Madison and Elwood Carroll.

13. Draper, Omitted for the present.

14. Tabernacle, regular appointments, E. Lester Ballard and R. F. Williams.

15. Saxapahaw, regular appointments, J. D. Hardy and D. M. Davidson.

16. Denton, regular appointments, A. O. Lindley and J. W. Curtis.

17. Richland, regular appointments, W. M. Loy and J. W. Boyles.

18. High Point, 1st Church. Changed because of U. E. Convention.

19. Guilford, regular appointments, E. L. Douglas and O. C. Loy, Jr.

20. West Forsythe, regular appointments. R. S. Troxler and E. S. Welborn.

21. Orange, regular appointments, S. W. Taylor and J. G. Rogers. W. F. Ashburn to preach in Burlington, 1st Church. A. M.

22. Pinnacle, regular appointments, J. L. Trollinger and D. R. Connell.

23. Mount Pleasant, both churches, T. M. Johnson and T. O. Pender. G. W. Holmes to preach at Midway A. M.

24. Why Not, regular appointments, O. B. Williams and W. L. Ward.

25. Greenville, regular appointments, Paul S. Kennett and H. A. Garrett. Also Henderson at night. W. F. Kennett to preach in Henderson A. M.

26. Vance, regular appointments. R. A. Hunter and Dr. F. R. Harris.

27. Roberta, A. M., H. F. Fogleman and W. L. Wyrick. N. Brittain to preach in Concord, A. M.

28. Halifax, regular appointments. F. W. Paschall and J. M. Cutchin. C. L. Spencer to [illegible] Ballard's appointments.

29. Tillery, regular appointments, R. C. Stubbins and S. C. Whitaker. J. B. O'Briant to fill Pres. Stubbins' appointments.

30. Oak Hill, all the churches, H. F. Surratt and D. A. McLaurin.

31. Fallston-Toluca, regular appointments. E. A. Bingham and M. N. Leonhardt.

32. Bess Chapel, A. M., J. D. Morris and Dr. [illegible] Richards.

33. Cleveland, regular appointments, J. M. Morgan and W. M. Glenn.

34. South Davidson, regular appointments Geo. L. Reynolds and I. A. Teague.

35. G. Lowdermilk to preach at Pleasant Grove.

36. Yadkinville, both churches, C. W. Bates and Fred Edwards. Homer Casto and J. S. Wilkins to fill Bro. Bates' appointments.

Appointments For Sunday June 27th.

1. Anderson, both churches, C. W. Bates and Fred Edwards. Homer Casto and J. S. Wilkins to fill Bro. Bates' appointments.

2. Dr. Ellison all the district appointments to be supplied by the pastor. Paul S. Kennett and D. A. Neese: and W. M. Loy and J. W. Boyles.

3. Fallston-Toluca, regular appointments. P. E. Lindley and H. A. Garrett.

4. Cleveland, regular appointments, E. A. Bingham and M. N. Leonhardt.

5. Mecklenburg, all the churches, the pastor to [illegible] the appointments. E. G. Cowan and [illegible] A. Neese to preach at J. L. Trollinger and D. R. Connell. E. G. Lowdermilk to preach in [illegible] Thomasville.

6. Rockville, all the churches, the pastor to [illegible] the appointments, R. M. Andrews and C. C. Robbins; and R. S. Troxler and E. S. Welborn. J. P. Sink to fill the regular appointments on North Davidson.

7. Spring Church, all the churches, appointments to be arranged by the pastor. R. C. Stubbins and S. C. Whitaker. A. D. Shelton to preach for Brother Stubbins.

8. Yadkin [illegible] appointments, Omitted for the present.

9. Cedar [illegible] appointments, G. H. [illegible]

10. West Thomasville, Geo. L. Reynolds and I. A. Teague.

11. Haw River, Afternoon and evening appointments, L. W. Gerringer and F. R. Stout. W. D. Reed to preach at Calvary.

12. Richland, regular appointments, J. L. Pritchard and L. F. Ross. W. H. Neese to preach in Asheboro, A. M.; and C. H. Hill to preach on Randleman, A. M.

13. Guilford, Omitted for the present.

14. Halifax, regular appointments, M. Chambliss and E. C. Kitterell. C. L. Spencer to preach in Whitakers.

15. Vance, regular appointments, F. W. Paschall and Dr. F. R. Harris.

16. Greensville, regular appointments, R. A. Hunter and Mr. Vaughn of Henderson.

17. Pinnacle, regular appointments, E. L. Douglas Ballard and R. F. Williams. E. G. Cowan to preach at West End.

18. Liberty, A. M., J. D. Williams and J. H. Allen. F. L. Gibbs to preach in Reidsville A. M.

19. Democrat, C. W. Bates and A. G. Dixon early in July.

20. Pageland, all the churches, P. E. Lindley and H. A. Garrett.—First Sunday in July.

21. Melton's Grove, some Sunday afternoon, A. Ridge and J. H. Snotherly.

22. Porter, some Sunday afternoon, H. F. Kelly and C. L. Hatley.

23. Rockingham, some Wednesday night, J. L. Trollinger and M. Ivey Crutchfield.

24. Spencer, N. G. Bethea and J. B. Leonard.—The time to be arranged with the pastor.

25. North Charlotte, H. F. Surratt and S. Garmon,—Time to be arranged with pastor.

26. South Winston, C. M. Compher and N. Hauser,—Time to be arranged with pastor.

27. Rosencath, R. C. Stubbins and S. Whitaker.—Time to be arranged with the pastor.

28. Union Grove, J. D. Hardy and Glenn Madison, some night,—Time to be arranged with the pastor.

We have tried to check up carefully to see that the entire Conference is covered. If our plan leaves out a single church on your charge please have the men we are sending you do a little up a bit so as to reach all, or let us know so that any such churches may be reached later.

This job belongs to all of us and is big enough to challenge the very best there is in us, so we confidently expect the most hearty cooperation of everybody. As we pray let us work, and as we work let us pray that God will lead us out into VICTORY.

Signed by the Committee,

WE MAKE A SPECIALTY OF

LOOSE LEAF BOOKS

For Ministers' Use

WILLS BOOK AND STATIONERY C

GREENSBORO, N. C.

GREAT-GRANDMOTHER DARBY'S MAGIC APPLES.

Great-Grandmother Darby, with a big red apple in her hand, sat on the steps one bright October morning, waiting for Barbara—poor little Barbara who just couldn't seem to make friends. The door opened, and the little girl came out, looking very, very unhappy. Giving grandmother a despairing glance, she quite suddenly threw down her books and stormily announced:

"I'm not going to school today or—or ever again. I hate it, and the boys and girls and everything." Two tears popped out of Barbara's eyes and rolled angrily down her cheeks. "You know, grandmother, if I do go I'll have to ask teacher to change my seat again. And I had it changed only last week But Billy is worse sitting behind me than Tom was, and I can't stand it. Monday he tied my braids to the back of the seat, and when I got up to recite they nearly jerked my head off. And yesterday he dropped a grasshopper down my back. And oh, grandmother, it hopped just awful!"

At the remembrance such a look of horror spread over Barbara's face that grandmother Darby couldn't keep from smiling. "Never mind, little girl," she said cheerfully. "I have something here that will end all your troubles." Holding out the bright red apple she continued: "Here it is. Run along to school now, or you'll be late."

"But, grandmother, just an apple couldn't end my troubles."

"It isn't just an apple; it's a magic apple," declared grandmother. "Give it to Billy."

"To Billy!"

"Yes, to Billy. You won't need to have your seat changed if you give him the apple Remember it's a magic apple."

Barbara's eyes opened wide. "It won't hurt him or kill him or anything?" she questioned in an awed voice.

"Of course not, child," laughed grandmother. "Just tell him it's a magic apple, and that it can't be peeled without falling all to pieces. Now run along; and be sure to do what I say."

Picking up her books, Barbara started down the street, with the mysterious apple held tight in one hand. As she hurried along she kept looking curiously at it. How could it be a magic apple when it looked so exactly like other apples?

When she reached the school room Billy was already in his seat. She must lose no time in enchanting Billy. "Here," she whispered, "is an apple. If you don't tease me, I'll give it to you at recess. It's a magic apple; you can't peel it without it's going all to pieces."

"What!" cried Billy, so loud that all the children turned to look.

"Wait till recess, and I'll show you," whispered Barbara, just as Miss Blake tapped the bell for school to start.

And Billy was good until recess, though once he nearly forgot, and started to dip the end of one of Barbara's long fair braids in his ink-well. It would have made a dandy brush, too.

But Billy [illegible] Barbara gave it to him out in the [illegible] and "Peeled it coyly and [illegible]

"Hey, kids, come here!" he called. "See this apple. It looks just like an ordinary apple, but it ain't. No siree, it ain't. It's a magic apple; that's what. Why do I know? 'Cause Barby-Two Braids told me so. She says I can't peel this apple without it falling to pieces. Now watch me."

Then, with dozens of eyes watching eagerly, Billy began to peel the apple. Round and round he went until the skin came off in one long curly spiral, but the apple inside split immediately into quarters, then into eighths—eight clean-cut pieces. "Oh," gasped Bill "it was enchanted, after all." Turning calmly to Barbara, "where did you get it!" he cried.

"Yes, where did you get it?" "Can you get any more?" "I'll give you a dime for one." "Pooh, I'll give you a quarter." Barbara was surroundel by a group of excited children all talking at once.

And from that day Barbara began to be popular in room 4.

"Oh, Barbara, can't you come over to our house and bring one of the magic apples? Mother says there couldn't be any such thing." This was only one of the many invitations that were showered upon her. Grandmother always cheerfully furnished the apples, and Barbara always had a good time The sensation the magic apples created died every visit a huge success, and Barbara was making friends at last.

But where did the mysterious apples come from? Great-grandmother Darby refused to tell. "Wait," she said "until Hallowe'en then you'll find out." And one day great was the excitement in room 4 when Barbara handed out invitation to a Hallowe'en party. And no wonder, for this is how they read:

"Please come to my party
And there you will see
How apples are cut up
So magically."

At 8 o'clock on Hallowe'en every one of the twenty-three children in room 4 was at Barbara's house. And Barbara's house was pitch dark all over except for a weird red glow that came from the big fireplace in the living room. And in front of this light was a dark figure in tall pointed hat and long cape muttering strange, sounding words over a big black kettle she was stirring.

"Abracadabra dingledat, abracadabra dingledybat."

Over and over she kept repeating the words. Above the steaming kettle hung a big apple. All the members of room 4 kept their fascinated eyes on this, as they sat in a semi-circle about the fireplace. Though the witchlike figure had said never a word to them about it each and every child felt sure that the charm was working. Inside the skin of the apple a mysterious something was at work even now cutting it to pieces. It was wonderful—almost unbelievable, in fact.

And now the charm seemed finished. The [illegible] her muttering and reached for the apple "[illegible] sticky mess, and [illegible] be complete," she said. "Watch [illegible] needle and [illegible] a big knot in the [illegible] inches from the end. Then she said:

"First of all, stick the point of the needle into the [illegible] apple as near the [illegible] Then take a stitch through the apple to a spot on the skin about an inch down the side of the apple. Draw the thread [illegible] until the knot rests against the apple. Next stick your needle into the same hole you brought it out of and take another stitch a little distance farther down the apple.

"Keep [illegible] all the way around the apple, making your last stitch end as close as possible to where the first stitch started, and where the knot with the three inches of thread sticks out of the apple. Now we have the thread lovely around the apple under the skin—none of the stitches showing on the outside.

"Take the apple firmly in one hand, then grasp close to the skin, the two threads at the top of the apple and pull hard. As the thread cuts through the apple, it begins to cut through it, and finally, as it is pulled entirely out of the apple it cuts it into halves—right through the core and all. So the first cut is made. In the same way you make as many more cuts as you like.

"Now," cried the witch, "you can all try it. Over there now, behind you, there is a large basket of apples and a cushion full of needles. Pick out nice big apples and start in."

Within a second room 4 scrambled for the apples in the dark corner and while it was [illegible] the witch hammered. The [illegible] from the room. Yes, [illegible] Merrily she flew up the chimney.

"I shall never tell us what was in the kettle, either," exclaimed Barbara. "Or how to [illegible] say the magic words," cried one of the others.

"But I guess I can [illegible] apple." declared [illegible] And there's all the charm you need. Turn on the lights, Barbara, and [illegible]

[illegible] Then [illegible] great-grandmother [illegible] delicious spicy cookies with thick orange frosting and a face marked on each with chocolate. These they ate with cocoa dipped from the witch's kettle. Yes, that's all there was in it—just cocoa with lots of marshmallow floating on top.

After the feast they ducked for apples in a big tub and ghost stories in the dark, and "everything had a hand of the lovely time." At last of all when they went home each child [illegible] carried a [illegible] that he had "[illegible]" all by himself.—Edith Mitchell, in The Continent.

—Where will you be this time next year?

YOU HAVE BEEN A GOOD BOY TO ME JIM.

"Children, I have a story to tell you," the old doctor said to the young people the other evening.

"Let us hear it," was the response, and the doctor gave his story as follows:

"One day—a long, hot day it had been I met my father on the way to the near-by town."

" 'I wish you would take this package to the village for me' he said, hesitating.

"Now I was a boy of twelve, not fond of work and was just out of the hayfield where I had been at work since daylight. I was tired, hungry and dusty. It was two miles into town. I wanted to get my supper, and to wash and dress for singing school.

"My first impulse was to refuse, and to do so harshly, for I was vexed that I should be asked to go such an errand after my long day's work. I thought he would go himself, should I refuse. He was a patient, gentle old man. Something kept me from saying no—one of God's good angels, I think.

" 'Of course, father, I'll take it,' I said heartily as I gave my scythe to one of the men. Father gave me the package.

" 'Thank you Jim,' he said, 'I was going myself, but from some cause I don't feel well today!'

"He walked with me to the road that turned off to the town. As he left he put his hand on my arm and said, 'Thank you my son. You have always been a good boy to me, Jim.'

"I hurried into the town, delivered the package and hurried back home. When I came near the house I saw a crowd of farm hands at the door. One of them, the tears rolling down his face, came to me.

" 'Your father fell dead just as he reached the house after he left you. The last words he spoke were to you.'

"I'm an old man now; but I have thanked God all my life that those last words were: "You've always been a good boy to me.' "—Exchange.

FAITH FOR A SIXPENCE.

I was walking along the streets of London one cold, wet night with a despondent friend trying to cheer him, and longing to see a spark of hope kindled in his heart. In our walk, we arrived at Victoria Station. While talking together, a little child stopped forward and said: "Any lights, sir?"

"No, Topsy," I replied. "I don't smoke."

"O, but please sir, do buy a box!" she persisted, in a pleading tone.

"No, no; run away, Topsy," I continued "I have no use for lights."

But still she persisted. At last, seeing her earnestness, I asked her what she did all day and at what time she was going home, for it was then past ten o'clock.

"Oh," she replied, "I go to school in the day, and after four o'clock I come out here."

"But why don't your father and mother take care of you?" I asked.

"Father has run away, and mother is ill in bed. I come and stay here till I have taken sixpence."

"But you don't always take sixpence, do you?"

"Yes, I do, sir."

"But you won't get sixpence tonight."

"Yes, I shall, sir.

"Well, how much have you now?"

She seemed inclined not to let me know; but I said: "Come, Topsy, you must tell me all about it." So, half afraid, she drew some coppers from a pocket in her cotton dress, and counted out three.

"Well, now, you will never get sixpence tonight." I said.

"Yes; I always take home sixpence."

"Now, Topsy; tell me what makes you so sure of getting sixpence?"

For some time she would not answer, but after a little pressing she said: "Because before I come out I kneel down by my mother's bed and say the Lord's Prayer; and mother says our Father will help me to get sixpence; and he always does."

"Oh, but I thought you said your father had run away?"

"Don't you know, sir, she simply asked, "that we have a Father in Heaven?"

"Yes; but you don't mean to say that he hears you about a sixpence?"

"Yes, he does, sir; and he will send me sixpence."

"Well, if I were to give you twopence halfpenny, what would you do?"

"Why, sir, I should run home to mother, 'cause my Father had given me all I asked for."

It is needless to say that the twopence halfpenny was speedly produced, and suitably acknowledged by the little one, who merrily tripped home.

And then I turned to my friend, who was all this time had stood by without saying a word. Our glances met, and my only remark was: "There, H., you have got a lesson." We forthwith separated—I to my bachelor chambers; he be led into hope by a little child.—The Christian.

FIGHTING PHIL.

When Phil Flanders climbed the hill to the new school which he was to attend, he stopped at the top of it and looked far away over the town with the fields and hills beyond. It was very beautiful in the warm sunlight, and the lad, lonely for the companions he had left behind when his people moved to Elmhurst, was comforted a bit.

The Elm Hill School itself was a fine new building which stood proudly on the crest of this commanding situation, and the new boy looked at it admiringly.

He soon learned, however, that the boys on the playground were inclined to try him out to see what sort of stuff he was made of, and there were times when Phil wished that he could talk as loudly as the rest, and manage to say a lot about nothing in partticular.

There were some of the boys of his own age who seemed to think it a sign of bravery to pick a fuss with each ther. But Phil couldn't see any sense in starting an argument, hopping about like a pair of excited roosters, and ending with a clinch and perhaps a few bruises and hurt feelings.

So just because he wouldn't fight on the slightest provocation, someone dubbed him a coward—and that hurt, but perhaps not quite as much as the derisive name which Freddie Flynn gave him—the name of "Fighting Phil." And then Jack Blake made a jingle which the other boys loved to take up and to chant mockingly:

"Fighting Phil! Fighting Phil!
He never fought, and he never will."

Phil would just laugh, but way down deep in his heart, he wished they would forget the silly rhyme, for Phil couldn't agree with the crowd that being ready to quarrel was any sign of courage.

It was a rule at the Elm Hill School that when any pupil received permission to go to the basement, he must write his name on the board and the exact time of his leaving; also the minute of his return. Then when the teacher approved the report, she erased it.

Miss Wiggins soon learned that she could trust Phil, and so when he asked to leave the room one morning several weeks after he entered the school, he was allowed to do so at once.

As he went down the big hall, he noticed workmen in the principal's office and heard Professor Quinby say:

"As long as we are moving the telephone, I think we will have one of those adjustable extension brackets."

"All right," replied the workman, "but I'll have to go back to headquarters for it, and for another instrument. This one is defective, and possibly—"

"That's all Phil heard as he passed on his way. He met the janitor going out of the building, and Phil greeted him courteously as was his habit.

Reaching the basement, a sudden wave of unexpected heat and the odor of something scorching—yes, burning assailed his nostrils. He rushed forward opening the door into a large inner room. Flames met him. The big bin where the waste paper from the different rooms was kept, was all ablaze!

Phil wondered if he couldn't put that fire out—seconds counted! He seized a pail, filled it with water, and dashed it upon the burning mass, but it only served to scatter the light pieces of paper which were on fire, and one of them blew directly against the janitor's sweater hanging on a wooden beam. The sweater was ablaze in an instant. Phil tore it down, although his hands were burned in doing it.

He pulled frantically at a big barrel of Dust Down to drag it away from the scorching heat. The material was heavily oiled, and Phil saw that it would be in flames in a moment and the fire beyond control. This time he did not notice that his hands were burned and bleeding. The barrel tipped and rolled out of the way.

Then the lad turned and ran for all he was worth up the steps, going straight out of the open door. Could it be possible that he was

running away and leaving hundreds to their fate, unwarned?

Just in front of the school was a wee boy playing with his scooter.

"Let me take your scooter," begged Phil "Here's a nickel. I'll bring the scooter back in just a few minutes."

He did not wait for any answer. Thrusting the coin into the little chap's hands, Phil was off, and on the hill he had only to start the scooter and it went like the wind. At the foot of Elm Street he turned swiftly to the right Half way down the street was a public garage and Phil was there almost as soon as it takes to tell it.

"Telephone," he gasped, "Schoolhouse on fire—quick!"

At that instant, Phil's eyes located the telephone for himself, and seizing it he called in to the mouth-piece.

"I want to report a fire. Elm Hill School—basement all ablaze—hurry—fast!"

Almost before Phil was out of the garage he heard the engines go clanging past, and then he suddenly realized that he was weak and trembling. He went much more slowly up the hill than he had gone down.

When he reaced the school, the children were filing out in orderly response to fire drill signals, and soon the fire laddies had the blaze under control.

Next morning in the big auditorium, Professor Quinby called Phillip Flanders to the rostrum beside him.

"I want to tell all of you," said the principal, "what a hero Phil Flanders proved himself yesterday. His is the courage which counts. First, he took into consideration that our telephone was temporarily out of order Next, that seconds counted in getting the fire department here. He didn't raise an outcry and cause a panic, but he went after help and got it.

" 'Fighting Phil,' " he smiled, turning to the young fellow, "I congratulate you. The burns on your hands are tokens of your bravery. And thanks to you, the Elm Hill School stands proud and sturdy, and not a soul but yourself was injured in the least. Three cheers boys and girls, for 'Fighting Phil Flanders.'"

And such a cheer went up from the school auditorium benches, that the rafters rang, and the janitor in the basement hearing it, muttered to himself:

"They're cheering Phil Flanders—a fine laddie that! He uses his head more than his tongue!"

SUNDAY SCHOOL LESSON—JUNE 27.

Review.

Golden Text: "We know that all things work together for good to them that love God even to them that are called according to his purpose." Rom. 8:28.

Lesson 1. teaches that Thomas was the most skeptical of the eleven apostles, that he would not accept the testimony of others regarding the resurrection of Jesus, that, upon Jesus Himself appealing to him to examine His five wounds, he exclaimed "My Lord and my God," that Peter was asked three times "Lovest thou me?" and that the best way to love God is to bestow the service of love upon our fellow-mankind.

Lesson 2. teaches that God created the heavens and the earth by the word of His power in six days of twenty four hours each, that He created, in order, the matter of the universe, light, air, vegetable life, the planetary system, living creatures of the water, living creatures on land, and man, and that He created man in His own image and likeness to have dominion of the entire creation, and to glorify Him in holiness and service.

Lesson 3. teaches that the serpent was the first mouth-piece of the devil, that Adam and Eve were the first sinners, that in committing this first sin, instead of rising to heights of wisdom, (as they supposed they would), they sank to awful depths of shame and ignominy that they transmitted to their posterity the depravity of corruption and moral inability and that their sin brought a curse upon the entire creation.

Lesson 4. teaches that the first family were worshippers of the true and living God, that Abel offered a sacrifice in atonement for his sins by faith in the Sacrifice for sin yet to come, that God accepted Abel's sacrifice and regenerated his soul, that Cain, Pharisee-like thought he was good enough and offered no sacrifice for sin, that his offering of fruits was not accepted because of unrepented sin that he killed his brother in a frenzy of jealousy, and that he was banished from the presence of God and the home land.

Lesson 5. teaches that the race became so sinful that God sent a flood to destroy it, that Noah and his immediate family were saved in the ark, that God made an age long covenant with Noah, in which He promised never to send another flood, to perpetuate the race to the end of time, and to perpetuate the seasons and fruitful harvests, and that the rainbow would be the token or pledge of God's faithfulness in discharging the obligations of the covenant.

Lesson 6. teaches that Lot and his family were taken captive along with the rest of the inhabitants of Sodom, that Abram, with his trained servants and his confederate Hittite neighbors, pursued the conquering army routed the enemy by a night attack, and recovered all, that he refused to take even a shoe-string of the recovered property, that Melchizedec conferred a great blessing upon Abram for his faith and faithfulness, and that Abram gave tithes to this highpriest of the Most High God.

Lesson 7. teaches that Abraham entertained three messengers from heaven under the oaks of Mamre, and made them a feast, that the spokesman of these visitors was Jehovah Himself, who informed Abraham of the impending destruction of Sodom, for which he made earnest intercession for his nephew's sake, and that in deference to Abraham's anxiety Lot and his family were led out of Sodom by two angels.

Lesson 8. teaches that Isaac's prosperity was mainly due to his meekness, "for blessed are the meek, for they shall inherit the earth," that, unlike his father Abraham, he did not contend for his rights in the matter of wells, that, like Jesus, he pursued the policy of non-resistance, and that when the herdsmen of Gerar contended for the wells that he had dug, he would quietly give them up, pass on, and dig another well.

Lesson 9. teaches that Jacob, to escape his brother's wrathful threat, undertook a journey to Padanaram to visit his uncle Laban, that the first night out he had a dream of a wonderful ladder stretching from heaven to earth, up and down which, the angels passed, and above which God stood, spoke, and renewed the covenant made to Abraham, that this ladder represented the Atonement of Jesus Christ that united man to God, and that in gratitude to God's mercies he vowed a vow of faith in and faithfulness to Almighty God.

Lesson 10. teaches that Jacob feared to meet Esau from whom he had taken the birthright and blessing twenty years before, that he prayed with agonizing wrestlings to be delivered from his brother and from his own sins, that he received a great blessing from God and that by a large gift and much politeness he conciliated his brother so that when they met they embraced and kissed each other. The enemies became lovers in answer to prayer.

Lesson 11. teaches that Joseph had dreams of greatness, that these dreams greatly angered his brothers who sold him into Egypt, that God was with Joseph as the chief of Potiphar's servants and gave him large prosperity on Joseph's account, that Potiphar's wife severely tempted Joseph and shamefully slandered him, that Joseph was put in prison, where he remained many years, and that eventually he was taken out and made governor over all the land of Egypt.

Lesson 12. teaches that the second time Joseph's brothers came to buy grain he had his steward so put his silver cup in Benjamin's sack, for the purpose of delaying them and prolonging their visit that the apparent theft of the cup was likely to make Benjamin a bond-slave to Joseph, and that Judah, who became a surety for Benjamin's safe return, made a strong plea for Benjamin's release. He told Joseph that his father would likely die of grief if his youngest brother did not go back with them, that he could not afford to go home without Benjamin; and he proposed to be a bond-slave to Joseph in his brother's stead.

—A leopard was shot in India recently that, in the past seven years, had killed more than 100 human beings. The animal roamed over a large area and generally would go into houses for its victims. People barricaded their homes in fear of attack by the prowler. The government sent out many expeditions to capture or kill the leopard but it always managed to escape. Finally a British captain, after a hunt of more than ten weeks, succeeded where the others had failed. He shot the leopard as it was about to spring. The animal was very old and was nearly eight feet long.

Count the day lost if you do not daily turn on the searchlight of the Bible.

Avail yourselves of the privileges of the Christian Church.

FROM PASTORS AND PEOPLE.

Hickory Grove, Guilford Circuit.—Yo! jack frost has not [illegible] Sunday s'ool even'n' was rather cold and we have n't made report since.

The attendance has been very good and in spite [illegible] have been present. The teachers and pupils [illegible] get more interested in the work and then we may rest assured that the Sunday school will grow.

The fourth Sunday in May our pastor filled his regular appointment at 11 o'clock; subject: "I lift up."

He carried us [illegible] to a stop and told how we would [illegible] and on account of faith we would drift backward instead of going forward, it was fine.

The first Sunday in June we held our Children's Day. We had quite an enjoyable time hearing the children speak and sing; they all did well.

In the afternoon Rev. Paul Bennett from the High Point Circuit gave us a splendid address on W. M. S. Missions. Bro. Ivey, our pastor, also gave us some interesting remarks on same [illegible] enjoyed very much.

After the children had their treat by the pastor, the [illegible] were [illegible] to their homes, which accounted for the [illegible] crowd, but could have been worse.

Best wishes to the Herald and its readers.

Reporter.

First M. P. Church, Thomasville.—On Tuesday night, May 27, we had a social which proved to be a great success. We were to have a ten days or two weeks meeting, but as there were so many things going on we decided not to have them at that time, so the meeting will begin on the 4th Sunday night. [illegible] Tuesday night we had a social and all enjoyed it. [illegible] It has been said this was the best party in the history of the church. We felt the power of God was with us and the entire prayer meeting was revived and felt more to God than ever before. [illegible] Rev. Dr. [illegible] always just know what suits the boys to a [illegible] we [illegible] what we expected all the way through.

[illegible] Sunday night, June 10, we are going to have a supper. Come and eat with them.

With best wishes to the Herald and Conference.

A Member.

Pleasant Grove.—Our pastor, Rev. G. L. Reynolds, brought us another one of his good sermons Sunday morning, using as a subject, "What We Have in Christ." The Thomasville Evangelistic Club had charge of the service at night. We were very glad indeed to have these good people with us. They made us some splendid talks on the great responsibility that rests on the Church and Christian people, and the necessity of more active Christian workers.

Tuesday evening June 1st, at 8:00 o'clock, Mr. Wilson Myers and Miss Alta Mae Morris were united in marriage in the church by the pastor. Mrs. Myers is a member of the Pleasant Grove Methodist Protestant church. We wish them much happiness as they journey through life together.

Next Sunday at 11:00 o'clock is the time we are to have our Children's Day exercise.

Mrs. Ralph Kennedy, Reporter.

Trinity.—When we arrived at church last Sunday and found such a large number of cars parked on either side of the street, we hardly knew whether we were at the right church or not; but upon entering we were delighted to find the Midway Sunday school here to worship with us. It seemed so good to have so many people at Sunday school that it makes us long for the day when our own number will be that great.

We were also very glad indeed to have with us at this time our former pastor, Rev. H. F. Fogleman, who brought a splendid message to the large audience that had gathered to hear him.

We want to extend a hearty invitation to the Midway people and Mr. Fogleman to visit us [illegible] never possible, for it is always a great pleasure to have them with us.

The Senior and Intermediate C. E. Societies had charge of the evening service in the absence of the pastor, who is helping in the revival meeting in Concord.

The W. F. M. and W. H. M. Societies met with Mrs. C. J. Roberts and Mrs. J. D. Williams last Monday afternoon.

A number of our people are planning to attend the State C. E. convention in High Point.

We are planning to have our Children's Day program the last of this month.

Lola McCollum.

Porter Church, Stanly County.—On May 29, we held our second quarterly conference at Porter, with a large majority of the members present. We also held the communion service on this day.

Our Sunday school is moving along nicely. Our teachers always have something to tell us worth listening to, and our pupils study the lesson as you may see all this together makes it interesting and instructive.

We are planning to hold our revival meeting beginning the first Sunday in August and continuing through the following week. We are praying and trusting that God will bless our efforts and labors with souls saved and added to his church.

With best wishes to the Herald and its readers.

Jason F. Whitley, Pastor.

Pine Bluff, Midland Charge.—We have not been withholding our reports because we had not had any thing to report, but because we enjoyed seeing others use the space in our paper. We are back again to say God has blessed us and everything is moving on.

On last Sunday our Sunday school gave the children's day exercise. The day was an entire success throughout. The morning was given to the small children and the afternoon was used by the Honorable H. W. William of Concord, who spoke on the "Race of Life." This was an inspiring address from beginning to end.

Rev. J. W. Hulin has been doing some fine preaching since he has been with us. Every one on the charge seems to like him immensely, and greatly enjoy his presence in the homes.

May God bless our church and the efforts put forth for the advancement of His Kingdom is our wish.

Reporter.

Fountain Place Church, Burlington.—A few month has now passed since we assumed the full-time pastorate here. We have never fully gotten over the first night residence here. Before we had finished our supper we had callers, is right, and haulers as well. for all the night visitors had their saddle bags well filled. Filled with good things, beginning with a rolling-pin, they also provided something to roll besides an arrogant parson. I can not here name either the gifts nor the givers, for the lack of space, but it proved to be the "stitch in time," so we had both a hearty breakfast and much besides. These folks constitute a fine fountain for the physical as well as the spiritual man. And so—

Our Sunday school is going forward in fine fashion. It is well organized, and is very efficient in its work. We have had new pupils every Sunday since the first of May. We are going now well over the hundred mark in enrollment and run above 90 percent in attendance. Our goal for July 11th is a hundred and twenty-five. On this date the school will be two years old.

Three small but active Christian Endeavor Societies are going forward with the work among the young people. A Monthly Social and get-to-gether has been established and on Friday night, May 28, a most delightful time was had by the younger generation. About forty were in attendance.

Last Sunday night we held our Children's Day exercises, which proved to be the most interesting and inspiring service of this kind held in this church. The largest congregation in the history of the church was present, taxing every available seat. The offering was $24.31 for Foreign Missions.

New seats have been bought and will this week be installed. One of the city schools graciously favored us with the use of their seats all these months since the opening of our building last fall. The new seats are Opera Chairs, being the noiseless, ball-bearing type. The cost is about $800.00.

Friday night of this week the Christian En-

vor Societies of the Third District will et with this church for the organization of Denominational District Union of Christian deavorers.

Beginning June 13th, 9 A. M., a Daily Vaion Bible School will be held for three eks. The following ladies compose a part of teaching staff. Miss Junita Amick, Miss dah Amick, Miss Margaret Thomas, Miss ances Pritchett, and Mrs. G. H. Hendry. e indications are that we will have a most eresting and profitable school.

The Philathea Class of young women is pre- ring an elaborate pageant which they plan present in the near future.

The men of the church have been quite busy ening and nights making much needed uipment for the primary department of the nday school, such as sand tables, class ta- s etc. Besides this, on a recent night they lt a number of fine tables for use in the ial department. Also put up some street ns, and a bulletin board, and besides this y have painted the kitchen cabinet, and ne tables. This is only a part of what they ve really done, much if it eludes me just w, the fact is, they are making something ery week.

July 4th to the 11th, is Anniversary Week. which time the church will pass its second estone. A special program is being arrang- Several of our ministers will be asked to each each in turn one night during the ek. More about it later.

Cordially, G. H. Hendry.

Shiloh Notes.

Mrs. John B. Leonard is now improving m a serious operation at the Davidson Hos- al on Monday, May 31. The church has t up a united petition for her early return the vineyard of service, for she is one of r most beloved workers. She had just taken arge, as teacher, of a fine class of young men.

Mrs. Baxter H. Leonard was carried to the ne hospital June 8th for an operation for pendicitis. She is reported to be getting ng splendidly. We hope she will soon be le to come back, for she is one of our most ithful ones.

The enrollment of our Sunday school has ached 237. Our average attendance for the st several weeks has been around 200.

We hope to keep growing until we reach r goal of 300.

Bro. Troxler preached an inspiring sermon "The Difficulties of Life." His next ser- n will be on a different phase of the same bject. Our church has been pretty well filled preaching Sundays. Our pastor increases popularity and usefulness.

It's an inspiration to be in a Christian En avor and see our young people taking such active part in this great work. They are ally doing things. What a host of trained rkers the church will have to carry on the rk of the Master when the present leaders ve passed on!

Mr. Baxter Lanning of near Tyro visited r Sunday school Sunday. He and his fam- have visited our church several times this year, and we are always glad to have them. We want strangers to feel welcome when within our gates.

Mrs. Wiley Shoaf, Reporter.

Howell.

Sarah Frances Howell, born February 18, 1843, died May 29, 1926.

She professed faith in Christ in early life and joined the Baptist Church at Fayetteville and later moved her membership to Central Falls where she remained a consistent member. She lived a quiet Christian life that shone in her home. But the last few years of her life her health would not permit her to attend church regularly but she always read her Bible and loved to talk about Jesus and heavenly things. She had been confined to her bed for nearly six weeks, and a week before the end came she had a stroke of paralysis. She suffered intense pain but bore her afflictions with sweet patience. Her neighbors, friends and children did all that could be done to comfort her but God saw best to take her from our midst. She left the sweet testimony that she was going to rest. During her illness she often talked of seeing Jesus and often asked for old hymns she loved to hear to be sung. She was married to J. [illegible] Howell and to this union were born three sons and eight daughters. Four of the children preceded her to the grave many years ago. The surviving are her husband, Mr. J. H. Howell, Randleman, Rev. J. A. Howell, Helton. Five daughters, Mrs. G. W. Hendrix, Asheboro. Mrs. I. W. Phillips, Asheboro. Mrs. Joel B. Trogdon, Stokesdale, Mrs. Bell Balla, Randleman and Mrs. J. K. McNeil, Charlotte. She also leaves 25 grandchildren, 20 great grandchildren and one great great grandchild. Six of the grandsons were pall bearers and several of the grandchildren carried the flowers. The beautiful floral offering showed the high esteem in which Mrs. Howell was held. We will ever cherish her dear memory and would tend our sincere love and sympathy to the bereaved family through the loss of their dear mother. The funeral services were conducted at Giles Chapel by Rev. B. C. Morris of Asheboro and Rev. W. H. Neese of Randleman after which interment was made in the church cemetery in the presence of the grief stricken relatives and friends where she awaits the resurrection morn.

She's sleeping, sweetly sleeping
In a new made grave today;
We are weeping, sadly weeping
For our mother has gone away.
Mother, we miss thee, yes, we miss thee.
You know not our sorrow,
But how sweet it will be;
When we meet thee on the morrow.

By A Friend

Philadelphia, Greensville Circuit. — Since our last report, Brother Powell has given us a glowing acount of "The Law and Its Enforcement," referring principally to liquor problem. May it prove to be a great blessing to all who listened to it, and may it also be the means by which we (the people of the community) may help to rid us of this ter-

[illegible] people.

[illegible] ficial one.

[illegible]

[illegible]

[illegible]

CHRISTOPHER: BELIEVER.

A Thanksgiving Story with a Mountain Setting.

"Mam, I been aimin' ter tell ye. Teacher don't aim ter hev no school the day arter termorrow, fer because hit'll be Thanksgivin'."

"Thanksgivin', eh?" Hepzibah Ingram emitted a raucous laugh, unpleasant to the ear of Christopher, who squatted on the ground near her and gathered chips.

"Hit's a happy time, Mam," he argued, busily filling his basket. "Hit's the day ter be thankful."

Hepzibah spat neatly across the ax, which lay idle beside the pile of wood she had just cut. "Thankful fer whut?" she jeered. "Fer the cornerap that dried up on the hillside, while the hawgs half-starved and went ter nothing? Fer half-a-crap uv beans twined twined around them daid cornstalks? Fer the rise thet come then onexpected an' washed yor pap's logs down the river loose ter God-knows-where? Thankful fer all them things huh? Thankful fer a chanct ter starve all winter?"

She spat again savagely and gazed upon the boy with burning eyes.

"But, Mammy," Christopher rested his hands on the rim of his basket and spoke earnestly, "We got a passel uv beans an' plenty uv honey an' the 'tater crap ain't bad an' Pap will bring back a sight uv flour when he takes his calves ter Baneville termorrow."

"Bring back?" She turned upon him savagely. "Bring back? Don't yer know whut he'll bring back? A thin, flat pocket"—she slapped her hip—"and a belly of rum." She concluded with a smart tap upon her own abdomen. "Thet's whut he'll bring back, jes' whut he's brung ever' year uv the fifteen since I married him."

"Maybe he wo'nt this time, Mam. He 'lowed he'd fetch my new book an' some 'brought-on' goods fer ye a dress, an' like ez not he'll surprise ye this time, Mam." The boy's tones were full of comfort.

"Like ez not he won't be back fer a week," she closed the topic. Christopher took his basket into the house and set it behind the small step-stove. As he laid the fire, he pondered.

Only a few days ago the teacher had stood with her arm about his shoulders and tried to tell him of the power of prayer. He had listened shyly, grasping only half of what she said and then had slipped away without vouchsafing her an answer. But now her words came back to him. Suppose he should try prayer for this thing he wanted so sincerely. Christopher's heart pounded against his side. Hearing the dull crack of Hepzibah's ax, he mounted the ladder that led to his bed in the loft, a pile of quilts spread upon the boards. Here he knelt.

"Dear God," he began in a whisper. "Ye ain't had much acquaintance with me afore less'n maybe Ye hyeard the teacher mention me, but ef Ye'll do hit this time fer me, You an' me may get ter be real sociable. Ef Ye'll only go along with Pap—he'll be startin' afore sunup in the mornin' ridin' uv the grey mare, an' drivin' his calves—an' ef Ye'll only stay with him and holp him not ter return his han' ter his pocket arter he hez put his calf-money in thar, 'sep'n ter pay fer my speller an' Mam a 'brought-on' dress—pore Mam, God—he hez wore lin'sey uv her own makin' all these years an' her allers awantin' a piece uv 'brought-on.' Ef Ye'll jes' only keep Pap sober this onct an' watch him ever' step uv the way home so's caint none uv 'em give him a swig uv their liquor—I'll do any-thing, honest ter God! An' us all will hev a real Thanksgivin.' Ef Ye please—Amen."

Hepzibah hurried back to her chopping, a mist between her eyes and the logs, for she had gone to the door of the cabin and had heard part of his prayer.

"God bless hit's little heart," she murmured. "Hit desarves better, hit shore does."

"Christy," she called in stern tones, "Ye better be drivin' ol' Pied in. The Big Ball is fast drappin' behind the hill yander."

"All right, Mam. She is goin' down pretty red ternight, haint she?"

"She shore is, too."

The boy crossed the branch in front of the cabin and went whistling up the path, his bare feet making no sound. Soon he began to hear the tinkle of Pied's bell and he knew she must be nearby on top of Cedar Point, so he hastened his steps. The sun had dropped out of sight, when he came upon her standing beneath a scrubby cedar, chewing her cud and occasionally switching her tail.

The boy patted her jaw affectionately and spoke into her ear. "Wait fer me a minute, Piedy, tel I kin go ter the P'int an' see the sittin' uv the sun onct more. Hit'll take me on'y a leetle spell."

Reaching the Point, he found the great, red orb still clinging to the western skies and he gazed as at the face of a departing friend. So Christopher beheld the going down of the "Big Ball" twice that day and then he hurried home for the milking.

"Ef God'll do thet, now, hit'll be a big act," he agreed with himself as he cross the branch close upon the cow's heels. "Hit shore will."

After the chores were done and the evening meal over, Hepzibah and Lish, her husband, sat in cane-bottomed chairs in the open door. There was a bright fire on the hearth, though the weather was warm for November. Christopher sat at their feet and smiled out in friendliness at each new star that appeared.

"Reckin ye'll start afore day, won't ye, Lish?" Hepzibah opened the conversation.

"I 'low to," he answered.

He sat with his chair tilted back against the door and smoked his pipe peacefully. He was heavily-built and good-natured with a wise twinkle in his blue eyes and a heart as tender as a child's. Lish was a good worker and a good trader as long as he stayed sober, but altogether irresponsible when drunk.

"I reckin the calves will bring a nice leetle pile."

"I'm accounting on hit."

"Pap, which do ye aim ter git fust, my new or Mam's dress?"

Lish drew in a large mouthful of smoke and blew it out again. "Wa-al, I don't know as hit makes any difference—they'll both uv 'em get hyere at the same time."

"Whut time will ye git back?"

"Ef they haint no trouble, I orter git hyere a bit arter sundown."

"Ye go'n'r take Old Becky ter load the pokes uv flour on, Lish?"

"Reckin so."

Hepzibah never expected to see the flour, the book nor the dress. She expected the mule to return about sundown the next afternoon, and the old grey horse to bring Lish in any time the next week, but she held her peace.

After they were in bed, she said drowsily, "Christy shore sets a heap uv store by thet new book."

"And I am aiming he shall hev hit," Lish promised as she had heard him do so many times before.

While Christopher was doing his morning's work about the place, to himself he kept saying, "Ef He'll only do hit;" and as he followed the creek bed a mile and then trudged along the wagon road that skirted the hill another mile and a half before he reached the small frame schoolhouse, he kept thinking over and over, "Ef He'll only do hit."

As if in answer to his thought, the teacher, a mountain girl of exceptional ability and training, told them after a morning prayer, that she had learned that whatsoever ye ask, believing, ye shall receive.

Christopher then believed. From that moment he was sure of his new book and the new dress and a happy Thanksgiving. When he studied his spelling lesson from Teeny Gay's book that day, he bade the old speller adieu with the certain knowledge that his next lesson would be prepared from his own textbook.

Light of foot, he traveled homeward after close of school. He found Hepzibah going through her stack of blankets, selecting those she would use for covers as the nights grew colder. She had woven them herself, a beautiful collection of plaids and checks and stripes and plain ones with fancy borders.

Christopher hung up his dinner pail and started to the woodpile for his chips.

"How wez school terday, Christy?" inquired his mother, more amiably than usual.

"Fine, Mam. I'm go'n'er hurry through my work now, so'st I kin read my new book a spell afore dark, ef Pap happens ter git hyere."

"Pore leetle lamb!" she sighed as he went through the door.

"We won't wait fer no sunset terday, Ol' Piedy,' the boy told his cow as he started down the hillside, while the sun still shone through the cedar branches. "Hit's glad Mam will be ter git through early fer onct."

"Mam," he said to Hepzibah some time later as he helped her strain the milk and wash out the buckets, "Teacher 'lowed hit ud be nice fer them ez didn't hev no turkey fer Thanksgiving jes' ter hev a chicken. At 'ar Dominicker would set mighty purty under dumplin's, now wouldn't he?"

"He nigh about would," she answered without promising him anything. Hepzibah did not know what the morrow might bring forth.

At last the boy and his mother sat in the doorway and listened for the sound of hoofs in the chilly autumn dusk. She listened for Old Becky. He listened for Becky and the grey horse bearing his "Pap."

It grew dark and colder.

"You go on up an' lay down, Christy. Ol' Becky may hev stopped som'er's ter graze an' will be a leetle late gitting in. I'll put her under the shed an' give her some corn. You jes' run on up."

"No, Ma, Pap' had some kind uv a backset, but he'll be hyore afore long an' I druther wait, ef hit's all the same ter ye."

They had not waited long when they caught the sound of the horses' feet. Both listened intently.

'Ye hyear Ol' Grey, Mam?"

"Blest ef it haint," replied Hepzibah, dreading to see the crooked saddle, sagging form and lolling head. If Christy had only spared himself this!

"Fetch the lantern, Boy," she directed him.

Briskly the animals trotted to the gate; just as Christopher emerged with the lighted lantern. Hepzibah leaned over the post and peered into the circle of light as Lish raised the lantern a moment, taking it from his son. Straight and sober he sat above his bulging saddle pockets; while Becky switched impatiently and turned her head from side to side in her efforts to see the load upon her back.

"Them calves shore brung a pile," Lish informed them proudly. "An' hit wuz a sight fer see whut I could git fer the money. Hyere, you hold the lantern Hepsy, an' Chris can help me ter onload. Yer book's in them saddle pockets thar, boy, an' I got ye a writin' ablet an' a pencil." Lish was delighted with himself.

Christopher's voice trembled with suppressed excitement. "How about Mam's dress?" he questioned.

"We'l, whut about thet, now? Ef I didn't plum ferget—" But they both knew he was joking. "Wa-al, hit's a pime blank beauty, already sewed up an' trimmed an' got buttons on. All yer mammy has ter do is ter step inter hit an' put on her Sunday shoes an' that hat on top uv Becky's bundles an' she's ready fer go any-wheres."

Hepzipah's hands trembled as she set out his belated supper. Her voice also was too shaky for words, but Lish understood that his had pleased her more than anything he had ever done.

As his appetite began to be assuaged, he talked again. "Boys, I never had sech a good time in my life, a-matchin' my calves again at thar merchandise. I tuk the last nickel uv 'em up in trade so'st I wouldn't hev none left fer nothin' else," he admitted, embarrassed.

Christopher sat down by the lantern and turned the pages of his spelling book. There they were, all the familiar words on the first pages, but oh, so new and clean. He would not mit his pencil nor mark on his tablet tonight. He would save that joy for tomorrow—Thanksgiving Day. "An' I'm aimin' ter thank Him fust thing in the morning, fer He shore done hit, only better'n I ever 'lowed He would." Christopher perked his treasures quickly out of line with a splashy tear. Lish was talking to Hepzibah over his empty plate: so the boy slipped quietly to bed, where he slept with his head upon the book, his tablet and pencil securely held in his arm.

Thanksgiving morning was bright.

Christopher stood, hands in pockets, and watched Hepzibah at the business of picking the feathers from the young Dominecker. He studied a while in silence. "Mam," he finally arrived at a conclusion, "I reckon as how hit uz really God as killed 'at chicken."

Hepzibah glanced at him sharply. "Hit uz me wrung thet chicken's head off, Christy."

"I know, Mam, ye did. An yet God plime blank killed him. Fer because hit uz God made Pap do whut he done, an' because he done hit uz why we had the chicken. An' ef ye say so, I'll git God ter make hit inter 'a turkey afore dinner."

'Naw, Christy, hit's good enough ez hit is Don't ax no more favors uv the Lawd so soon an top uv all these benefits." Hepzibah spoke reverently. "I never thought He could er done hit."

"I wuz a leetle skeered myself at fust, arter I axed Him ter go with pap—"

The sound of Lish's voice near at hand startled them both.

"Wa-al, Boy, ef thet wuz Him with me yistiddy, I'll say one thing—He shore is a fine One ter hev travel with ye."—Lydia Beck Smith, in Presbyterian Advance.

THE REPOSE OF FAITH.

Says A. C. Benson: "I am quite as much at a loss as anybody else to say what is the object of life, but I do not feel any doubt that we were not sent into the world to be in a fuss." Nobody, least of all a believer in the patient God, can afford to "be in a fuss" about anything. Fussiness defeats itself by wasting powers that are needed for real tasks and tests. It is steam blown into the air instead of the cylinders. It is analogous to what the machinist calls "lost motion." It clouds real issues—and disturbs everyone within range of it. If a train is late, fussing will not hasten its arrival. If frost threatens, fussing will not retard it. If sickness impends, fussing renders one less capable of meeting it. Even "when everything goes dead wrong," fussing is worse than useless. "Be not anxious," said Jesus to His friends. Solicitous, sympathetic, eager, alert, resourceful, but never fussy. "I have learned to take great comfort in God," said James Russell Lowell. What use of having a God unless one can rest in Him? Up to that point we have no business to be content. But even this side of that point of maximum dutifulness we are not warranted in fussing. Believe in your cause, in people, in God—in yourself as commissioned by God. Then watch, hold on, strive, pray, be patient—but do not fuss.—George Clarke Peck.

THE INFLUENCE OF A SERMON.

John Newton preached in an English village. Such was the indifference that only a handful came to hear him. But among the number was Scott, the commentator. The sermon turned his thoughts toward the truth, and all the Christian influence of Scott's commentary may be traced to that sermon. That restricted service, which seemed almost like wasting time, may have done more for the world than any other service in Newton's life. The world is listening yet to that sermon.—Methodist Recorder.

THE BEST GIFT.

"I'm afraid—I haven't given you—the right kind—of gift." It was Christmas night, and the words, punctuated with sobs, came from my little eight-year-old girl.

"Why, yes, you have, dearie," I replied. "Didn't you give papa your love and a promise to be a good and kind to all your brothers and sisters?"

"Yes, but I don't think that was enough. I ought to have given you something to show it."

In the morning she had climbed into my bed and as she snuggled up to me she said, "Papa, I haven't got you any Christmas present." I knew how little money she had had to spend, and so I said, "Wel', you can give papa your love and that willl be better than any gift." And she had dressed and gone down into my study and on a scrap of paper had written:

"Dear Papa: "My Christmas gift to you is my love and to be a good girl and to be kind to the rest of the children. Yours truly,

Maxine."

As I remembered that little note I felt a tightening in my throat and took her in my arms and said, "No, dearie, your love is more precious to papa than any gift you could have given."

And then, like a flash, it dawned upon me that in this experience of my fatherhood, God had given me a vision of His own Father-heart. So, frequently, we mourn because we are not able to do more for Him than we are. We wish, like Naaman, that we could do "some great thing" to show how much we love Him. But God says to us:

"For real love have I desired, and not sacrifice;
And the knowlege of God more than burnt-offerings."

If we really love Him, though our only manifestation of it be a love note on a scrap of paper, it is acceptable to Him.

"Vainly we offer each ample oblation;
Vainly with gifts would His favor secure:
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor."

—Rev. H. L. Bailey, in Zion's Herald.

ALL

When we are urged in the book of Proverbs to acknowledge God in all our ways, the emphasis is evidently on the word "all." It is easy for us to acknowledge God on extraordinary occasions, but what God desires is that we shall acknowledge Him in every event in life, as some one has said, "The overthrow of an empire and a shower of rain will thus be seen equally as having been sent by our heavenly Father."—Selected.

IN HONOR OF THE [illegible]

Mrs. W. [illegible] Hoyle.

Our hearts were again made sad when the dark angel came into our midst and removed from among us the good mother and superintendent, Mrs. W. [illegible] Hoyle.

Mrs. Hoyle was born February [illegible], departed this life May 17, [illegible].

She had been in feeble health for the past two years, yet how patiently she bore her sufferings, but her sufferings are o'er.

Mrs. Hoyle, before her marriage to Mr. Hoyle, was Miss [illegible] of Lincoln County, and to this union two daughters were born, Mrs. Bert Mode who preceded her mother to the grave several years and Mrs. C. E. Philips of Monroe. She leaves to mourn their loss an only daughter and a heart-broken husband, seven grandchildren and a host of other relatives and friends.

She professed faith in Christ when a girl and joined Oak Grove church.

After moving to Lincoln County she moved her membership to Macedonia church and ever remained a consistent member.

In Mrs. Hoyle's passing the community has lost a good woman, a Christian friend the church a valuable member. She was always interested in the work of her Lord and Master. The husband, a true and loving wife, the daughter a good sweet mother and we can again see dear wife and mother on the other shore.

The funeral services were conducted from Oak Grove church May [illegible] by her pastor J. M. Morgan assisted by Rev. [illegible] and interment was in the church [illegible].

The large crowd of sorrowing relatives and friends that met to pay their last respects to the deceased showed the esteem [illegible] was held. The floral offering was very beautiful. May God's richest blessings rest upon the bereaved.

Pearl Barnes.

Mitchel.

Mabel Kir[illegible] was born March 16, 19[illegible]2, and [illegible] May [illegible], 1926. About four years ago she professed faith in Christ and joined Pilgrim U. P. church where she remained until she was called home. Sister Mitchel was faithful to attend her church until conditions arose over which she had no control that kept her away. We feel assured that in heart and life she was true to her Master.

Her illness was very short and her death was a great shock to her friends and the community. She was laid to rest at Pilgrim church. Funeral was conducted by her pastor assisted by Rev. W. C. [illegible].

[illegible] sympathies of the community [illegible] the broken hearted husband and three children who are about [illegible] mother. May the Lord [illegible] comfort and keep them in their sadness.

[illegible]

Miss Mae Mode

[illegible] Mrs. [illegible] were united in marriage at the home of Pleasant Grove [illegible] Reynolds officiating [illegible] ceremony.

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HIGH POINT, N. C.

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R. M. ANDREWS, *President*

church was witnessed by members of the immediate families and a few friends of the bride. The vows were spoken before an altar of roses and fern.

As the bridal party entered, the "Bridal March" from Lohengrin was played by Miss Josephine Murphy, cousin of the bride. Bridesmaids were Miss Eula Clark and Miss [illegible], both of Trega Point, the latter cousin of the bride. The bride and bridegroom entered together. The bride was lovely in a dress of white [illegible], with picture [illegible] of white [illegible] carried a bride's [illegible] lilies.

The couple left immediately after the ceremony on their wedding trip to Washington, Philadelphia and other points north.

Mrs. Myers is the youngest daughter of Mr. and Mrs. Z. B. Morris, of Thomasville, but has made her home in Greensboro for the past four years, where she held a position with the [illegible] Power Company. She is a young woman of pleasing personality. Mr. Myers is the son of Mr. and Mrs. J. H. Myers of Thomasville. The young couple will be at home after [illegible] with the parents of the bride.

Mt. Pleasant, Mt. Pleasant Circuit.—Our Sunday school is doing very well; 220 present, collection $5.5[illegible] last Sunday.

The members of Mt. Pleasant that have been sick and in different hospitals are all home again; some of them are doing well while others are slowly recovering. We hope to see them all back to church again soon.

[illegible] were Messrs. Sam Shepard, Mrs. John [illegible], Curtis and Miss Fern Amick.

Mrs. Sarah Coley, one of our oldest and best members, who has been in declining health for some time, was not able to be out at this writing. We hope for her recovery.

Mr. John [illegible] has been an invalid for some time, does not seem to improve much; [illegible].

The Senior Christian Endeavor Society [illegible] in the midst of a [illegible] with zeal and [illegible] the new members [illegible] and a greater interest being taken in attendance and the improvement of the meetings. Last Sunday evening our society had, as visiting co-workers, the newly organized Christian Endeavor Society, of Brick (Reformed) Church. In the last business session held Miss Mal Smith was elected as a delegate to the Young People's Summer Conference.

The Senior Christian Endeavor Society had a good meeting Sunday with W. G. Causey leader. We wonder why more of our people don't take an interest in this work.

Children's day will be observed next Sunday, June 20th at eleven o'clock and in the afternoon at three o'clock. Rev. T. O. Pender and P. E. Lindley will be there. Come everyone that can, let's give them a good showing.

All of the girls and boys that have been away to college are back home again and are filling their vacant places in the church. They are Misses Edyth and Margarett Causey, of N. C. C. W., Misses Gladys Spoon, Edna Coley, Georgie Amick, and Lillian Schoffner: Messrs Condon Coley, Guy Alexander, and Vance Burgess of Elon College, and Oscar Burgess of Guilford College.

The weather is very dry through this section, and if we don't soon get rain it will be impossible for the crops to do good, but we are trusting the Lord to send rain.

WEDDING GIFTS

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Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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PROGRAM FOR THE PASTORS' SUMMER CONFERENCE.

Time and Place: High Point College, July 19 to July 23, 1926.

Theme: "The Four-Square Minister."

Monday.

8:00 P. M., Illustrated Lecture by Rev. E. L. Ballard and Rev. N. G. Bethea.

Tuesday.

8:00-8:45 A. M., "The Minister as Preacher." Rev. G. W. Holmes.

8:00-9:40 A. M., Lecture I. Rev. C. E. Forlines, D. D.

9:50-10:25 A. M., Joint Devotional Service conducted by Rev. S. K. Spahr, D. D.

10:40-11:30 A. M., Lecture I. Rev. Wm. J. Thompson, D. D.

11:40-12:25 A. M., "My Idea of the Ideal Minister." J. Norman Wills.

8:00 P. M., Address by Mr. D. W. Sims. N. C. Sunday School Association.

Wednesday.

8:00-8:45 A. M., "The Minister as Pastor." Rev. J. D. Williams.

8:55-9:40 A. M., Lecture II. Rev. C. E. Forlines, D. D.

9:50-10:25 A. M., Joint Devotional Service led by Dr. Spahr.

10:40-11:30 A. M., Lecture II. Rev. W. J. Thompson, D. D.

11:35-12:00 A. M., "Continued Evangelism." Rev. L. W. Gerringer.

12:05-12:25, Open Discussion.

8:00 P. M. Address Rev. J. S. Eddins. President of the Alabama Conference.

Thursday.

8:00-8:45 A. M., "The Minister as Priest." Rev. S. W. Taylor.

8:55-9:40 A. M., Lecture III. Dr. Forlines

9:50-10:25 A. M., Joint Devotional Service led by Dr. S. K. Spahr.

10:40-11:30 A. M., Lecture III. Dr. Thompson.

11:40-1225, Address on Young People's Work. Mr. Hewitt Cunningham.

8:00 P. M., Address Rev. Wm. J. Thompson, D. D.

Friday.

8:00-8:45 A. M., "The Minister as Leader." Rev. A. G. Dixon, D. D.

8:55-9:40 A. M., Lecture IV. Rev. C. E. Forlines, D D.

9:50-10:25 A. M., Devotional service conducted by Dr. Spahr.

10:40-11:30 A. M., Lecture IV. Dr. Thompson.

11:35-12:00 A. M., "The Men's Brotherhood." C. W. Bates.

12.05-12:25, Open Discussion.

8:00 P. M. Addres , Rev. Wm. J. Thompson, D. D.

—The Roman Catholics are holding a eucharistic congress in Chicago, attended by immense throngs. As many as 200,000 people are reported present at one time. The throng is not always orderly, as curiosity to see at close range makes necessary police restraint. Catholics are much like other folks of the same intellectual and moral grade.

—Captain W. S. Lineberry, a prominent member of our church at Gray's Chapel, is dead at the age of 79. The funeral was on Tuesday in which the pastor, Rev. A. O. Lindley was assisted by Brothers Millaway, Ashburn, and Gerringer. Captain Lineberry was a Confederate soldier. He served as superintendent of the Soldiers' Home at Raleigh from 1910 to 1917. He was highly esteemed in church and state. He leaves nine children, one of whom is Mrs. Willis Booth. of Calvary church, Greensboro.

—Congressman W. C. Hammer made a speech in the House of Representatives at Washington to prove that Andrew Jackson was born in North Carolina, contrary to contention of a representative from South Carolina that he was born in that state. Why spend so much time on so unimportant a question? Or is it indeed important?

—Dr. Louis Mann, a Jewish rabbi from Chicago, spoke in Greensboro Monday night to an audience composed of Jews and Gentiles. His subject was, "The Jewish Problem: Jewish or Christian?" He had in mind the dislike to which Jews are subject and discussed the causes and cure of it. He admitted that Jews are partly responsible for it. Yet he contended that the qualities that make the Jews hated and despised are largely the result of the treatment to which they have been subjected. He urged Jews to free themselves from characteristics that make them objects of hate and contempt. He said there are too many varities of Jews, almost as many as of Heinz's pickles. He said one reason Jews are not more highly respected is because they do not respect themselves enough. He also pointed out to his Gentile hearers that they are not true to the teachings of Christ when they indulge in race hatred. He said those who do it are not real Christians, only nominal. At the close of the address he gave opportunity for questions from the audience. A number were asked which he answered in fairness. One question was, "Would it not promote harmony between Christian and Jew if each would read the other's sacred scriptures?" He said no doubt this would help greatly. Dr. Mann made a good impression on his audience and his address tended to sympathy and harmony. We would be glad to hear him again.

—All of the one hundred counties in North Carolina are now organized into County Sunday School Associations, and all held county conventions during year.

—In the one hundred county conventions held during the year a total of 1,541 Sunday Schools were represented. The attendance records show that at these conventions there were 409 pastors, 769 superintendents, and 3,799 teachers. The estimated total attendance at these conventions was 24,350 people, or an average of 243 at each meeting. The State Association furnished two speakers for each of the one hundred conventions.

—The funeral of Captain W. S. Lineberry was attended by more people than could be seated in Gray's Chapel church. In addition to the ministers named in another paragraph, Rev. J. E. Pritchard assisted in the service.

TO OUR LADY READERS.

We reecntly published a review of a great new book written by a woman in the interest of women—"The Bible Status of Woman." We regard this book so highly that we have ordered a number of copies to be used as rewards for work done. There are in almost every community a number of people who would subscribe for the Methodist Protestant Herald if earnestly asked to do so by some lady in whom they have confidence. This is the work we want done.

If you are willing to undertake it, send us your name and the name of your post office and also the name of your church, and we will send you subscription blanks and a copy of our proposition.

J. F. McCULLOCH,
Editor and Publisher.

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WHO ARE THE HERETICS?

By Bishop W. A. Candler.

(The following article by Bishop Candler, with the above title, is so true, we feel that readers of the Herald ought to read it, and for this reason commend it to their careful and thoughtful persual.—J. F. Dosier.)

The liberalists, being unable to defend themselves against the just charge that their teachings are manifestly contradictory of the tenets of historic Christianity, have betaken to the artful device of making counter charges against their evangelical opponents in order to divert attention from the real issue between them.

They seek to magnify ethical principles and minify doctrinal truths, and allege that orthodox teachers and preachers ignore or deny the moral principles of Christianity. Underlying this false allegation is the groundless assumption that between the moral truths of the religion of Christ and its saving truths there is positive antagonism, or, at most, that they have no vital connection with one another, the erroneous assumption that the moral fruits of Christianity are most excellent and abundant when they are cut loose from its life-giving roots.

There is also underlying this liberalistic counter movement that the rationalists possess the luscious fruits of the Christian religion while the advocates of evangelical Christianity cling to dry and useless roots.

A case in point is a recent editorial in a liberalistic periodical under the caption, "Who Are the Heretics?"

Through several paragraphs the editor screams this idle question. Here is his first paragraph:

"Who is the real heretic? Not the man who questions the scientific accuracy of the opening chapters of Genesis and doubts if God made the world in one calendar week, but the man who does not believe that God is creating the world today; that he has been creating it all through history; that the centuries are but days of some great unfolding purpose; that he is working today as wonderfully as in Genesis; that He is forever striving to create a beautiful world wherein redeemed men may live happy, brotherly lives; that he walks in Chicago, New York, London, Paris, Berlin, as really as he walked in the garden of Eden. The man who does not believe in the present, creating, purposeful God is the real heretic."

The cool assumption back of that sleazy stuff is that if one does not accept the rationalistic view of the teachings of the book of Genesis concerning creation, he does not, and cannot, believe in a "present, creating, and purposeful God." Truly a preposterous assumption! Where in all the world is there an advocate of orthodox Christianity who does not firmly believe and fervently proclaim the fact of the existence of the eternal and ever-present God? Liberalists may in their misty modes of thinking and speaking dim this great truth by modified pantheism or God-enslaving theories of natural law, but evangelical teachers do not indorse for a moment such nonsensical notions.

Again the excited editor cries:

"Who is the real heretic? Not the man who questions the verbal inspiration of the Bible, but the man who does not believe that God speaks to his children today just as He spoke to Israel. The real heretic, the man of all others, is he who insists that God is dumb, for he takes the whole foundation out of religion and leaves us an empty, silent world. What should worry us is not how God spoke in Bible times, but how He is speaking today. Does He speak through holy scripture; has He been speaking words of grace, power and comfort through the mouths of prophets, saints and poets in every age; is He speaking today through our holy men; does He speak to us ourselves when we turn eager ears to hear? The man who cannot say the humble 'yes' to these questions is the heretic and has no place in the pulpit of today."

Where is there in all the earth an evangelical preacher who does not insist upon the great truth that our heavenly Father speaks to men today, and that "the Spirit itself beareth witness with our spirit that we are the children of God?" (Romans viii:16.) But are liberalists famous for their experience or proclamation of the doctrine of Christian assurance?

What this editor means, or seems to mean, is that the declamations of himself and his modernistic comrades are in the matter of divine inspiration on a level with the inspiring writings of the Old and New Testaments. That conceit of his no sensible man does or can believe. Historic Christianity is "built on the foundation of the apostles and prophets, Jesus Christ Himself the chief cornerstone." (Ephesians ii:20); and other foundation can no man lay than that is laid" (1 Corinthians iii-11). Certainly no liberalist who denies the Virgin Birth and bodily resurrection of Jesus Christ can lay in his modernistic mortar a firm foundation for faith in God equal to that which has been laid in the sacred writings which "came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." (II Peter i:21.)

Mankind cannot maintain vigorous spiritual life on the pabulum supplied by the parvenu religion proposed by modern rationalism. The most gifted man among all the liberalists cannot write so much as one short letter which when laid alongside Paul's brief epistle to Philemon will not appear poor and puerile in comparison with the apostolic communication

This erratic editor proceeds to ask:

"Who is the real heretic? Not the man who cannot subscribe to all the doctrines of the creeds, but the man who does not believe in the New Testament life."

Who believes most strongly and exemplifies most beautifully the New Testament life, the creedless apostles of liberalism or the faithful men and women who "contend earnestly for the faith once for all delivered to the saints?" Are modernists models of gentleness, zeal for the rescue of the perishing, and saintliness in life and conduct? Can the loftiest light among them take rank with the humblest captain of the Salvation Army who believes in the inspiration of the Holy Scriptures, the deity of Christ, and the saving grace of the Redeemer's atonement? Where are the saints of liberalism? Who among them stands for the preservation of the Christian Sabbath or exerts himself for the regeneration of lost souls? Where are their home and foreign mission enterprises? Do they propose anything better than eugenics for the outcast people of the slums? Do not their rationalistic theories of "comparative religion" leave the heathen in his blindness bowing down to wood and stone?

Adverting to the Scriptural hope of the men of faith that from the right hand of God Christ "shall come to judge the quick and the dead," this exponent of liberalism says:

"We feel no qualms or fears when we hear a preacher deny the second coming—for is not Christ here? But we shudder with indescribable terrors when we hear some preachers today denying the power of Christ to transform the world. That is the unspeakable heresy."

The exponents of evangelical Christianity believe and rejoice in the power of Christ to transform the world. But what transforming power is left by the liberalists to Christ when they deny His supernatural birth, discredit His miracles, doubt His resurrection, and deride the glorious hope of them who look for Him to "appear the second time, without sin unto salvation?" (Hebrews ix:-28).

The final paragraph of this liberalistic editorial opens thus:

"Who is the real heretic? Not he who questions the physical resurrection of Christ and has difficulty with some other New Testament miracles, but he who denies the power of God to work some great miracle of transformation in our time, and even hinders God."

Who among evangelical Christians denies the power of God to work some great miracle of transformation in our time?" Who but the liberalists minify the miracle of regeneration? Does the denial of the resurrection and miracles of Jesus incline them to belittle that great work of regenerating grace "the exceeding greatness of the power" of which, St. Paul declares, is "according to the mighty power which God wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavenly places?" (Ephesians i:20 and 21).

If this rationalistic editor teaches anything clearly in his place, it is that one may deny all the characteristic tenets of the teaching of Jesus and yet be a better Christian than one who believes them all. By implication at least he would have us infer that one may have in a superior degree the mind of Christ by rejecting all the claims that the Savior made for His supernatural personality and His supreme place in the universe.

In ancient times there was a Jewish sect of whom it is recorded that "they trusted in themselves that they were righteous and despised others" (Luke xviii:9).

Have we now among us a sect of rationalistic pharisees who imagine that they are more Christ-like than the saints of all ages

because they deny all the supernatural elements which have given the Christian religion its characteristic nature for the twenty centuries of its history? Has pharisaism and sadduceeism been fused in this novel amalgam of modernism? Have we now in the land men who combine in themselvss the smirking vanity of the Pharisee and the sneering skepticism of the Sadducee?

Baccalaureate Sunday.

Possibly there is not a more beautiful service for Baccalaureate Sunday in all our colleges than that of Western Maryland College, splendid in tradition and reality.

Processional,—student body, graduates and faculty, in cap and gown.—marched down the old college path to their positions on the platform of Alumni Hall singing, "A Mighty Fortress Is Our God." The Invocation was made by Rev. J. N. Garner, of St. Paul's Reformed Church, all joining in The Lord's Prayer. A violin solo, Borowski's "Adoration," played by Kurt Ait, of Baltimore, followed. The College Choir, supported by Bohl's Orchestra, of Baltimore, followed. To the reading of the Ten Commandments by Dr. H. T. Stephens, the Choir and the whole student body standing, chanted the musical responses, after which Rev. J. P. Rupley, of the Westminster Lutheran Church, led the congregation in reading the Psalter, Ps. CXV the Apostles' Creed, all singing the Gloria. The Scripture Lesson, Jno. 4, 1-31, was read by Rev. R. N. Edwards of the Westminster Methodist Episcopal Church, the congregation then singing the great hymn of faith. "O God Our Help In Ages Past."

President Ward's sermon was the utterance of a prophet and the vision of one anointed with power. The text was John 4 31, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

The way of communion with God, the aim of all religious aspiration, was the theme and the thought centered around the subject. "The Church of the Future." This, said the speaker, was his concern on graduation, 31 years ago. Along what lines would the Church perfect its worship? It is the same question that is engaging men's thoughts today. Men are still asking "What will be the Church of the future." So it is in all times and in all lands. "The thoughts of youth are long, long thoughts,"—its prophecies are usually inspired, and its dreams generally come true.

The Church is never an end in itself, but a means of finding God. The visible church is not a finality. It will change. It is forward-looking, always towards the Kingdom of Heaven. When a person dies he does not go to church, he goes to Heaven,—if he dies facing that way, Jesus' idea of the church was that it is a means to an end. The Church Visible is not a final product. The Jews thought their temple worship was the final expression of religious worship, and that their way would prevail throughout the ages. Jerusalem would be the centre of worship for all time. Some of us today are just as insistant as the Jews then that our way is the only way. But Jesus [illegible] one ritual, or [illegible] apart from [illegible] it, and [illegible] tual in [illegible] mountain, [illegible] organized [illegible] are [illegible] found in [illegible] apart from [illegible] finds its way [illegible] reaches [illegible] means [illegible] of God [illegible] own [illegible] the cart [illegible] own experience [illegible] ular hierarchy [illegible] ity. He [illegible] of other [illegible] not to [illegible] the Gospel [illegible] church [illegible] God [illegible] dom". [illegible] way [illegible] way. It [illegible] Jesus' [illegible] nia". The [illegible] of Jesus' [illegible] tion and [illegible] should [illegible] warned [illegible] body of [illegible] if any [illegible] symbols, [illegible] set up the [illegible] untrammeled [illegible] make void [illegible] men. God [illegible] ticular church, [illegible] nomination [illegible] other." The [illegible] the Heaven [illegible] the God [illegible] building [illegible] worship. [illegible] is the [illegible] coming when [illegible] worship [illegible] but it is [illegible] ing knowledge [illegible] Revision [illegible] existence and divine [illegible] never the end of the [illegible] showing God to be [illegible] and nobler than we ever [illegible] will be proved to [illegible] law. Man's nature [illegible] and much that is [illegible] be ignorance, [illegible] allowances [illegible] to be sinful and [illegible] alluring [illegible] new kind [illegible] God's purpose [illegible] shows man [illegible] vine [illegible] experience [illegible] divine. [illegible] Spirit. The [illegible] ordained. If you do [illegible] you are not ordained. [illegible] to come into the un- [illegible] Jesus said, "Other [illegible] unto you, but ye cannot [illegible] The Church of the Future [illegible] the Holy Spirit. There [illegible] between science and reli- [illegible] the Works of God and [illegible] Jesus the revealer of these [illegible] acknowledged Savior of men's [illegible] underlying principles of [illegible] will receive confirmation [illegible] revelations in science. [illegible] God's truth. Again the [illegible] the glory of God, and [illegible] will speak through all His [illegible] will be seen to have spoken the [illegible] to the nature of God as Father, [illegible] and Supreme Spirit worthy [illegible] highest adoration and worship. [illegible] will hear again the voice of God, [illegible] has abode in men's hearts, [illegible] Temple of His Spirit, [illegible] truly entering into men's [illegible] and thought and having captivated [illegible] and inspired their wills, will have become the world's Redeemer indeed. I [illegible] young men and women to look to [illegible] for inspiration and example, and [illegible] yourself, and your fellow-men, and you worship God in spirit and in truth.

[illegible] College Choir, in harmony [illegible] sang impressively [illegible] "Jesus," and President H. L. [illegible] Westminster Theological [illegible] all to feel even more deeply [illegible] as he led in prayer of [illegible] and uplift, and pronounced [illegible] benediction.

GENETICS.

By Luther K. Long.

"Without overstepping fact one may say [illegible] genetics, the science of descent, has been [illegible] the whole branch of twentieth-century [illegible]." So declares Professor E. M. [illegible] Harvard university. And well-informed people generally will agree with him. While the purpose of Professor East, in an article in Scribner's Magazine, is to [illegible] special emphasis upon the moral and [illegible] social values pertaining to the human race [illegible] the study and practice of genetics—"the science of descent"—he does not despise the profit that has come through the improvement of domestic animals and plants. He says:

"[illegible] has made possible better [illegible] of livestock.

[illegible] is to be feared because of re- [illegible] present stocks. Meat production is more rapid. Fattening is more efficient. Milk [illegible] increasing steadily. Both sheep and [illegible] have heavier and stronger wool, or [illegible] finer wool, according to the [illegible] bred to them."

[illegible] with the breeding of plants— [illegible] of species—"the science of descent"—tells the same story of progress. Professor East continues:

"New types, specialized for different purposes, are constantly being created. Novel varieties appear in increasing numbers year by year, and though the great majority of them are probably little better than the older types they are designed to replace, here and there a strain stands out whose inherent merits make it worth millions. In fact, if one studies the chief varieties of farm crops now grown, he finds scarcely a single one which was known to the world fifty years ago, so rapid has been the man-made evolution of the vegetable kingdom."

My own experience in promoting better plants and flowers has been in work with the Gladiolus—seeking for better colored, larger, more perfectly placed, and better shaped flowers. I shall relate here a little of my work along these lines.

It is now more than twenty-five years since a lady gave me about forty Gladiolus bulbs. I took good care of them and really enjoyed the blossoms, though they were small, and not at all well marked. They were as good as anyone else in that place was growing. The next winter, while studying one of the best seed catalogues in the country, I came across descriptions of some really good Gladioli.

Discarding my old bulbs and sending for the newer sorts, I succeeded in producing a quantity of very satisfactory blossoms. Each year additional varieties were secured, and the joys of watching for new colors and forms increased.

Learning that new varieties could be produced from seed, I began the long, slow process of getting flowers from seed.

Then there was an interval of several years during which I did not grow these flowers, because I thought the summers on Lake Superior were too short.

At my next place of residence were located the farms of one of the largest seed and bulb companies in this country. There, through association with the manager, I became interested in the process of cross-polinating flowers to obtain new varieties. This work was exceedingly facinating, and I soon had to my credit some very fine specimens of new Gladioli. Then, a frost—"a killing frost"—interfered. Coal could not be had in sufficient quantity to run my furnace during the cold war-winter of 1917-18—and the bulbs froze in the cellar.

The following several years in southern Georgia did not afford me time and opportunity for this work; but it was resumed in Michigan, with very satisfactory results. Now, in southern Maryland, I have planted more hand-polinated seed and a good number of selected seedlings; and I am waiting—rather impatiently, I must confess—to see what the results will be. If some specimen bulbs, which I have isolated, continue to do as well in Maryland as they did in Michigan last year they will be well worth propagating.

Meantime, my interest in the improvement of the human race has greatly increased. It is most instructive and inspiring to note the combinations in children of the diverse qualities of their parents—often resulting in superior men and women. There is also something original in each child—it varies from both parents. Intelligence in contracting marriage, and good sense in bringing up children—with the grace of God helping—will be sure to result in greatly improved families.

INFORMATION FOR SESQUI-CENTENNIAL VISITORS.

Sesqui Dates June 1-Dec. 1, 1926, Philadelphia, Pa.

The churches of Philadelphia and vicinity desire to show the visitors of our denomination that they are welcome at all church services. The following information is given as a bid for the attendance of all visiting Methodist Protestants.

Phildelphia.

Emmanuel, Rev. Carroll Maddox, pastor—55th and Pentridge Sts. Located 55 blocks west of Front St. Take either Nos. 13 car or 34 subway surface car from center of city.

St. Luke's, Rev. C. C. Day, pastor—Erie and Park Aves. Located 37 blocks north of Market St., half block east of Broad St. Take Nos. 49, 53, or 24 cars from center of city.

Taylor Memorial, Rev. Robert Browne, pastor—7th and Hunting Park Ave. Located 41 blocks north of Market St. Take Nos. 47 or 50 cars from center of city.

Tioga Heights, Rev. Leon A. Smith, pastor—Tioga and G. Sts. Located 35 blocks north of Market St. and 7 blocks east of Front St. Take Frankford L and get off at station nearest Tioga St., and walk west, or take any uptown car, transfer to Allegheny Ave. car and get off at G. St. and walk north three blocks.

Philadelphia church services usually 10:30 A. M. and 7:30 P. M.

Atlantic City, N. J.

Christ Church, Rev. C. D. Sinkinson, D. D., pastor—Pacific and Belmont Aves. One block from Board-Walk. 9:45 A. M., Class Meeting; 10:30 A. M., Morning Worship; 2:30 P. M., Sunday School; 8:00 P. M., Evening Worship.

Trinity Church, Ventnor City—Rev. G. D. Jones D. D., pastor—Services same hours as Christ Church. Trolley from Atlantic City, get off at Melborne Ave., walk north one block.

Camden, N. J.

Calvary, Seminary Student, pastor—23rd and High Sts. Take any trolley or bus from P. R. R. Ferry that runs on Federal St. Get off at 23rd St., and walk north one block.

Westville, N. J.

Westville M. P., Rev. G. H. Jackson, pastor—About seven miles from Camden on P. R. I. Electric line, also can be reached by two lines of busses from Camden which pass the church. Services 10:30 A. M., Morning Worship; 12:00 A. M. Sunday School; 7:30 P. M., Evening Worship.

The Philadelphia-Camden preachers meet the first Monday of each month. Visiting preachers will be welcome at these meetings. The Secretary of the Preachers Association will assist visiting Methodist Protestants in securing lodging at reasonable prices. The Secretary is Rev. C. C. Day., 1327 W. Erie Ave., Philadelphia, Pa. C. C. Day.

A WORD OR TWO ABOUT THE PASTORS' CONFERENCE.

We believe the program for the Conference is one of the best we have had, and that's saying a good deal. This is true both as to speakers and subjects.

We are trying this year to put special emphasis on the spiritual needs of the minister. We are hoping that the results will be a deepening of the spiritual life of all who attend. Let us pray to that end.

You will note that the program is confined to the mornings, the addresses at night being held in connection with the Young People's Conference. The afternoons will be given over to recreation and rest and fellowship.

There are fewer addresses on this program than usual. We have tried to avoid the criticism that the programs are too crowded. There is plenty on it, but not too much; and there are plenty of breathing spaces in between.

Now just a bit of information: The pastors attending the Conference will board and room in the College dormitories. The program will be given in one of the class rooms of the Roberts Hall. No bedding is provided, so the preachers will bring sheets, a pillow and case with them. The cost will be one dollar a day. This barely covers the cost of board. The registration fee will be the same as formerly.

Now, let's plan to come. Come for the beginning and stay through the close. You can get back to your work for Sunday. And you will be immensely benefited by the week's stay at the Conference.

Executive Committee, Pastors' Summer Conference.

REGISTRATION YOUNG PEOPLE'S CONFERENCE, HIGH POINT COLLEGE, July 19th to 26th.

STILL THEY COME!

The tortoise brought us several more registrations since the last list was published. You folks believe in the motto "Slow but sure." I can hardly say that they are coming in by the scores yet much less the hundreds. You ought to make me publish two or three hundred a week for the next month.

And say: Do you realize that the Conference is only four weeks off? That four weeks will be gone before you know it, and some will say, "O, I intended to register for the Young People's Conference, but I put it off until too late." Don't let that be the case with any of you who read this. Send your registration in by next mail.

PASTORS, SUNDAY SCHOOL SUPERINTENDENTS, CHRISTIAN ENDEAVOR PRESIDENTS, HAVE YOU REGISTERED? You ought to set the example for those of the rank and file. Have you urged the matter in your church, school or society? Put it up to them good and strong next Sunday, and send us a large list to publish next time.

Thank you; thank you; thank you!

229. W. A. Stafford, Mt. Pleasant Charge.
230. Rebecca Mae Causey, Mt. Pleasant Ch.
231. Mrs. W. A. Stayord, Mt. Pleasant Ch.
232. Curtis Schoffner, Mt. Pleasant Ch.
233. Edna Shoffner, Mt. Pleasant Ch.
234. Miss Eleanor B. Craig, Orange Ch.
235. Rev. G. F. Millaway, Mt. Pleasant Ch.
236. Mrs. G. F. Millaway, Mt. Pleasant Ch.
237. S. A. Alexander, Mt. Pleasant Ch.
238. H. F. Amick, Mt. Pleasant Ch.
239. A Friend, Mt. Pleasant Ch.
240. J. C. Causey, Mt. Pleasant Ch.
241. W. T. Hanner, Tabernacle Circuit.
242. W. L. Pegg, Tabernacle Circuit.
243. Miss Velna McCulloch, Calvary Greensboro.
244. Miss Vivian Sullivan, Calvary, G'boro.
245. Mrs. J. G. Sullivan, Calvary, G'boro.
246. Merritt Sullivan, Calvary, Greensboro.
247. Coley Sullivan, Calvary, Greensbori.
248. Jas. G. Sullivan, Calvary, Greensbiro.
249. J. G. Sullivan, Jr., Calvary, Greensboro
250. Miss Pearl McCulloch, Calvary, G'boro
251. Miss Mary Wills McCulloch, Calvary, Greensboro.

E. Lester Ballard, Registration Mgr.

High Point.—The 28th Annual Convention of the N. C. Christian Endeavor Society was held in our church last Friday, 18th. continuing through Sunday. Approximately 300 young people from the various sections of the state were here, entertained in the homes of the city. The President, Mr. J. O. Corbett, of Graham, was ill in a Hospital and unable to be present. One of the outstanding features of the Convention was the address on Friday afternoon by Rev. A. A. Corey on the theme, "I will strive to do." On Friday evening splendid addresses were delivered by Messrs. A. J. Schartle of Boston and Kirkpatrick.

On Saturday evening at 6 o'clock a Banquet was served by the Ladies' Aid Society of our church in the S. S. Assembly room to 185 young people, and a happier, jollier crowd is not often found. Mr. Chas. F. Evans, All-South Secretary, of Chattanooga Tenn., acted as toast-master, and many witty speeches were made, and the room resounded with repartee and happy songs. On Sunday morning at 11 o'clock the pulpit was occupied by Mr. C. F. Evans, who gave a splendid address that made a good sermon, although he is only a laymen. Two speakers addressed the Convention Sunday afternoon. Mr. Evans speaking on "Our Coming Conventions," and Mr. Hewitt F. Cunningham on "A Prayer for the Future."

At the closing service on Sunday evening the best address of all was given by Mr. A. J. Schartle of Boston, who said that it is time for the American people to stop slandering our youth, and give more time and attention to aiding and encouraging them. The crying need of the young people is Christian homes supported by Christian parents. He stated that nations and individuals fail only when they do not play four square with God He declared that the safety of America begins not at the battle front, but in the American home. Mr. Schartle highly commended the work being done by the Young People's Societies of N. C.; however they are as yet only touching the edges, there being only three out of every ten persons receiving religious education. This address was truly inspiring to the young people assembled, for he declared that he is not in sympathy with those who criticize and decry youth. The place of meeting for next year was not decided.

The Mission Band held its monthly meeting in the church with Mrs. D. A. Neese and Mrs. L. R. Johnston leaders. Several girls of this group left yesterday for a week's camping at Miller's Mill with the Girl Reserves division of the Y. W. C. A.

The State Executive Board of the Woman's Foreign and Home Missionary Societies will meet in the church on Thursday, and about 20 members are expected. Luncheon will be served them at 1 o'clock. Among the local members are Mesdames Geo. R. Brown, Minnie P. Harrell, R. M. Andrews, H. A. Garrett, and others.

Mrs. C. C. Robbins and her daughter Annie left Tuesday, June 15th for a visit to her brother, Mr. Holleman, in Greenville, Miss. and will return via Atlanta, Ga. They expect to be away two or three weeks.

Hawkins Chapel, Littleton Charge.—On June 13th Children's Day Services were held. The children did fine work as they had only five practice periods. The collection was $9.02, and only 72 in membership with our Sunday school.

Rev. M. P. Chambliss, and Mr. Kittrell were with us; were very glad for them to be there at the Children's Day Services. Hope they enjoyed it. Our pastor being absent Brother Chambliss and Mr. Kittrell filled his appointment.

Mr. and Mrs. E. B. Pair were with us on that day and today Mrs. Pair is very ill. She was taken to the Hospital and operated on for appendicitis on Wednesday June 16th. We all sincerely hope she will soon be able to come and be with us in our Sunday school work and church work again.

With best wishes to the Herald and its readers. Maggie Hawkins, Rep.

Mt. Carmel, Granville Circuit.—We were very glad indeed to have Rev. R. A. Hunter with us on the second Sunday. He and Mr. Kennett exchanged pulpits. Mr. Hunter was our help during the special meeting last year. and we all learned to love him and enjoy his wonderful sermons. He not only talked to us about the college but preached one of his splendid sermons like he always does. Children's Day service will be held the first Sunday night at 8 o'clock. Our special meeting begins the second Sunday in July. Let us all hope, trust, and pray, that this may be a glorious meeting. Mrs. C. S. Finch was hostess to our Missionary Societies last Thursday. We had a splendid meeting. All members present except one. All tho' we are few in number I feel that we do good work. Hope we may even do better, for there is much to be done. Reporter.

Asheville.—We are glad to have Miss Novella McIntyre at home again from High Point College.

While Brother Bates was away in S. C. Sunday Rev. Hanner Casto of Bethel Home preached in the forenoon and Rev. Mr. Linburger of the Lutheran Church here preached in the evening. Both gave us good messages. Brother Bates will be away next Sunday on the Educational Campaign. During his absence the Board of Stewards will thoroughly canvass the membership for the full payment of all the financial obligations to date. Rev. J. S. Williams, chairman of the Board, will preach next Sunday morning.

The June meeting of our Brotherhood was very interesting. The woman's Missionary Society met with Mrs. J. S. Williams last week. The attendance was very good and there was a good program. Reporter.

THE POWER OF MONEY.

Christianity triumphantly withstood the sword, the fagot, and all forms of persecution. The assaults of the forces of unbelief, materialism, sensuality, and false religions, though gravely menacing it at times, were unable to destroy it. Highly intellectual skeptical philosophy, presented by brilliant pens and eloquent tongues, were impotent to disredit it and arrest its extension. But Christianity today confronts more powerful opposing agencies than in any previous period of its history. Working in unison for its overthrow are godless human learning, keen, subtle, and scheming, and Mammon, grown to far huger proportions than were ever dreamed of by those living in the centuries agone. Infidel scholarship alone would not constitute so serious a peril. That has been in action against revealed religion in large measure before, though without the facilities for doing damage that it has at this time. But the foe that now most threatens Scriptural Christianity, which is the only true and saving Christianity, as the vast aggregation of wealth which is so largely set for its destruction.

The power of piled-up millions and billions —who can measure it? The potent influence of money in bringing things to pass was thus set forth by Joseph Addison in matchless English, such as he was accustomed to use in the expression of his vigorous thoughts:

A man who is furnished with arguments from the mint will convince his antagonist much sooner than one who draws them from reason and philosophy. Gold is a wonderful clearer of the understanding; it dissipates every doubt and scruple in an instant, accommodates itself to the meanest capacities, silences the loud and clamorous, and brings over the most obstinate and inflexible. Philip of Macedon refuted with it all the wisdom of Athens, confounded their statesmen, struck their orators dumb, and at length argued them out of all their liberties.—Selected.

—Bro. J. A. Cox recently took Mrs. Cox to Philadelphia for examination and treatment. Her case seems to puzzle the doctors.

—Brother Bethea and his people at English Street Church, Lexington, will have a daily vacation Bible school.

EXPERT TESTIMONY ON PROHIBITION

By Luther K. Leng.

Professor Irving Fisher of Yale University has twice appeared before the Senate Committee at Washington.

He made the point that the testimony of students, who were from 11 to 15 years old and living away from New Haven when the 18th Amendment went into effect in 1919 was of no value as to how present drinking habits at Yale compared with conditions under open saloons—because none of these young men had personally known the earlier conditions.

Professor Fisher has been an instructor at Yale for more than 35 years. He said to the Senate Committee:

"If I wanted to know or you wanted to know whether the average grade of students at Yale was higher or lower today than in 1919, no one would dream of putting it to the vote of the students, because the students were not there in 1919, any of them, and they are not in a condition to know. No one would think of putting it to a vote of the faculty in general without consulting the records. You would make a bee line for the records, where they exist, in the Dean's office; and that is exactly what I did in regard to prohibition when a month ago I undertook to find out the truth on this subject."

Thoughtful people generally will be inclined to accept Professor Fisher's statement that prohibition has given the country an economic saving amounting to [illegible] 000. We are at least interested in what was found out by his investigation of student drinking. He continues to the Senate Committee:

"I am just as anxious to find the exact facts, not to exaggerate them or to minimize them in any degree, as this Committee. And in that spirit I called the eight men who are best qualified to know because of their possession of the records as disciplinary officers of Yale, and their verdict, as I read it to you before, was practically unanimous that there had been a reduction."

Here is the statement of Professor Charles C. Clark, one of the eight disciplinary officers whom Professor Fisher consulted:

"I am not a prohibitionist and have never been. I will admit to you, however, that the effect of prohibition at Yale University has been good. I know whereof I speak, for I have been a member of the Committee on Discipline from a time dating back many years before prohibition.

"I know conditions intimately. I do not pretend that the students are prohibitionists or are not drinking, but the change has been simply revolutionary. In the old days our committee was constantly busy with cases involving intoxication and the disorders originating from it. Now we have practically no business of the kind at all to transact. Moreover, this is in spite of the fact that in the old days we rarely heard of our men about a case of mere intoxication that had not resulted in some kind of public disorder, whereas now intoxication of itself is regarded as calling for the severest penalty."

While the wets are seeking diligently to [illegible] and conditions, and reporting them [illegible], we need [illegible] the strongest light be turned on that the facts may be revealed. [illegible] do what he can to correct [illegible] while he waits in confidence for the increasing good effects of prohibition on conditions of individuals and families.

THE PROPOSED REFERENDUM OF THE WETS.

By Dr. Ernest H. Cherrington, General Secretary, World League Against Alcoholism.

The [illegible] of a referendum on national prohibition has met with much of ground on which to [illegible] usually or by precedent. There is no [illegible] constitutional [illegible], or any decision under which the federal constitution or any part thereof or any law passed by the Congress of the United States, can be made subject to a popular [illegible] on the contrary, the federal [illegible] expressly provides otherwise.

"The [illegible] and at the same time the most [illegible] put forth by the wets on the [illegible] is particularly [illegible] the Constitution of the United States in [illegible] a referendum on national prohibition. There is no machinery by which the national government could conduct a popular referendum. It does not [illegible]. It has no clerks [illegible] tion. It has no way of conducting [illegible]. Such a referendum could be taken in any state of the Union only at the enactment of that particular state and its own [illegible] such a vote. The Federal government could not compel any state to hold [illegible] nation [illegible] officers [illegible] is entitled [illegible] ors, but if any [illegible] Senate [illegible] would simply not be seated in the upper house. The Federal government could not compel the state to elect its senators in the governor of any state should fail to make provision for the filling of any vacancy in that state's representation in the U. S. Senate, the Federal government could not compel the governor to act.

"In many states, laws are subject to a popular referendum. No Federal law and no Federal constitutional provision can be subject to a popular referendum, unless the constitution of the United States and the American form of government are first radically changed. Local ordinances, state constitutions and state policies as expressed in local [illegible] legislation [illegible] properly be the [illegible] by popular [illegible] That is [illegible] however, of the Federal government. The very word Federal means a very different form of government from that provided for in the constitution of any state or in the charter of any municipality. Constitutional provisions and national policies of the Federal government must always be determined, not by the collective voice of the individual voters of the nation, but the collective voice of the individual states.

"If such a national referendum as proposed by the wets could legally be provided for, each state would nevertheless do as it wished as to the vote. If therefore half the states should vote on the question and the other half should refuse to vote what would such a referendum signify? Even if they all voted, the result could of necessity be nothing more than a straw ballot, without legal effect except as such action might indirectly affect Congressional action or might indirectly affect the attitude of the general public toward the law, the constitutional provisions involved, and toward prohibition enforcement and observance.

"The form of the referendum proposed in New York State has been cleverly worded by one of the best legal minds that has constantly opposed prohibition even to the point of opposing the right of a state to be protected in the enforcement of its own prohibitory law without having its own state prohibitory provisions nullified by liquor interests in other states under the protection of the cloak of inter-state commerce. It appears that this same wording is to be used in other states, some of which will undoubtly have the matter submitted under the initiative, while others will have the state referendum process and still others will use the method employed by the New York State legislature. The friends of national prohibition and of the Federal constitution should not be diverted from the main issue and should not be drawn into the sanctioning of such a scheme as that proposed in the New York referendum.

"In the first place it does not present a clear-cut issue to secure the attitude of the public on the liquor prohibition issue. It is indirect and insidious. It attempts to draw the attention of the public and to make its appeal on the basis of the reasonableness and inoffensive character of a certain method which is used to shield the monstrous and destructive object to be accomplished indirectly by such a method.

"In the second place, the question to be submitted provides for an expression on the policy of submitting state legislation for the provisions of the constitution of the United States not only tending to destroy the constitutional provisions having to do with prohibition but at the same time establishing a precedent of permitting each state legislature to nullify or override or repeal so far as that particular state is concerned, any provision of the Federal constitution at any time it chooses.

"Third, the very holding of such referendums which can have no direct legal effect and especially the sanctioning of the principle involved in such referendums, will unquestionably have the effect of encouraging great masses of the people to believe that this prohibition question is not really settled

by the constitution of the United States: that it is in a condition where it can be changed by state referendums, that it may be overthrown by such processes, and that the whole question involved is a matter of general policy rather than a question of principle established in the fundamental law of the nation. Such a result cannot but create disrespect for the law and encourage the violations of the law.

"It would be just as reasonable to submit the vital question involved in the nineteenth amendment or seventeenth amendment as to submit in the manner proposed the question relating to the eighteenth amendment.

"There are many people who do not believe in the nineteenth amendment. Suppose they were to present a referendum in one state after another asking the votes of the people on the question as to whether the right of the women to vote as set forth in the nineteenth amendment should be subject to such interpretation in any state as that state legislature might determine from time to time. Would the women of the country likely welcome such a proposition, give their sanction to the plan and the principle involved, and help to get the people to vote on it, or would they advise the friends of woman suffrage in the United States to have absolutely nothing to do with the proposition and condemn the whole scheme?

"Suppose the opponents of the Federal income tax permitted under the sixteenth amendment to the Federal constitution should by one method or another get a referendum ballot in one or more states on the question as to whether the income tax amendment to the Federal constitution should be subject to interpretation by any state legislature so far as it might affect the federal income tax payers in that particular state. Would that be any reason why the people of such a state should consider that such a proposed referendum was proper and in harmony with the spirit of the constitution and therefore one to which they should give their earnest consideration and attention in order to determine a policy?

"It would be just as reasonable for a referendum to be taken on the question as to whether any state should be deprived of its representation in the United States Senate without its consent' or whether the guarantee of the United States Federal constitution of a republican form of government should be determined for each state by the interpretation of the legislature of that state.

"There are only two kinds of a referendum legally possible for any provision of the constitution of the United States. One involves the vote of delegates to state conventions called for the purpose of proposing or ratifying a federal amendment. The other involves the vote of the members of both houses of the legislature in each of the states on a federal constitutional amendment. There is only one kind of referendum proper under the constitution for any treaty with any foreign power, and that is in the election of the President of the United States and the United States Senators who are the only officials aside from the President, with any legal voice on such a question.

"There is only one legal and proper kind of referendum on any action, resolution, or law passed by the Congress of the United States, and that is in the election of the 435 Congressman and 96 U. S. Senators representing every state and every Congressional district. Congressmen are elected every two years and one-third of the members of the Senate is elected every two years. The prohibition question has been an issue in most Congressional elections for a quarter of a century. Most of the members of the Congress which submitted the eighteenth amendment had to face that issue in the campaign in which they were elected. The issue has been marked in almost every Congressional election in recent years and in most state and local elections since the adoption of the prohibition amendment. With all the efforts made by the liquor interests and the enemies of prohibition, each of the last five Congresses elected by the direct votes of the people has been drier than its predecessor. The present Congress has a greater dry majority than any Congress which ever sat in the Capitol at Washington. The prohibition amendment was ratified not by the necessary 36 states legislatures but by 46 out of the 48 the largest actual and the largest proportionate number of states that ever ratified any amendment to the Federal constitution.

"The collective vote of all the legislatures of the 48 states registered a majority for ratification of the eighteenth amendment of more than four to one. Thirty-three states were under state-wide prohibition before the national amendment went into effect. Forty-four states now have prohibition codes, committing the states to the enforcement of the eighteenth amendment and the Volstead law. The enemies of prohibition fully understand that there is no hope of modification or repeal by any direct congressional method or by any effort to elect a sufficient number of wet Congressmen and United States Senators to secure such change. Their only hope is by an indirect method where the public will not fully understand all the issues involved. Hence the cleverly worded, cunningly devised, apparently harmless but insidious and vicious so-called referendum in the several states.

"The prohibition forces of the United States will not be led up this referendum blind alley any more than they were willing to be led up the blind alley of newspaper straw ballots. They will give their attention to the election of Congressmen, U. S. Senators, governors, and other executives who will insure the preservation and defense of the constitution of the United States and the maintenance of the prohibition law together with its adequate enforcement.

"There is no right or privilege which the Federal government could possibly give to any local unit of government which that state or which that local unit does not already have with regard to the local or the state phases of the liquor problem. What the enemies of prohibition are now attempting to do through the referendum process is not to get any right or privilege for any city or state which it does not now have so far as all proper local or state phases of the liquor question are concerned. What they want is to have a certain few states or a certain few wet cities to determine by indirect methods, not the proper city or state phases of the prohibition question but the national or federal phases of the prohibition question under the constitution of the United States.

IT IS VERY GRATIFYING.

The advance notices of the Children's Day Services, already held in different parts of the church, which have been published and are reaching me by letter, are very heartening, because they evidence increased interest in the Union Board and its great work, and extra efforts put forth to raise a larger offering than heretofore.

In this way, with the hearty cooperation of the other Sunday schools, the Board will be able to overcome its present financial difficulties, and it confidently expected that cooperation is being given and will be continued.

While what has been reported is very gratifying indeed, there are still a great number of our Sunday schools that have not ordered the supplies for holding a Children's Day Service, although they are sent to our Sunday schools absolutely free of cost.

That represents a double loss, to all such Sunday schools thus deprived of sharing with the other schools of our denomination the enjoyment of the best service that can be held, and losing the missionary information, and impetus born of the service and its objects, and the Union Board loses the financial help of which it stands in great need.

There is ample time to order the supplies, and arrange to hold a service, for you have only to mail me a card at Berwyn, Md., and prompt attention will be given your order. Let me hear from you at once, please.

Bear in mind that we are to award two beautiful Japanese banners again this year, one to the school making the largest offering, and the other to the school making the largest offering in proportion to membership.

To enable the committee to do this properly, please be sure to give the membership of your school when you send the offering to your annual conference treasurer.

And by all means write that "THIS IS THE CHILDREN'S DAY OFFERING FOR FOREIGN MISSIONS" when sending the offering to your conference treasurer.

The Union Board is entitled to it, but may lose 75 percent of it if the above is not clearly stated. Send it at the earliest possible date after you have held the service. This is very important. The Union Board needs the money NOW, and it ought not to be kept, certainly not used or applied to anything else even temporarily.

We are pleased to report that to date, June 16th, over 900 orders for the Children's Day supplies have been received and filled, and there have been only a very few mis-

takes in mailing them to their destination.

But I appeal to you, brother superintendent, and pastor, to send in your order, if you have not done so, and help run the number far over 1000 orders. It ought to be done, it can be done by putting forth a little effort and thereby our great foreign missionary enterprise will be relieved of its present financial embarrassment, and be maintained efficiently to accomplish great good.

Remember the Union Board is not in charge of one department of our denomination, as are our other Boards in America but we have in each of three countries all departments of a denomination, and some we do not have in America, for the Union Board is developing a whole denomination in those three countries, and our other Boards only one department each.

We need your help, we confidently expect you will respond to our appeal, and look for your order soon for the supplies, and I am sure that you and your associates will be glad you held a Children's Day Service, for you will have done your duty, and provided your school with the means of creating missionary interest. So may it be.

Fred C. Klein.

—Misfortune does not always come to injure.

—At a meeting of Jewish rabbim held in Asheville this week, Rabbi Samuel of Montreal, Canada, made a speech and a few minutes later fell over dead. Heart failure the supposed cause.

N. C. SUNDAY SCHOOL ENROLLMENT.
1925 STATISTICS.

Baptist, 312,840; Methodist Southern, 233,408; Presbyterian, U. S. 80,229; Lutheran, 26,156; Methodist Protestant, 24,662; Episcopal, 17,659; Freewill Baptist, 16,400; Methodist, Northern, 15,301; Disciples, 14,997; Reformed, 9,970; Moravian, 7,664; Christian, 7,210; Friends, 5,559; A. R. P., 5,459; Wesleyan Methodist, 4,522; Presbyterian, U. S. A., 1,958; All others, 12,150.

Total, 796.144.

Not enrolled in Sunday school, 1,148,113.

—Germany by popular vote has refused to confiscate the property of the late emperor and other former rulers. The necessary number of votes was over twenty million. The number cast was only about two thirds enough. President Hindenburg opposed confiscation on the ground that it would be unjust and therefore immoral.

—The rain of last Saturday and Sunday will be worth many thousand dollars to our State. It is one of the gifts of Providence for which to be especially thankful.

—For his services during the Revolution Washington refused to accept any money from congress except reimbursement for his actual expenses of which he kept a detailed account. During his two terms as president his salary was $25,000 a year.

—A short prayer ascends to heaven.

ATTENTION PLEASE.
Plan For Educational Campaign.

The meeting, held in Grace Church in the interest of the High Point College on May 11, directed a committee to put on an educational program, at an early date, and so conduct it as to reach every church in the Conference. Accordingly we have mapped out plans for such a campaign, and we are publishing complete plan herewith. And we are asking everyone who is thus appointed to fall in with the plan and help us to put it over. The failure of any one to respond will break the plan, and thus frustrate the purpose. We trust all will respond. But if because of sickness or distress you cannot fill the place you are asked to take then please secure some one to go in your place, and notify the chairman of the committee.

We are asking that, on the three Sundays designated, congregations will release their pastors for this important service. This is the most important work before us just now, so all of us must respond. Where we have been unable to fill all pulpits pastors will please arrange this as best they can.

Appointments For Sunday June 20th.

1. Community Church, Thomasville, A. M. and Kernersville, P. M., R. M. Andrews and C. C. Robbins.

2. Randleman, regular appointments, L. W. Gerringer and F. R. Stout. W. H. Neese to preach at Calvary A. M.

3. Flat Rock, regular appointments, Edward Suits and J. Norman Wills. Also St. Paul's at night.

4. Kernersville, the three country churches, P. E. Lindley and D. A. Neese.

5. Forsythe, regular appointments. E. G. Cowan and R. N. Hauser.

6. North Davidson, Regular appointments, Geo. L. Curry and C. H. Smith.

7. Friendship, A. M. and Albemarle, P. M., N. G. Bethea and J. A. Leonard.

Appointments For Sunday June 27th.

1. Anderson, both churches, C. W. Bates and Fred Edwards. Homer Casto and J. S. Williams to fill Bro. Bates' appointments.

2. Davidson, all the churches, appointments to be planned by the pastor, Paul S. Kennett and D. A. Neese; and W. M. Loy and J. W. Boyles.

3. Fallston-Toluca, regular appointments, P. E. Lindley and H. A. Garrett.

4. Cleveland, regular appointments, E. A. Bingham and M. W. Leonhardt.

5. Mecklenburg, all the churches, the pastor planning the appointments, E. G. Cowan and D. N. McLauren; and J. L. Trollinger and D. R. Connell, E. G. Lowdermilk to preach in First Church Thomasville.

6. Mocksville, all the churches, the pastor to plan the appointments, R. M. Andrews and C. C. Robbins; and R. S. Troxler and E. S. Welborn. J. T. Sisk to fill the regular appointments on North Davidson.

7. Spring Church, all the churches, appointments to be arranged by the pastor, R. C. Stubbins and S. C. Whitaker. A. D. Shelton to preach for Brother Stubbins.

8. Why Not, regular appointments, Omitted at present.

9. Chatham, regular appointments, G. H. Hendry and H. W. Wade.

10. West Thomasville, Geo. L. Reynolds and I. A. Teague.

11. Haw River, Afternoon and evening appointments, L. W. Gerringer and F. R. Stout. W. D. Reed to preach at Calvary.

12. Richland, regular appointments, J. E. Pritchard and L. F. Ross. W. H. Neese to preach in Asheboro, A. M.; and C. H. Hill to preach on Randleman, A. M.

13. Guilford, Omitted for the present.

14. Halifax, regular appointments, M. P. Chambliss and E. C. Kitterell. C. L. Spencer to preach in Whitakers.

15. Vance, regular appointments, F. W. Paschall and Dr. F. R. Harris.

16. Greensville, regular appointments, R. A. Hunter and Mr. Vaughn of Henderson.

17. Pinnacle, regular appointments, E. Lester Ballard and R. F. Williams. E. G. Cowan to preach at West End.

18. Liberty, A. M., J. D. Williams and J. H. Allen. F. L. Gibbs to preach in Reidsville, A. M.

19. Democrat, C. W. Bates and A. G. Dixon, early in July.

20. Pageland, all the churches, P. E. Lindley and H. A. Garrett,—First Sunday in July.

21. Melton's Grove, some Sunday afternoon, A. Ridge and J. H. Snotherly.

22. Porter, some Sunday afternoon, H. W. Kelly and C. L. Hatley.

23. Rockingham, some Wednesday night, J. L. Trollinger and M. Ivey Crutchfield.

24. Spencer, N. G. Bethea and J. B. Leonard,—The time to be arranged with the pastor.

25. North Charlotte, H. F. Surratt and R. S. Garmon,—Time to be arranged with the pastor.

26. South Winston, C. M. Compher and R. N. Hauser,—Time to be arranged with the pastor.

27. Roseneath, R. C. Stubbins and S. C. Whitaker,—Time to be arranged with the pastor.

28. Union Grove, J. D. Hardy and Glenn Madison, some night,—Time to be arranged with the pastor.

We have tried to check up carefully to see that the entire Conference is covered. If our plan leaves out a single church on your charge please have the men we are sending you double up a bit so as to reach all, or let us know so that any such churches may be reached later.

This job belongs to all of us and is big enough to challenge the very best there is in us, so we confidently expect the most hearty cooperation of everybody. As we pray let us work, and as we work let us pray that God will lead us out into VICTORY.

Signed by the Committee.

THE BEST WEALTH IS HEALTH.

To get his wealth he spent his health,
And then with might and main,
He turned around and spent his wealth,
To gain his health agian!

—The Motive.

OMAN'S MISSIONARY DEPARTMENT.

lited by Miss Esther Ross, Asheboro, N. C.

OREIGN MISSIONARY PRAYER CALENDAR FOR JULY.

1. Miss Elizabeth Dawson, Yokohama, Jan.
2. Miss Evelyn M. Wolf, Yokohoma, Jan.

Miss Elizabeth Dawson went to Japan first 1912. She came from Steubenville, Ohio. d is a graduate of the Pittsburgh Kinderrten Training School. In 1917 she returnhome on furlough but immediately went France and did war work in the canteens til the close of the war. Returning home e resumed her teaching, but at the urgent peal of Miss Hodges and of the Executive ommittee, she returned to Japan to help rry the load that was too heavy to be borne the few missionaries left on the field. hile in Japan Miss Dawson did much for r work in a financial way. She very generisly contributed $1000.00 for the plumbing stem in the Murray Home at Nagoya, and ade various other gifts. In the days and eeks following the earthquake she cared r the children of the neighborhood who ere homeless and destitute and hungry. iss Dawson had oversight of Shield's Kinergarten, down in the city and of Oyamo, factory town about an hour's ride from okohoma. She was also Treasurer of the Jaan Mission. She gave up her work in Japan st June and since that time has been makg an extended trip around the world. We re very grateful for the services of Miss awson and pray that God's richest blessngs may attend her wherever she goes.

Miss Evelyn Wolfe comes from Wheeling, Vest Virginia. With her sister Viola, she ent to Yokohoma in 1920, Viola being our issionary teacher, and Evelyn taking a usiness position and boarding in the Mision home. She and the school girls mutually ell in love with each other, and she taught lasses in the evenings whenever she had a pare moment, until the urge became so great hat she gave up her position with its good alary to teach in the mission school all the ime. After three years of service the sisters ame back to America. Miss Evelyn went ack to Yokohoma in the spring of 1924 as a hort term English teacher; she also keeps he books and makes up the reports and coies of statements and does the "what-soevers" that her hands find to do—and her ands are always busy. Esther Ross.

Pleasant Hill.—The Woman's Home and Foreign Missionary Societies held their nonthly meeting at the home of Mrs. B. A. Sprinkle. Eighteen members responded to roll call. The program rendered was of great interest to all present. The meeting adjourned to meet with Mrs. W. B. Speas in July. Delightful refreshments were served.

Very truly yours,

Lillie Whitman, Cor. Sec'y.

—A mad parish must have a mad priest.

CHILDREN'S HOME.

Pleasant Grove, $8.49; Friendship Station $5.15; New Hope, Vance, $3.50; Shoals, Pinnacle, $3.10; C. A. Howard, Cornelius, N. C., $5; Ai Church, Kernersville, $1.75; Fair Grove, Haw River, $3.10;

Sunday Schools:

Efland, Orange, $2.03; Mt. Lebanon, Randleman, $8.35; Ray Memorial Bible class Graham, $1.90; Mizpah, Haw River, $3; Whitaker, $7.50; Miss Mamie Johnston Sunday eggs, $2; Concord, First Church, $26.35; Philathea class, English Street, High Point, $1.25; Shiloh, Randolph, $4.55; Haw River, Glen Raven, $4.50; Lebanon, High Point, $8.26; Bethesda, S. Davidson, $7.75; Calvary, Greensboro, $11.31; High Point, First church, $15.43; Bethany, Randolp, $1.50; Mrs. D. T Gaster, Sunday eggs, $1.10; Graham, $9.42; Stony Knoll, West Forsyth, $1.29; Hickory Ridge, Forsyth, $5.18.

Other gifts:

A. R. Howard of Gibson Mfg. Co., Concord, a nice luncheon set and table cloth goods; Hurshers Run, Aux. W. H. M. S., Pennsboro, W. Va., an extra nice quilt, with 750 needle worked names on it, Sent by Alcinda Baker

The Brotherhood of First Church High Point, cake and a nice lot of ham and weenie sandwiches.

If all who read this report are as glad as the writer is that it is now raining, Saturday morning, June 19th, I think our next offering will almost be equal to a Thanksgiving offering. Thank you.

E. G. Lowdermilk, Supt.

—High Point College seems to be well represented at the N. C. C. W. summer school. On Monday evening at 8 o'clock this representation met for the purpose of organizing a High Point College Club. The following officers were chosen: Alice Faulkner, President; Mae Woollen, Vice President; Secretary and Treasurer, Callie Isley; Reporter, Clara Goolsby. There are sixteen members with the following honorary members: Gene Williams, Winifred McCanless, Annie Livengood and Laura Thompson, making a total of 20 members. This club is to meet on Monday night of each week at 7:30.

—The officers of one of the colored companies were having trouble getting the darkies to sign up for sufficient life insurance and detailed one of the negro non-coms to help. This non-com presented the proposition in this way:

"If you is insured Uncle Sam values you at $10,000.00. If you ain't, Uncle Sam don't stand to lose nothin' if you die. Now, I leaves it to you—which bunch of men is Uncle Sam goin' to send to the front line trenches?"

—The minister's wife, while calling on a member of the congregation, mentioned, with excusable pride, that her daughter had won the prize in a music recital.

Her listener at once showed her fellow-feeling.

"I can understand your pride," she said. "I well remember how pleased I was when our pig took the first prize at the agricultural show."

WHO WERE THE RICH MEN?

Who was the richest man in Greece when Homer was reciting his poetry? So asks Bishop Edwin Holt Hughes of Chicago.

The bishop seeks to prove that man cannot provide for his immortality by means of money. Not unless he turns that money into a great service which shall endure.

Who was the richest man in the Roman Empire when St. Paul was preaching?

Who was the richest man in France when Joan of Arc led the troops at Orleans?

Who was the richest man in Italy when Savonarola was burned at the stake for his righteousness and his preaching?

Who was the richest man in England when Shakespeare was writing "Lear" and "Hamlet?"

Who was the richest man in the city of Washington when Abraham Lincoln entered that city as President of the United States?

I cannot remember. Do you?—John Carlyle, in the Chicago News.

—The Leslie Dana medal for the year's greatest achievement in the prevention of blindness has been awarded to Miss Louisa Lee Schuyler of New York City, eighty-eight years of age. Some years ago Miss Schuyler discovered for herself what was already well known to medical men—that a large number of the blind do not need to be blind. In that year, 1908, in the schools for the blind in the entire country, twenty-eight children in every hundred had gone blind from sore eyes in babyhood. That discovery prompted Miss Schuyler, then seventy years of age, to action, and as a result of her efforts a country-wide movement was started and the National Committee for the Prevention of Blindness was established. Today the percentage of blindness due to sore eyes in infancy has been cut in half, only fourteen children in a hundred blind having lost their sight from that cause. For this reason the managing director of the National Committee pays Miss Schuyler high tribute, saying: "I think it is no exaggeration to say that there are in the United States today tens of thousands who would be handicapped by serious defective vision, if it were not for Miss Schuyler."

Jones had retired from business and had started farming. His former office-manager, who had been brought up on a farm and now much preferred city life, went out to see how Jones was getting on. "When you go out to feed the pigs," he said, "I want to go with you."

"This is not the day for feeding the pigs," replied Jones.

"What do you mean?" inquired the visitor in surprise. "Don't you feed them every day?"

"No, every other day," was the explanation; "how else could I get the layer of fat and the layer of lean that the wife wants in the bacon?"

—Billy, six, was exasperated with the almost continuous squalling of his baby brother.

"I bet I know why he came from heaven," Billy mused. "They put him out."—Ex.

POLLY GIRL'S NEW HATS.

One morning last summer the postman on Thirteenth Street came to the Merriman house with a big box addressed to "Polly Girl, care Mrs. Merriman." Polly was at the door, and she was so excited over the big box she almost forgot to ask her friend, the postman, about his health and his little girl. But the postman didn't mind, for he knew that big packages always made little girls get excited. And so he just smiled as Polly Girl ran hurriedly in with her big box.

"Gracious me," said Mother Merriman, "who can be sending you such a big box, Polly Girl?"

"I s'pect it is from Aunt May," said Polly Girl, as she untied the strings. Then she gave a little cry of delight as she lifted off the cover. In the box were two dear little hats—one of blue silk with little frills, and the other a little brown straw almost the color of Polly Girl's brown curls.

Polly Girl clapped her small hands with joy. These were her very first hats. Mother Merriman had always made pretty bonnets for her little girl, and a real store hat was something that Polly Girl had not expected.

"I guess Aunt May knew I had started to Sunday school and would like a sure-enough hat," she said joyfully. Then she tried them on, and turned round and round, asking mother how they looked, just as she had seen grown-up ladies do.

Mother said they were lovely, and she also thought Polly a lucky girl to have two hats at the same time.

Polly Girl thought so, too, and then she asked if she might go down the street and show them to the neighborhood grandmother. Mother said yes, and away went Polly Girl, one hat on her curly head, the other in one hand.

An hour later Polly Girl came back, her eyes shining and with only one hat. "Why Polly Girl, what have you done with your other hat?" asked her mother.

"Oh, mother, I gave it to Pinnie!" said Polly Girl. "You see, her papa has been sick and she didn't have any hat. I wanted her to go to Sunday school with me. I really did not need but one hat, so I just gave her the blue one, 'cause it looked just like her eyes, mother dear."

Mother Merriman gave Polly Girl a big hug. "The hats are very pretty, but not half so lovely as my little girl's unselfishness," she said.—Our Little Ones.

BLACKIE.

Once upon a time there was an old mother hen who had twelve baby chicks. They were all fluffy and yellow except one who was so black that he was called Blackie.

Every morning the little girl who lived in the big farmhouse came out to feed the chicks.

"Cluck, cluck, cluck," said the old mother hen, and "Peep, peep, peep!" cried the baby chicks, as if they were saying "Thank you" to the little girl for taking such good care of them.

"Peep, peep," said Blackie, "now that I have had my breakfast I am going to take a journey." And away he hopped from his mother and little brothers and sisters as fast as he could go.

By and by he came to a hole in the fence, and out he went. He found himself on the nice green lawn and very near a lovely big flower bed full of pretty red and yellow tulips.

"What a fine world this is!" thought Blackie. "I'm glad I ran away from the old chicken yard, for it was never so wonderful as this." With that he began scratching around the tulip bed to find something more to eat.

Just then a terrible noise sounded quite near him: "Bow, wow, wow!" It was the little girl's fat brown puppy that was jumping about on his funny big feet, his tongue hanging out in much excitement.

"What are you doing out of the hen yard?" he said. "Go right back, or I shall make you!"

"Peep, peep, peep!" cried frightened Blackie, and away he ran without looking at all to see where he was going.

Before he knew it he hopped right into the middle of a puddle of water. Little chicks do not like water at all, so poor Blackie was more frightened than ever. He fluttered his little wings, took a great hop, and up he jumped on to a smooth stone in the middle of the puddle.

"Peep, peep, peep! Mother, mother!" he cried. But the mother hen was far away in the hen yard and could not even hear him.

The old tabby cat was curled up in the sun on the steps of the farmhouse porch, not far away. The little girl had given her a good saucer of milk, and she was napping after her breakfast.

"Peep, peep, peep!" cried the baby chick from his stone in the puddle. "I want my mother!"

The old tabby cat heard him and came down to see if she could help. She put one paw into the water, but drew it out in a hurry and shook off the drops; then she sat down as if she were trying to think of some other way, for tabby cat did not like to wet her feet.

"Peep! peep! peep! I want my mother! I am afraid I am going to drown."

Bang! went the screen door, and down the porch steps ran the little girl. How she did laugh when she saw little Blackie and the trouble he was in!

"Never mind, Blackie, I'll take you back to your mother," she said, and, picking him up very carefully, she carried him back to the old mother hen.—Mary Collins, in Presbyterian Advance.

"IT STINGETH LIKE AN ADDER."

"No, boys, no whiskey for me," and Donald Murray pushed the wine-glass back upon the table. The four young men who sat at the table looked surprised. "You don't drink, Murray?" said Charley Howard. "I don't drink now," said Murray; "but I did drink in my younger days, and thereby hangs a tale."

"Let's have it," cried Dick Warr "Your stories are always interesting."

"But this is a true story," said yo Murray.

"That's why we want it," said Char Howard.

"Put up your cards, then," said Murr

"We will," said Dick Warren; and for with put the cards in his pocket.

It was a log hut in a lumber camp Wisconsin. The young men were rougl dressed, but were fine and intelligent loo ing. Evidently they were accustomed to fined society, notwithstanding their pre rough surroundings. Donald Murray lean back in his chair and said:

"Yes, boys, I drank when a young m and it was less than six months that my a petite for liquor lasted; but those six mont have left their impress upon my whole li You see, I lived in a little hamlet in sou western Pennsylvania. My father was a go man, a Christian and a strict, not to s stern, father to his children. At that time railroad passed through our district, and needed new ties, and a gang of young m were at work in the mountains cutting the I joined them, partly because I wished earn money, but mainly because I enjoy their society. They were rough fellows, a —they drank. They all drank, and I learn to drink with them—I, who had never ta ed liquor before in my life. Boys, do y know what it is to lead a double life? I As I told you, my father was a church me ber, and night and morning I kneeled wi my parents and sisters at the family alta and lifted my voice with theirs in the hyn of praise when my brain was scarcely fr from the fumes of liquor. My eldest siste Rachel, was a noble girl. Beautiful in for and feature, she was as good as an ang How I loved her! I idolized her.

"Well, boys, that spring a young g from Pittsburgh came to teach our distr school. She was an intimate friend of Rac el's and was just as good as Rachel. We b came acquainted and, to make a long sto short, we were to be married when her scho closed in September. This was in June. Ho I loved that girl! Marion Moore was m ideal of what a woman should be. She looke like a queen, with her tall, majestic figu and her black hair and eyes. Well, summ passed away and the close of Marion's scho was very near; only a few days, and we we to leave for our home in the west. But the was a traitor in the camp, and he disclose to Marion the secret that I drank. She kne this, but was just as cordial in her mann as ever; and believe me, boys, I did inter to stop drinking as soon as we were marrie The school was to close with an exhibitio and on the evening that it took place I wal ed with Marion to the schoolhouse. It w Friday evening, and we were to be marrie the following Monday. It was a lovely eve ing, and, as we walked along, my hea swelled with pride to think that the lovel creature by my side would soon be mine. Sh was very silent, and I made some casual r mark about the bright future before us whe

he turned suddenly, fixing her blazing eyes upon my face, and then, boys, the lightning struck me.

"'Never speak to me again, Donald Murray!' she cried. 'I will never marry you! You drink! I will never marry a drunkard!' and she walked on towards the schoolhouse with the tread of a tragedy queen, leaving me standing in the road, transfixed with shame and amazement.

"Well, I slunk into the schoolhouse, crept into the corner, and watched the exercises like one in a dream. The act on the program was a solo, which Marion sang. It was a Scotch song: 'Good night, and joy be wi' you a.'" There she stood—Marion, my Marion no longer—dressed in black velvet, with scarlet geraniums in her bosom and in the clusters of her dark hair; and how her glorious voice pealed out into the darkness! Did you ever hear that song, boys? It is very sweet and plaintive."

Murray was silent a moment, and then, slowly and softly, he whistled the melody; and then, in a sweet tenor voice, he sang the first stanza of the song:

Good night, and joy be wi' and a';
Your harmless mirth has cheered my heart
May life's fell blasts out o'er ye blaw!
In sorrow may we never part!
My spirit lives, but strength is gone,
The mountain fires now blaze in vain;
Remember, sons, the deeds I've done,
And in your deeds I'll live again!

"When the exhibition was over, I escaped from the crowd as quickly as possible, and was rushing blindly along the street in the moonlight when I happened to remember that I had a pint bottle full of whiskey in my coat pocket. I instantly uncorked it and drank it all, and then flung the bottle from me into a meadow. I had scarcely done so when I felt a touch on my arm, and my sister Rachel said, 'Donald, father has sent me over to gran'pa's on an errand; won't you go with me? I am going on the railroad track.' I hesitated a moment and then went with her.

"We passed on swiftly down the moonlighted track, between the glistening rails. Well, boys, that whiskey got into my head in time and I was staggering along, when Rachel's voice, sharp with agony, sounded in my ear, 'Oh, Donald, Donald, you are drunk!' A moment later she seized my arm crying: 'Donald, the night express is coming; get off the track!' But I could not get off. On thundered the train, and when it was almost on us I fell down. Rachel dragged me off the track, and I rolled down the steep bank just as the train thundered by. But above the roar of the train there rose an awful sound, the scream of a woman's voice. It sobered me, and I got up and clambered up the bank, and there upon the ties lay my dear faithful sister, dead—killed by the cars!

"Well, boys the next morning after the funeral I stood by the gate in the lane, thinking sadly of what had transpired, when a quick step sounded behind me on the gravel. I looked around. It was Marion. She fixed her mournful, accusing eyes on my face. 'Do you know what you have done, Donald Murray?' she said. I did not reply. 'Rachel, your lovely, noble sister, died to save your worthless life!' she continued.

"She waited a moment, and then said: 'I am going home to-morrow, and probably never meet again.' She held out her hand; her fingers tightened for a moment over it, and I said: 'Marion, I know that you despise me. I can not tell what the future will bring. All is darkness to me now. I am going away; and, believe me, Marion, I shall yet be a man that can help the world.' 'Will you, Donald?' she said, and her eyes were full of tears. 'God help you!' and passed quickly down the lane. I never saw her again. She died five years ago."

Murray was silent for a few moments, and then, in a strangely altered voice he said. "Boys, I pass over the few days that followed. I had to tell Rachel and realize that Marion would not marry me, and the reason why, and that I was going west. They did not oppose my going. Father said, 'Let the boy go; it may be the means of saving him.'

"Well, boys, I sat in the bedroom the night before leaving home and if there was never but one broken-hearted fellow in this world, I was that one. I had lost everything. Marion and Rachel, sister, everything! I sat there in the darkness, for there was no moon, and then it was 12 o'clock—a strange thing happened. I felt something—a strong power it was—rise within me. A sudden desire to break away from bad habits, and to be a man took possession of me. I got up, groped my way to the bureau to the table, got hold of my Bible, laid my left hand upon it, lifted my right hand to heaven, and said, just loud enough for God and the angels to hear, 'I will not drink from this time on!' stooped and kissed the book. Then I undressed and went to bed and slept soundly until morning. In my subsequent life you know what I was. But from that day to this day I have kept that vow. My daughters, Rachel and Marion, can tell you that I never drink."

A silence like death was in the room. The four young men sat with pale faces and eyes bright with excitement. Finally Charley Howard broke the spell. He sprang to his feet, crying, "Boys, let's all take that oath!" and he lifted his right hand to heaven. Dick Warren rose, but the other two hesitated. "Come!" cried Charley Howard; "stand up! let's be men!" Then they rose slowly, and all four stood with right hands raised to heaven.

"What was the oath you repeated?" said Charley Howard to Murray. "I forswear drink from this time on!" said Murray, in a deep, solemn voice, and slowly and reverently the four young men repeated in chorus. "I forswear drink from this time on!" adding a fervent "So help me, God!" and sat down.

All was silent save the soughing of the wind in the pines about the little cabin; and as Donald Murray's careful eyes in that silent room one could almost imagine that the angels leaned over the battlements of heaven and whispered, "All is well!"—Christian Cynosure.

VILLAGES HAVE MORE MINISTERS PER CAPITA THAN THE CITIES.

In the villages of the United States, there are more ministers and professional men of any other class according to a report just issued by the Institute of Social and Religious Research, New York City.

Given access to previously unpublished census data for 177 agricultural villages selected to be as representative as possible for the entire United States, Dr. C. Luther Fry made an interpretative study of this material as a part complete in itself, of the Institute's comprehensive survey of American agricultural villages.

"Taking up the functions performed by villages in the field of organized religion," he says, in his report entitled AMERICAN VILLAGERS, "the census facts show that there are 776 clergymen living in the 177 villages, or an average of more than four to each village. The variations from the average are marked—one small far-western village has no ministers while a large southern center has fifteen.

"The number of ministers living in villages varies from region to region and also with size of the villages concerned. The number of clergymen for every ten villages averages thirty-five in the Far West, thirty-eight in the Middle Atlantic, forty-five in the Middle West and forty-four in the South.

"Large villages naturally have more ministers than small places. Only nineteen of the sixty-nine small villages have more than three resident clergymen each, while all but three of the thirty-seven large villages have more than this number.

"In relation to the total population, the proportionate number of ministers steadily decreases with the increasing size of the village.....On the average, the number of clergymen in villages is three or four to each thousand men, women and children. In the small villages of each region this proportion is decidedly higher than in the large ones, with medium-size villages falling in between. On the whole the relative number of clergymen living in the villages of each region is roughly twice as large as in cities.

"The very high proportion of ministers living in villages is explained, at least, in part, by the fact that village ministers serve not only village populations but those of the open country. On this point, it is interesting to note that the Institute, through its field investigations, secured information about the number of members of village churches that live in the open country.

"These data were obtained for 609 of the 648 white Protestant churches in the 140 villages surveyed, and for fifty-seven Protestant Negro churches in the South. They show that 27,297 of the 76,515 members of the white Protestant churches in villages, 36 per cent live in the open country.

"The fifty-two Negro churches have 1,318 open-country members in a total membership of 4,008. In other words, one-third of the church members that belong to village churches come from the open country. Even if one corrects for the open-country members

that belong to village churches, the relative number of ministers in villages is still disproportionately high compared with the relative number in cities.

"The South, which has proportionately the largest number of ministers living in villages, has the lowest proportion—one-quarter—of open-country people as members of village churches; while the Far West, which has, on the whole, the smallest number of ministers, has the highest proportion—three-eighths—of its members living in the open country. In other words, the number of village ministers in proportion to the opportunities they serve is comparatively high in the South and low in the West."

FROM PASTORS AND PEOPLE.

Silver City Charge. Liberty Church.—We have just closed a ... that Liberty ... Rev. L. W. Gerringer ... every report ... of its full ... conversions ... going to join ... thirty-eight that have united with us ... school closed the last of May.

The work in all the departments of the church is taking on new ... We are going to try to give all the ... converts something to do in the Christian Endeavor Societies, ... etc. Pray for us that we may ... to the task.

There has been very much ... community. Evelyn ... Crowson, Mr. Ross ... Mr. W. R. Pickett, Nelle ... others are very sick at present. Some of these are in the hospital ... praying that they will soon be well and with us again. We ... Johnson is back ... having been here for ... for his health.

Pastor.

Dear readers of the Herald:

It has been ... to the Herald I shall ... home.

It has been ... South Carolina that ... dry up; but ... last. The ... themselves ... Lord and called ... we are glad. ... Reynolds to speak ... we were very fortunate to have him. He ... reached the ... did ... glad we ... And now ... meeting ... day in August. ... Brother Geo. Laughlin who will be ... to help ... the church ... Pastor.

... doubt personally acquainted with this great man. He is not large in size but is a great big man in the pulpit and also in the home. For the day before the meeting starts will be the Sunday school convention to be held at the same place which will no doubt be a great day.

It is wonderful how the Lord deals with us. Now at this moment the rain is coming down in rapid fashion, and we think it one of God's greatest blessings, and answer to prayer.

We rejoice when we think how many times God has heard us and we should not wait for a drouth or something else to happen but should gather our children together and call on Him who knoweth all things and doeth all things well to guide them in the right way. I consider this one thing has helped me more than any one thing yet on my christian warfare ... to call all my family together and call on the Lord to show us the right way. I kissed my mother good-bye some few months ago, when she ... to the great beyond; she said she was just going on a pleasant trip. I said yes, mother, I am coming and I am trying to ... something each day to carry along to make the journey pleasant. This is the message I want to leave with all the readers to prepare something each day to carry along

Yours in the name of Jesus.

W. D. Moore.

Asheboro.—Four new members were received ... morning, three on confession of faith and one by letter. They were Miss Thyra Wright, Byram Way and Stanton Presnell on confession of faith and Thaddeus ..., Jr., by letter from the M. E. Church, South, at Staley, N. C. We are pleased to ... these young people. This makes thirty-... that have been received since the annual conference and brings the church roll to ... to be exact, 302.

The ... rain Sunday morning kept a ... many people away from our memorial ...; however, the house was comfortably filled.

... the past week or more we have had on ... to raise funds with which to buy ... and pews for the church. The entire ... has not yet been raised but such ... has been made as to justify the committee in naming Tuesday, June 29, as the ... when bids will be received by those wishing to ... such articles. We are hoping to have the ... completed before that ... and the money all pledged.

Next Sunday evening we will have our annual Children's Day service and we are expecting a good program. Misses Nan Lewis, Martha Presnell and Kate Balla have the matter in hand and will put the thing over in fine style.

Miss Nan Lewis who recently graduated from Converse College is home again. Miss Lewis specialized in music and won special honor. Those of our young people graduating from the local high school were Misses Lucile Swain and Ellen Presnell.

J. E. Pritchard.

West End, Greensboro.—In the absence of our pastor, who has been away for two Sundays speaking in the interest of the High Point College campaign, Rev. T. A. Sikes, D., editor of the North Carolina Christian Advocate, preached a most helpful and inspiring sermon Sunday morning. In the evening the pastor delivered a splendid sermon from the subject, "A New Name."

A number of our Christian Endeavorers attended the State Christian Endeavor Convention held in High Point last week.

Mr. and Mrs. J. K. Osborne and daughter, Miss Margaret, attended Home Coming service at Mount Zion Church, Pinnacle Charge, last Sunday. This is Mrs. Osborne's old home church, and they visited with relatives while there.

Mrs. Belle Edwards, one of our faithful members, has gone to make her home with her sister in Norfolk, Virginia. She was accompanied by her nieces, Misses Hazel, Mabel and Stella Bull, who will visit in Norfolk for a few weeks.

One of the best meetings the Foust Bible Class has ever enjoyed was held on the lawn of the home of Mr. and Mrs. J. C. Edwards on the Winston-Salem Road Thursday night. A large number of members and visitors attended. In celebration of Mr. Edwards' birthday his friends presented to him a number of gifts. This class is planning a camping trip to the mountains the 5th of July.

Mr. and Mrs. M. H. Waynick invited the members of the Woman's Foreign Missionary Society and their husbands to their lovely new home on Northbridge Street for the June meeting. Mrs. Lynch, a member of the Methodist Protestant Church in Charlotte, was a very welcome visitor, and in a few well chosen words expressed her pleasure in being there. A very interesting program was carried out and during the social hour Mrs. Sam Bosher and Rev. E. Lester Ballard delighted the many visitors with several solos.

Mrs. L. E. Cagle was hostess to the Woman's Home Missionary Society Monday afternoon at her home on Highland Avenue. The attendance and splendid program was proof of the good work this society is doing under the leadership of Mrs. J. K. Osborne.

Reporter.

Bellemont Church, Mt. Hermon Circuit.—We are glad to report that our Sunday school is still progressing. Mr. Wayne Curtis is our superintendent and is always at his post of duty. The attendance is very good, but let's endeavor to make it still better.

We held memorial services the 4th Sunday in May. Quite a large number was present. Rev. W. F. Ashburn preached the sermon and it was good. After the sermon, all marched to the cemetery carrying many pretty flowers with which to decorate the graves. Not a grave was left without a flower upon it.

A Memorial Association has been organized with Mr. Roy Sharpe Pres. and Miss Carrie Nicholson Sec.

A committee was appointed to devise a plan by which to raise funds and purchase a few acres of land lying in front of our church, for the purpose of building a good road from the highway into the church and

the extension of the cemetery as needed. committee appointed were Mr. W. H. an, Mr. J. H. Hawks, and Mr. Roy rpe.

Rev. H. L. Isley preached for us the 5th nday at eleven o'clock. He gave us a fine mon, which every one seemed to enjoy so ch. We were glad to have him with us, and e he will come again.

Rev. W. F. Ashburn had to be away to fill appointment at another church.

t has not been decided yet, when we will d our Children's Day services.

Prayer meetings are still held weekly and are very well attended.

Mrs. Cora M. Hargis, Reporter.

Randleman.—The revival which began here r two weeks ago is still on, and is an- inced to continue through next Friday ht. Bro. Pritchard came in the beginning d did fine service for nearly a week. A re- al in his own town was gaining consider- e momentum, so he felt duty bound to be ong his own, and desired that we release . He suggested that we use the Federa- n of workers from High Point, who were eady in the work here, having come in re- nse to his and the pastor's call.

The High Point laymen have the lead. They a fine, refined group. A group from Asho- o and Cedar Falls are also attending, and ng fine work. There have been recorded up Monday this week ninety conversions.

Yesterday—Sunday—a show rolled into vn. The hope has been expressed that it l walk out. W. H. Neece.

New Hope, Why Not Circuit.—Our pastor. other D. I. Garner, preached for us last nday and gave us a good sermon as he al- ys does.

The congregation was small owing to the n.

We are certainly thankful for the refresh- showers that fell last Saturday and Sun- y.

We held our Children's Day service the 5th nday in May. The children did well con- ering their practice.

A number of our people attended the chil- en's day exercise at Seagrove the second nday night in June. They had a good ex- ise.

Our special meeting will embrace the 4th nday in September. Pray for us that we y have a great revival.

Mrs. Noah Williams.

West Lexington, S. Davidson Charge.—Af- a silence of a few weeks we will break the ence with a report of our work here at est Lexington. Our Sunday school and urch work has been moving along allright ce our last report. The Sunday school at- ndance has held up splendidly during the rm weather until Sunday when the cool. ny weather hit us, and the thermometer of e Sunday school dropped about one hun- ed "degrees." There were 49 present in nday school last Sunday, which was about 0 less than the ordinary attendance.

Rev. George L. Reynolds, pastor of Pleasant Grove church, was present for the regular service and delivered a message in the interest of the educational campaign now on in our conference. He was accompanied by a layman whose name this "scribe" did not learn. No night service was held on account of the rainy weather.

Our revival began on the first Sunday night and closed on Wednesday night following the second Sunday in the month. Rev. J. I. Trollinger, pastor of the First Church, Thomasville, was with us for every service after the first service, and did some of the best preaching that has ever been heard in the West Lexington church, according to some of the elder members. His sermons were full of gospel truth, and they were delivered in a most forceful and convincing manner. One discouraging feature of the services was the small number of unsaved people who attended the services. At one of the services Bro. Trollinger asked for the uplifted hand of all Christians, and every person raised their hand. There were only a few unsaved persons at the different services. Six persons professed faith in Christ and accepted Him as their personal savior during the meeting, and a number of the church members professed to be revived. Two persons gave their names for church membership at the last service. While the visible results of the revival were not as great as we had expected, we still believe the influence of the gospel seed sown by Brother Trollinger will have a lasting effect upon the people who heard them. We were glad to have had Miss Berta Crutchfield of the Orange Charge, with us during the entire meeting. She assisted in the services by playing the organ very effectively. Rev. N. G. Bethea, of State Street church, attended several services and led the singing in a most splendid manner. Mr. Waters, a musician, also assisted very greatly in the music with his bell effect instrument.

The preachers and organist, namely Trollinger, Crutchfield and Miss Crutchfield, were entertained in the homes of members of the church during the revival meeting, being given dinner and supper at a different place each day. They were thus entertained in the following homes: Mr. and Mrs. H. C. Koonts Mr. and Mrs. J. A. Easter, Rev. and Mrs. C. B. Way, Mr. and Mrs. Wade Kindley, Mrs N. F. Harris, Mr. and Mrs. J. H. Yates, Mr and Mrs. C. L. Hedrick, (in the country) Rev. and Mrs. N. G. Bethea, of State Street Church entertained them for supper one night and Mr. Albert H. Evans, also of State Street church, gave them breakfast a number of mornings. This preacher appreciates the good dinner he enjoyed with the evangelistic party on Tuesday at the home of Mr. and Mrs. Yates.

On the second Sunday in this month it was my pleasure to try to preach twice. In the morning we were at Jamestown church filling Brother Crutchfield's appointment while he went to Thomasville to preach in Brother Trollinger's place. In the evening we went to the First Church, Thomasville, to fill Brother Trollinger's appointment while

[illegible] our pastor. C. B. Way, Reporter.

[illegible] Thompson March 8, [illegible] were born, [illegible] Lawrence.

[illegible] beside his [illegible] Rev. O. M. Mar- [illegible]

After his [illegible] joined Hebron M. [illegible] a life to meet [illegible] nearly always saw him [illegible] He will be [illegible] and [illegible] with his good wife [illegible] knowing that [illegible] pleasant [illegible] a jolly live- [illegible] known him [illegible] meeting been in [illegible] seems like one [illegible] has gone. Such [illegible] but must [illegible] world.

[illegible] relatives [illegible] the love, by an [illegible] Reporter.

[illegible] Meeting

[illegible] class held its regu- [illegible] June 9th at [illegible] called to order by the [illegible] answered the roll [illegible] which she read [illegible] meeting.

[illegible] Philathea class put [illegible] new members, the [illegible] and Blue and [illegible] side entertain the [illegible] will entertain the [illegible] church.

[illegible] is despised by many [illegible] it is more [illegible] vegetable. [illegible] tive as [illegible] for the blood. [illegible] recommended [illegible] the chest. If [illegible] by an insect. [illegible] raw onion [illegible] can be [illegible] pounded onion [illegible] gives immediate [illegible] and mashed. [illegible] muslin and applied [illegible] relieve frightful threats. [illegible] colds.

THE FIRST CHILDREN'S DAY.

Mildred Olive Somers.

The hot Syrian sun was beating down on the market-place. In a little patch of shade near the village well, two boys were resting. Some women, balancing their brimming water-jars on their heads, made their way slowly across the sun-baked clay of the market-place.

The smaller lad leaned forward eagerly. "Didst hear what they said? 'He maketh the blind to see.'"

"Aye, I heard. Some say He is an impostor."

"Dost thou think so?"

"He is no impostor. Last night by this very well He healeth a man with a shrunken arm. With my own eyes I saw Him."

"You saw Him?"

"Yea, Samuel. 'Tis said He maketh the lame to walk."

"The lame to walk!"

A brown hand clutched the larger boy's shoulder. "Levi! Levi! Tell me, where is He now?"

"He spent the night at the house of Peter the Carpenter. 'Tis said that He was a carpenter, over in Nazareth."

Samuel leaped to his feet. His sandals flew across the market-place. Levi sped after him.

"Samuel," he shouted, "whither goest thou?"

"Dorcas," panted Samuel.

"Dost think"—

Samuel ran on. "Hasten. We may be too late."

Along the hot, dusty road they sped and up the hill to a humble cottage where Esther the mother of Samuel was patiently grinding corn in a rude hand-mill.

Samuel rushed into the house and as quickly rushed out bearing in his arms little Dorcas, his four-year-old sister, the baby who never had walked. With a word to the busy mother, the three started down the hill. The child was heavy, but hope gave strength to Samuel's slender arms and in due time they arrived at the home of Peter the Carpenter.

"Is He here, the Nazarene?"

"Early this morning He and His followers left us. What wouldst thou with the Nazarene?" Then his glance fell on the child with the withered foot. "Ah, thou hast heard of His power to heal." He shook his head.

"He is no impostor," burst out Levi. "He healed a man with a shrunken arm. With my own eyes I saw Him."

"Yea, lad. The words of the Nazarene are rich in wisdom and marvelous are the miracles He has wrought. Day after day, the people throng about Him, begging Him to heal their diseases until He own strength is well-nigh spent. But never yet have I heard that He healed a child. Hast thou a mother?"

Samuel nodded. His eyes were full of tears.

"Take the child home to her, lad. Forget the Nazarene. Ere now He hath arrived in Amathus."

Resolutely, Samuel took the child on his back and started down the white, hot road.

"Whither now, Samuel?" asked Levi.

And Samuel answered, "To find the Nazarene."

The way was long. The merciless sun beat down. Little Dorcas whimpered. Once they stopped to rest beside a brook, then Levi took the child and on they trudged. At every house they asked about the Nazarene—receiving always the same answer, "He hath passed this way." One kind woman gave them all the milk they could drink, and a packet of figs to carry with them.

The day was well spent when they arrived in Amathus. Little Dorcas was sleeping, her dark curls falling over her brother's shoulder. The boy's arms ached with her weight. His feet burned in his sandals.

Levi bore the remainder of the cherished figs.

Suddenly, far ahead, they saw a wide-spreading tree and under it a group of people.

"'Tis He!" Levi shouted. "Hasten, Samuel, 'tis the Nazarene."

Almost stumbling in their eagerness, they pressed forward to the edge of the crowd. Now they could see the Nazarene Himself, a stately figure clad in purple white, and about His head seemed to gather all the sunshine of that sunny afternoon.

Samuel shook little Dorcas until her brown eyes opened. His heart was beating so fast it almost choked him as he pushed through the crowd toward the majestic figure.

Then rough hands pushed him back and impatient voices muttered, "Be gone and. The Master is weary."

The crowd parted for Levi and Samuel took to the road, for they were so tired. The way had been long and little Dorcas began to cry, and Samuel saw tears welled up in her brother's eyes.

Then a voice spoke sweeter than the tinkle of sheep bells across the Jordan Valley "Suffer the little children to come unto me."

Now the crowd parted, the three children were thrust forward to the feet of the Stranger. The golden head and the drowsy brown eyes of the little Dorcas looked into the kind, kindly eyes of the Man of Nazareth. He lifted her to His knee and with the utmost gentleness His fingers touched the baby's withered foot. His other hand rested in tender benediction on the tousled dusty head of the kneeling Samuel. And the tired boy forgot his weariness, forgot the heat and the long way—for again the sweet voice spoke:

"Suffer little children to come unto me and forbid them not: for of such is the kingdom of heaven."

That evening, just as the shadows fell across the market-place, up the hill went Samuel and little Dorcas, shouting, running, leaping!—to the mother who waited with outstretched arms.—Zion's Herald.

OLD DAYS AND NEW.

A West Virginia editor tells the story of a town [illegible] that may be duplicated in many throughout the United States today. This paper relates:

"A dozen years ago Benwood had a population of less than five thousand people, forty-eight saloons, a butcher shop, two grocery stores, a drug store, and the reputation of being one of the toughest towns on the ma[illegible] All the saloon quarters are now hotels, restaurants, confectioneries, and other legal businesses.

"In the old days it was not safe for a ma[illegible] to walk up Main Street on Sunday, when a[illegible] saloons were supposed to be closed. Now th[illegible] most used street is filled with women, who g[illegible] to church unmolested.

"The saloons in the old days did a land[illegible] office business.

"Less than twenty-five percent of the ci[illegible] izens then owned their own homes and i[illegible] many instances had the greater part of thei[illegible] pay attached at the mills before pay-day.

"Now eighty percent of the local peopl[illegible] own their own homes, have automobiles, an[illegible] in many instances bank accounts. Officials o[illegible] the Benwood bank say that there are abou[illegible] one thousand accounts at that bank owne[illegible] by working men now."—The Baptist.

—Women's right to places in the ministr[illegible] was recognized in a committee report pre[illegible] sented to the twenty-second triennial session of the General Synod of the Reformed Church in the United States, in session a[illegible] Philadelphia a few days ago. It was the committee's recommendation, however, that th[illegible] matter be held under advisement until th[illegible] women themselves can be heard from.

—"Mt. Holyoke College disapproves o[illegible] smoking by college students, and has mad[illegible] the regulation that no student may smok[illegible] while under its jurisdiction. Every studen[illegible] entering or reentering college will be consid[illegible]ered as having given her word that she wil[illegible] keep this regulation. A student failing to d[illegible] this will be asked to withdraw from col[illegible]lege." So reads a new rule recently promul[illegible]gated and signed by President Mary E. Woolley and Dean Florence Purington. "Under the jurisdiction of the college" means it is explained, from the time a student takes possession of her room in September until the college closes in June with the exception of the Christmas and Easter vacations, and at all times when at her own home; overnight absences or absences for a longer time when not under the care of a college chaperon; during the day when visiting at the home of a friend out of town, or when in company of her parents out of town.

—Of the five employees of the Bell Telephone System who have been awarded Theodore N. Vail medals in silver, with cash payments of $250 each, "for noteworthy public service" in 1925, three are women—Mrs. Josephine L. August, night operator at Cassopolis, Mich., Mrs. Mary Regina Smith, operator at Fabens, Tex.; and Miss Ruby La Verne Wilson, operator at Washington, Ark. Mrs. August and Miss Wilson each prevented the looting of a bank. Mrs. Smith stuck to the switchboard until flood waters tore away one wall of the building.

Passenger in Airplane, to Air Pilot—Have you had very long experience as an aviator?

Pilot—No, indeed; this is the first time I have ever been up.—Judge.

IN HONOR OF THE DEAD.

Woods.

Miss Mildred B. Woods, familiarly known "Aunt Millie," was the oldest daughter Wilson and Princess Ann Woods. She was rn and reared near Red Mountain in ange County. The date of her birth is Ju- 9, 1834. Her departure from this life was the 26 of April, 1926. Her age is 81 years, ne months and 17 days.

In her early womanhood she removed with r parents to Saxapahaw, in Alamance unty, and remained there for thirty years. out the year 1897 she went to Graham to e, and the remainder of her life was spent and near that place. At the time of her ath, and for several years prior to her ath, her home was with her brother, Mr. . D. Woods on the Graham-Burlington ad.

"Aunt Millie" lived a quiet, unpretent- is, industrious life. She held a very long cord for textile mill service—probably ger than any other person in Alamance unty. Practically her entire life was spent textile industry in this and in Orange unty. She was faithful in service, and un- lfish and friendly in disposition, and these alities won for her the confidence of her ployers and the esteem of her associates. erybody seemed to love "Aunt Millie."

Early in life she became a christian, and r several years prior to her death she held r membership at the Graham M. P. church. ne was loyal to Christ and faithful to her urch. Her last illness lasted for more than year and during this period she was bed- st most of the time, but the patience and ristian fortitude that had characterized r long life was unfailing to the last.

She was visited by the writer a number of nes during her sickness and she gave as- rance during it all of her confidence and pe in Christ. We have no doubt that Aunt Millie" is at rest.

The funeral service was held at the home her brother, Mr. W. D. Woods, and was nducted by the writer, owing to the illness her pastor, Rev. D. R. Williams. Interment as in the Graham cemetery. Under the flow- s that marked her grave her body was gen- ly laid to rest to await the morning of the surrection.

Besides her brother, Mr. W. D. Woods, she survived by one sister, Mrs. M. J. Hughes Randleman. For these and all the other rrowing relatives and friends we extend ristian sympathy. May her God be their od, and her heaven their heaven.

S. W. Taylor.

(Written by request of Rev. D. R. Wil- ms, owing to his illness.)

Mrs. Glenn Shaw Holt.

Whereas, God in his infinite wisdom has en fit to remove from our midst Mrs. Glenn haw Holt,

Therefore be it resolved:

First, That we bow to his Divine will, who oeth all things well.

Second, We record with pride the splendid cord she made during her stay among us. She was a devoted church member, wife, and mother, and always a friend in need.

Third, That through this loss we are brought to realize more fully the great distress of the members of her family, and to them we extend our heartfelt sympathy trusting the Master will dispell their grief, with the light of faith, and that we shall meet again in that Eternal Land where there is no more parting.

Fourth, That a copy of these resolutions be spread upon the minutes of our Ladies' Aid and Missionary Societies, a copy be sent to the Methodist Protestant Herald for publication, and a copy be sent to the family.

Mrs. J. H. McPherson,
Mrs. Heenan Hughes.
Committee.

Beavans.

Mrs. Walter Beavans, age seventy six years, passed into life eternal June 14, 1926. His going was not unexpected, for he had been a patient sufferer several months and desired to go and be at rest. After telling those dear to him to "serve the Lord with mind, body, soul and strength" he bade them good-bye and soon fell asleep.

Mr. Beavans was born near Enfield and spent his life in the same house where he was born. He was a successful farmer and a highly esteemed leader in all progressive movements in his community and county.

He was a much loved member and officer of Whitakers Chapel Methodist Protestant church and many times represented his charge in the anual conferences. He was devoted to his family, loyal to his church, faithful to his God and a lover of his fellowman. A man of true culture, broad sympathy and cheerful disposition.

The deceased leaves a widow, Mrs. Addi Powell Beavans, one daughter, Mrs. I. C. Whitaker, one grand daughter, Miss Virginia Whitaker, two sisters, Mrs. W. D. Bustin and Mrs. C. S. Whitaker.

The funeral was conducted in the home by the writer, his pastor, and the body was laid to rest in the beautiful little cemetery at Whitaker's Chapel to await the day of resurrection.

"How blest the righteous when he dies!
When sinks a weary soul to rest,
How mildly beams the closing eyes,
How gently heaves the expiring breast!
So fades a summer cloud away:
So sinks the gale when storms are o'er:
So gently shuts the eye of day;
So dies a wave along the shore.
Life's labor done as sinks the clay,
Light from its load the spirit flies,
While heaven and earth combine to say!
'How blest the righteous when he dies.'"

—The North Carolina Democratic executive committee, by a vote of 48 to 10 went on record as favoring abolishment of the two-thirds and unit rules in selecting the presidential candidate at the national convention. The Tennessee Democratic state committee had previously voted 12 to 9 for the same purpose.

SUNDAY SCHOOL LESSON—JULY 4.

Israel Enslaved in Egypt.

Lesson Text: Exodust 1:14.

Golden Text: Ps. 94:14.

The Central Truth: The enslaving of the Israelites to a tyrannical ruler is a type of the bondage by consent of the sinner to Satan, the archdemon of hell.

Scriptural Points.

1. The rapid increase of the children of Israel in Egypt was a sure manifestation of divine favor. It awakened apprehension and jealousy in the minds of the Egyptian rulers.

2. "A new King,....which knew not Joseph." This is thought to be Rameses II. For several hundred years Joseph's influence was powerful and brought many favors to the Israelites. But this new king cared nothing for the great benefits that Joseph conferred upon the nation. His jealousy lest the Israelites might rebel and get out of the land became so acute that he devised measures to prevent this possible danger.

3. "Let us deal wisely with them." This proposed wisdom was not the wisdom of kindness that might have won Israel's loyalty and friendship for all time. It was the wisdom of tyrannical force, of abject subjugations, of slavish helplessness. It was the old shrewd way of dealing with subject peoples.

4. It seems that the measure of freedom that they had enjoyed for three centuries was now taken from them. They were reduced to the level of bond slaves. Hard, cruel taskmasters were set over them. Heavy burdens of labor were placed upon them. Everything was done to crush the spirit and retard the increase of the people of God.

5. But these afflictions of hard bondage had the opposite effect of what was intended. Instead of lowering the birthrate, this method increased it. "The more they afflicted them the more they multiplied."

6. "And they were grieved because of the children of Israel." They became exasperated and even angry in the disappointment and failure of their plans.

7. "They made their lives bitter with hard bondage." This monarch was like Rehoboam who proposed this tyrannical treatment of his subjects: "My father did lade you with a heavy yoke, I will add to your yoke: my father chastized you with whips, I will chastize you with scorpions." This sort of treatment, with the attempted destruction of male children must have lasted quite a hundred years For Moses was born during this regime, and he was eighty years old when he undertook, under God, the deliverance of his people.

Practical Points.

1. The "sweat-shop" is a modern method of bitter bondage. Men and women are compelled by covetous and unscrupulous employers to toil just for enough to keep soul and body together. Such employers fully as bad as the oppressor of the Israelites.

2. Child labor is another form of modern oppression. Children are required to work in factories, their growth is stunted, and they become largely incapacitated for the larger responsibilities of manhood and womanhood.

3. The drug habit enslaves and ruins body

and soul. It is a worse slavery than that which Israelites had to endure. It is more devitalizing and fatal.

4. Corrupt politics is responsible for many heavy burdens. Dishonest politicians make themselves rich at the expense of the taxpayers. Unjust taxation is highway robbery. A protective tariff law serves to impoverish the productive laborer and enrich the favored manufacturer.

5. The devil is the tyrant in chief who fosters all tyranny and oppression. He is the power behind the throne of wickedness in all the worlds. He is the real ruler of the kingdoms of this world. Whatever good government we have is due to influence of Christian principles and in spite of the devices of the deceptive powers of darkness.

6. Satan is the arch-deceiver of our race. He promises "the pleasures of sin for a season." These are baits to lure lost souls into eternal perdition. He not infrequently appears as an angel of light to deceive, if it were possible, the very elect. And when he gets his victims securely in his grasp, he throws off his angelic mask and becomes a lion of utter destruction.

7. Sin, with its attendant corruption and habit, is the worst form of slavery. "He that committeth sin is the bond-slave of sin." To serve sin is to invite destruction and torment for evermore.

8. Jesus Christ, by virtue of His atonement for sin, is our Deliverer or Savior from sin and its dreadful bondage. "The Son of man is come to seek and to save that which was lost."

9. Every one is endowed with moral freedom, the privilege of choice. The gospel calls upon every one to reject sin and death and choose righteousness and eternal life. Be wise unto salvation, and make the choice. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

—From the Word of Life.

SCHOLARSHIPS FOR GIRLS.

The Leopold Schepp Foundation announces that it will distribute $50,000 this year in the form of scholarships and prizes to deserving girls in New York city. "To perpetuate the home at its best" is the purpose of these scholarships. Although the scholarships include commercial, secretarial and musical courses, emphasis is placed on the home-making arts.

—At Munich Frau Ludendorf sued her famous husband, the marshal, for absolute divorce, charging cruelty. His political activity, she said, had made him increasingly irritable and abusive, and life with him had become unbearable. The general in reply said his irritability was not caused by his unsuccessful political moves but by his wife's incessant smoking of cigarettes, which he held in abhorrence.

—At the recent general session of the American health congress at Atlantic City most cases of heart trouble were laid to childhood diseases. Those in attendance condemned the assertion that such diseases help to win immunity and adopted a resolution urging parents everywhere to do everything possible to prevent their children from acquiring or spreading disease.

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R. M. ANDREWS, *President*

THE RULING PASSION.

"We cannot have two passions," said Hunt, the eminent artist. "No man can paint and love money." For substantiation of Hunt's sweeping statement one need but call the roll of earth's immortal artists. The moment a brush—or, for that matter, a pen or a violin bow or a voice—becomes mercenary, it falls like Lucifer from heaven. Commercialism blights every great gift it touches. It is black frost to the soul itself. Nobody can drive the team of two ruling passions. "I sing to God," said Jenny Lind of her great talent. That was her passion. I cannot imagine her as selling her gift. And any discriminating audience would recognize the difference. Without sacrilege no one can sell any part of himself. Time, strength, devotion, ministry, love—to sell such things is merely a new version of the world-old tragedy of slavery. Imagine Jesus making a fixed charge for His kindness or forgiveness! The best that He had, all that He had to offer—even His life itself—was a gift. "Wherefore God hath given Him a name that is above every name." He is the model. The nearer we approach to the model, the diviner our contribution to the world.—George Clarke Peck.

WEDDING GIFTS

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WHAT THE SHEPHERD DID.

Whatever Christ sets out to do he does completely. He is an "uttermost" Saviour. The story is told of a Christian father who told his little boy of a lost lamb; how it had found a hole in the fence and had crawled through, glad to get away, skipping and playing in the sunshine, until it wandered so far that it could not find its way back. Then a wolf got on its track, chased it, but finally the Good Shepherd rescued it and carried it safely back to the fold. The little fellow listened intently until the lamb, wounded and bleeding, was safely in the fold, when he exclaimed, "Say, papa, did He nail up the hole in the fence?" That illustration is often used to show the importance of setting up safeguards to protect children and grown people from certain forms of sin. But it is superficial to use the illustration in that way. Christ, the Good Shepherd, did indeed "nail up the hole in the fence," but the nails went through his own hands and feet. All human attempts to "nail up the hole" are worthless. Christ interposed with his own body, and by his death and resurrection he made it possible for little folks and grown folks, "whosoever will," to get within the eternal fold of safety.—Selected.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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WHAT HAS BECOME OF SATAN?

Haven't you been missing him of late? Haven't you noticed that he is not now spoken of as frequently as he once was? And when he is mentioned, haven't you detected a tone of lightness in the voice of the speaker, much as if he were speaking of Santa Claus?

Why this change in the thought and speech of people regarding the arch enemy of mankind?

We presume the most common explanation is this: That people have ceased to take Satan seriously because they do not wish to believe in him; they do not like unpleasant thoughts, and the thought of Satan is decidedly unpleasant. Polite society has decreed that Satan shall be unmentionable, and to enforce its decree it has declared his nonexistence. To account for the former belief in him, it has invented the hypothesis that Satan was simply a creation of the Hebrew mind. It seems not to have paused to consider that Satan might possibly be a revelation to the Hebrew mind. It suited its purpose better to regard Satan as a pure fiction, and so he was listed as such along with Santa Claus and other noted names of fiction.

That Jesus spoke of Satan as a reality does not prevent polite society from ruling Satan out of existence, though it is a puzzling thing that Jesus who came to declare the truth should have allowed himself to declare error when he came to speak on so important a subject as that of a personal devil. There is plenty of evidence that Satan is and that he is working vast and terrible evil in the world, but men have cried out, Away with such an unpleasant thought: and for this reason we rarely hear of Satan today.

Then there is another cause pointed out by a recent writer. He credits Calvinism with the achievement of exorcising the devil from the mind of the world. Yes, he says Calvinism has gotten rid of the Devil by putting God in Satan's place! This is rather severe on Calvinism but we are not sure that there is not more than a grain of truth in it.

A PREACHER SEEKS A SMALLER CHARGE.

Rev. Tertius Van Dyke, son of Dr. Henry Van Dyke, has resigned the pastorate of Park Avenue Presbyterian Church, New York City, to accept a little village pastorate in Connecticut. This is surprising, but it is approved by others.

In explaining his action, Mr. Van Dyke thus speaks of the people of New York:

"People here have an utter disregard for religion. I am not now referring to the people who are in the church. I refer to the general situation. New York's whole mode of life, and our civilization in general is jazzy, cheap and vulgar. The whole tone of life here is unspeakably vulgar.

"Religion is placed on a competitive basis with such worldly things as sports, theaters, cards and social engagements of all kinds. People have no time for church, forgetting that religion is the real basis of life. They seem to think that the church is a place for entertainment and social diversion rather than a place of quiet worship. I regret to say that the dent religion makes on New York is pretty small.

"If I would put on a red vest and announce that I would give a trapeze performance in church my church would be crowded. They would flock to the church to witness a circus. People who never could be drawn to church by the urge of religion and a sincere desire to worship would flock to such a performance in large numbers. New Yorkers are obsessed with a desire for sensations and thrills."

Mr. Van Dyke may find a more congenial atmosphere in the Connecticut village, but there is a loud call for somebody to preach to New Yorkers. It may be that Mr. Van Dyke was not adapted to the work in New York, but the reasons he gives do not justify leaving New Yorkers without the Gospel. Evidently they need it and need it badly.

—Cleveland H. Dodge is dead. He was a friend of Woodrow Wilson in Princeton University. When the New Era Relief was organized, Mr. Dodge was chosen as treasurer because of the confidence reposed in him. He is classed among philanthropists.

—Some of the young people of Main Church on Tuesday night in South Bend's school House presented the play, "A Fortunate Calamity." They did well for amateurs.

THROWING STONES FROM A GLASS HOUSE.

Dr. S. Parks Cadman recently made a speech in which he proposed a return to "ritual and symbolism" in a "reconstruction of Protestantism." For this he has been severely taken to task by The Fellowship Forum.

We cannot look with any favor upon Dr. Cadman's proposal that we seek deepened spirituality through ritualism and symbolism, but we are rather surprised that rebuke should come from such a source. Is not The Fellowship Forum the organ of a fraternal organization that vies with the church of Rome in the use of ritual and symbolism? If we are mistaken on this point, we should like to be set right.

WHOSOEVER.

My heart leaps as I see that word "whosoever." Had it not fastened itself upon my attention, I doubt if my poor, discouraged, sin-wrecked heart would have had the courage to bring its burden to the foot of the cross. Oh, the blessed redemption of Jesus. Is nailed a place for me, and it will open for you, my brother, into the peace of God.—Ex.

THE CHURCH, WHICH IS HIS BODY.

It is a deeply solemn thought, and one quick with inspiration and hope, that the Spirit of the Living Christ seeks reincarnation in the fellowship of those who believe in Him. In vital reality He would be embodied in the corporate life of our own day. His Spirit would be the breath and motive of all our movements, "the very pulse of the machine." The scriptural metaphor is no remote figure of speech dimly hinting at the wonderful possibilities of the children of men. It is literally and scrupulously true. The Word is even now seeking to become flesh. The Divine Spirit is seeking and claiming human forms in which to manifest His truth and grace. And this mystic embodiment is to begin with His Church. The Church is to be to the living Christ what the human form of Jesus was two thousand years ago. The Church is to live Christ, to express Christ, to give Christ's Spirit visibility in human life and service. The Church is to be His body, and in the church the world is to realize the presence of the Lord and to feel the power of His virtue and grace. J. H. Jowett, in "Life in the Heights."

—The increasing manufacture of synthetic camphor has compelled the Japanese to reduce prices on the natural product, most of which comes from Formosa.

Tell nothing to thy friend which thy enemy may not know.

LETTER FROM INDIA.

Dear Dr. McCulloch:

In the last letter I stated that I would tell something of the difficulties in becoming a Christian in this land. There are many complex problems which must be solved when the Hindu or Mohammedan wishes to change his religion. But the only one I shall mention here is the caste system. The party desiring to become a Christian hesitates to make any move which will separate him from all that is near and dear in this world. The relatives dislike to have a member leave the family and be disgraced. This is especially true of the higher caste people as the Christians are considered a very low caste. However, among the very lowest caste they are considered higher when they become Christians. In the case we shall consider now the caste is good and the fight is hard.

I think I could not explain some of the difficulties better than giving a recent convert. I know his condition personally and can speak first hand about the experience.

About eight months ago a young man by the name of Daulet Patil came to Dhulia from his village, about fourteen miles away. While in town he made enquiries about some people whom he knew years ago. He was told that these people had become Christian and lived about four miles from Dhulia. As he wanted to see them again he went by the settlement on his way home. But there was another man with him from his village and he was not very much interested in the farm people. It was near meal time when they called but as they were of different castes they could not eat together nor could the women of our people prepare them food. So the preacher gave them some flour and they prepared their own meal. But the other man who came with Daulet would not eat, so when they returned to their village he told the people that Daulet ate with the Christians and that they were low caste. This displeased his people very much but as he liked the people he again visited them and this time I understand ate with them instead of cooking it himself. And he also became very much interested in Christ, so much so that he came with the people to a Sunday service. When he went home from this visit the people decided that he had gone far enough so if he was not punished he would disgrace the family which is one of the best in town. His father was the Police Patil, which means that he was the biggest man in the town and was the headman of his village. His father died several years ago and his father's brother became Patil. As is often the custom all these people lived in the same house and had all things in common. So to await proper punishment they put him in a room and locked the door. They had told him that they were going to cut off his nose when his mother and a relative (a lawyer) came. But one of his friends came to the back door and he asked him to let him out. He broke the lock and in the night Daulet stole away with only the clothes he wore. He found a cart loaded with cotton coming to Dhulia so he lay down on top the cart and made the trip to Dhulia. He planned to go on farther but when he arrived in Dhulia he was too ill with fever to go on. So he came to the mission to stay until he recovered. We have a rule that no one can come to the mission and live to become a Christian. But as he was ill we could not say that he should go elsewhere. So he stayed with some of our people and ate with the school boys.

As he had already made his decision to become a Christian he soon asked for a Bible and had the people tell him about our religion. His fever did not leave him all at once but would come back ever so often. But when he was able to sit up he was reading his Bible. He read from morning till night and asked the masters about all he did not understand. Soon he had finished the whole of the Bible. Yet he did not ask to be baptised, which is quite unusual as they usually ask to be baptised before they know much about the teachings of our religion.

After finishing his Bible and had gotten rid of his fever he began to take a keen interest in the farm work on the compound. So I saw that he was a very valuable man. He has never done work himself but he knew all about farming in the locality in which we live. Soon instead of wanting him to go we were glad to have him stay.

On Easter morning we had an early morning service and the Lord's Supper. He had never witnessed the Holy Communion before but he wanted to come to the table when the invitation was given. But one of the big boys told him that he should not go. So after the service he came to me and asked why he should not take the communion with the rest I explained and he soon saw the reason and immediately asked to be baptised. That afternoon we called the farm people in to Dhulia to witness his baptism and after the service we gave the farm people and him the communion together.

I have told the story at length because I consider this young man as one of the most promising men we have baptised since the beginning of the mission. He was married but three years ago his wife died. We are now planning to put him in charge of our poultry and allow him to continue the study of his Bible.

Here are some of the things he has or is still suffering for the cause of Christ.—He did not suffer much physically as he stayed in the room only a few hours but he has lost his caste and become lower in the eyes of all high caste people. To his own people he is defiled and is worse than dead. He has forsaken home, mother, good name, lands and all one could have in this world without religion. His hands showed that he had never worked as they always had servants to do all the work. But he now has hard hands like the rest of our farm hands. His home was not a place of wealth but according to Indian standards he had a plenty. Now he has nothing more than the clothes on his back and unless his people change he will never get anything from his people. Since coming he has not received one cent for his work and we have only given him some clothes. His life is in danger all the while now as his people may come at any time and do him harm. He is so afraid that he has not gone into the city of Dhulia once since coming to the mission. In reality he has left all for Christ, and seems to be happy in his trials.

Mrs. Minnis and I are now on our vacation, about fifteen hundred miles from Bombay, in the Himalayas. It seems good indeed to be here where it is cool after four years of heat. We see lots of snow here and have snowballed a little. We are living in a house-boat even if we are more than a thousand miles from the sea. It is a new but very pleasant experience to live on the water for two months yet not feel sea-sick. Even though this is a house on a boat yet we have all the conveniences of a home including electric lights. We travel at wish and see while we travel and see all there is to be seen as the boat is pulled by men from the bank or pushed by means of long poles. We can travel one hundred miles on the river and many more on the many lakes here.

We have seen so many new and strange things that we hesitate to begin telling of the trip. We came through Agra and Delhi, two large cities full of interesting sights such as are not seen any where else in the world. At Agra is the Taj Mahal, a lovely building built almost entirely of marble. It is the only object of any importance in the whole land built in honor of a woman. It was built by a king to his wife, in which she was buried. He too was buried by her side, in the most beautiful building in the world. It took seventeen years to build it by using twenty thousand workmen daily. The cost in dollars would go into the millions. Much of the stone used in the building was brought hundreds of miles before the time of trains.

The king who built this wonderful building was a Mohammedan and to be popular with all his people he married three wives. One a Hindu, one a Mohammedan, and the third a Christian. It was the Mohammedan wife who was buried in the Taj Mahal. The Hindu wife was buried in a Hindu temple. Mrs. Minnis anl I made a special trip to see the grave of his Christian wife. We found a great building but when we came to her grave we found that it was only a cement or plaster slab. The splendid grounds in which she is buried is now the property of the Church of England.

Here in Kashmir we find one thing which interests us very much as it is unlike anything we have ever seen before. There is a large lake near the city of Sprinager, the Capitol of this district. On this lake are what is called floating gardens. They are actually floating on the water ike a boat, and to keep them on the right farm they have to be staked out like a cow. They are made by throwing grass, and leaves and so on in the water and putting earth on that. They are not many feet wide but may be hundreds of feet in length and with long poles they are staked to the bottom of the lake. The people take the vegetable growth from the bottom of the lake and make small round balls in which they plant seed and when the time comes

ey put these hills of beans or cucumbers melons on the floating gardens.

As this is several hundred miles north of ulia it puts us about on the same latitude North Carolina. We have enjoyed seeing ain the vegetables, fruits, and flowers of e temperate zone. Yet we must keep on our k hats as the sun is not so kind as in The d North State.

Here we find the people, their language, d the country as much different as one orarly find in visiting a different country. e are glad to find that English is rapidly coming the tongue of the whole land. Until u are here you cannot know the difficulties having so many different languages. For ample:—When I send a letter to Dhulia I ust write in Marathi, but how will the peo- here read it. Yet if I write it in English ey at Dhulia will not be able to read it. in the address we write it both in Mara- and in English.

Though we are having a most delightful ne here yet we shall be glad when we learn at the rains have come in Dhulia so we can urn to begin another year. The school will en about the middle of June but we hope wait until it rains before returning.

As our school is registered and recognized the government we can send boys to the vernment examination. Last year we sent r last year boys and five of the six passed. t in the whole district about three huned and sixty appeared for the examination t one third passed. This year the figures e about the same and less than one third the whole number passed, while five of r six passed. We are working to make our nool the first in Dhulia.

By the time you read this many of you all have had the Children's Day services. it to you who have not held your services wish you would remember that the mission oney is so short that we may have to send ay some of our teachers and boys because ere is not money enough to run our India ssion.

Sincerely, J. F. Minnis.

Dhulia, West Khandesh, India. May 24, '26.

THE CONTRAST.

While some "modernists" were "pulling a stunt" the other night on the Woodland age of Duke University, as reported in the ily press, contradicting the plain statents of the Bible, both in the Old and New estaments, in reference to Jehovah's "tryg" Abraham, in telling him to offer Isaac. s only son, as a burnt sacrifice, scores of ymen, wholly untainted with "modernism," e having sweeping revivals of the old type, sulting in the conversion of scores and hunreds of sinners. These revivals have been ing on at Cedar Falls, Asheboro, Randlan, and other places. We've been hearing ese men—and some women—for more than o weeks—just plain, common-sense men om practically all walks of life. They tell at God has done and is doing for them and eir families. Some of them World War vearans. Men of business, manufacturers, lesmen, plumbers, barbers, meat-market men, day-laborers &c., all "telling the wonderful works of God." They use scripture reading, prayer, exhortation, and personal appeal. They know God. And have never learned to doubt, quibble, and question God's word. Some are eloquent sometimes, in their earnest, unaffected simplicity. One, a Frenchman by birth, made one of the most eloquent, touching talks in its heart-felt, earnest, unaffected simplicity to which we have ever listened. We've never heard it excelled by D. D.s nor LL. D.s. They know God. They believe the Bible and believe in prayer. And while the worldly wise are quibbling over the Bible, denying its supernatural, Divine inspiration, trying to prove how this can't be, and that can't be, and the other can't be, these men are believing the Bible in the good old orthodox fashion, and are instrumental in the salvation of scores and hundreds of sinners. Just such foolish, silly, infidel (this is the correct term) stunts as that dramatized at Duke the other night, is enough to make the angels weep. And this to entertain and edify (?) the young students of a summer school! It seems that "truth is fallen in the street"—Bible truth, and Satan's lies have taken its place, in many instances. "Wo unto them that call evil good, and good evil; that put darkness for light, and light for darkness. ....Wo unto them that are wise in their own eyes, and prudent in their own sight". Is. 5:20, 21. God will have his word proclaimed; and if the theological seminaries, colleges, and universities subvert the rising generation of preachers, who knows but that God will raise up a generation of laymen to preach the truth? It's no longer a secret that the most of our higher institutions of learning are already far afield in matters of religious teaching. We know this is stoutly denied, but the proof of such denial is wholly wanting. We've read much pious generalizations on the importance of "religion" from Presidents and Professors. But it's all generally non-committal and equivocal. "Religion" is a generic term, and can mean much, little, or practically nothing. The Hindu has his "religion," and so does the Mohammedan, the Zoroastrian, the Mormon, the Hottentot, and on through the category. So when these "higher ups" talk about "religion," and at the same time take issue with the plain teachings of the Bible, teaching philosophies, and hypotheses, absolutely contrary to the Bible, as established and unquestionable truth, you may take it that all this pious generalization is for "effect" simply, like the shrewd, wily politicians. This may seem severe, but if it be not true, let them come out in the open, throw off the mask, and be specific in their statements.

We've never known a person out and out for prohibition that "straddled the fence;" and we've never known a person that believed the Bible in the good old orthodox way, as the great mass of Jews and Christians has believed it from the beginning, that was afraid, or ashamed, to let it be known. They are never equivocal, non-comittal—never deal in double-entendre—never "straddle the fence." He that believes is not ashamed to let it be known.

The old adage is, "A workman is known by his chips." And Jesus said, "The tree is known by his fruit." Apply this to "modernism" and evangelical orthodoxy, and a fool can see that orthodoxy bears the fruit—saves sinners—while "modernism" may be a beautiful tree that blooms but never bears.

Again, let us say, while Duke was pulling off its modernistic stunt, in drama style, denying the plain, unequivocal statements of both the Old and New Testaments in regard to Abraham's offering Isaac, that it was to "try", or prove, Abraham. Not a "revolt," or rebellion, against a "blood-thirsty Hebrew god," as these rejecters of revelation say; the laymen referred to in this article, after working all day, travel 20, 25, and 30 miles, holding services until 10 and 11 o'clock and this many, if not every night in the week, and that "without money and without price." Can "modernism" show such consecration devotion, and sacrifice?" Can "modernism" show scores and hundreds of sinners converted? Can "modernism" show family altars? Drunkards and gamblers saved? Wretched, warring homes made pleasant and enjoyable? Modernism believes in the evolution of man from a brute ancestry, denying the Fall of man and the fearful fact of Sin. Orthodoxy believes in the Bible account of man's creation in the image of God, his subsequent Fall, and in the absolute need of a Divine, supernatural recreation, or transformation, into the image of God through the omnipotent power of the Holy Spirit. When scores and hundreds of hardened sinners rise from an altar of prayer, with happy, shining faces, and "tell to other sinners round, what a dear Savior they have found," Modernism with all its pomp and strut and polish and preciseness and brag of wisdom (?) and scholarship (?) is mute, unless it be to deride and sneer and denounce and deny, like the blaspheming Jews in the presence of Christ's miracles. It's all above and beyond their field. They have no adequate explanation. It does not fit their theory. They say these things are not needed, and if needed they cannot be, while they are both needed and taking place all the same, in spite of all their wisdom, (?) and skepticism. "The world by wisdom knows not God," now, as in the days of Paul, and before Paul. "The hail will sweep away the refuges of lies, and the waters will overflow the hiding places," when Jesus comes.

While not pertinent to the question under consideration, we'll just throw in for good measure, that the last fool thing that we've heard from the pulpit, was, that Christ has already come, that we are living in the Millemium, and that the devil is chained. Now a person outside of an insane asylum can make such statements seriously, and with vehemence, is one of the unfathomable mysteries of the human mind. It shows to what extremes men are driven to defend a false position. If the devil is chained, how will it be when he is "loosed for a little season?"

J. F. Dosier.

A MOMENTOUS DAY DAY IN THE LIFE OF WESLEY.

Rev. G. Stanley Helps.

On Wednesday, May 24, 1738, John Wesley was standing on the threshold of a new life. In the previous February he had returned from his mission to Georgia, which proved so disastrously barren of outward results in the land of his labors. The results in his own personal life, however, were of inestimable value to himself and the world.

Wesley set out for America in the hope of finding there what Oxford and the Holy Club had failed to yield him—a clear religious experience. He wrote on Oct. 10, 1735, just before embarking for Georgia:

My chief motive is the hope of saving my own soul. I hope to learn the true sense of the gospel of Christ by preaching it to the heathen.

In his Journal, when on his way back from America, he sums up what he had actually gained under American skies:

I went to America to convert the Indians; but O! who shall convert me?....It is now two years and almost four months since I left my native country, in order to teach the Georgian Indians the nature of Christianity: but what have I learned myself in the meantime? Why, what I the least of all suspected; that I who went to America to convert others was never myself converted to God.

In the John Wesley of Georgia we see a bigoted ritualist and sacramentarian. In the John Wesley of 1738 we see a humble, disappointed, chastened young man, saddened by the bitter disappointment of failure, and eagerly looking to discover the secret of a spiritual power which would make him invincible The stage is set for one of the most dramatic transformation scenes of modern history.

All through that memorable day in London May 24, 1738, Wesley appeared to be listening for a voice out of the unseen world. He seemed to catch everywhere prophetic echoes of some coming message. Whispers and omens abounded. Rising at five as his custom was, and opening his New Testament, his eyes fell on the words, "There are given unto us exceeding great and precious promises, that we should be partakers of the divine nature." Later on, just before leaving his room, he again opened the book, and there gleamed on him from the open page the sentence that seemed a personal message, "Thou art not far from the kingdom of God." He attended morning prayer in St. Paul's Cathedral, and the anthem translated into stormy music the yearning cry of his own heart, "Out of the depths have I cried unto Thee, O Lord. Lord, hear my voice: let Thine ears consider well the voice of my complaint." In answer there stole into his troubled heart the beginnings of a new peace and trust as he remembered the words, "O Israel, trust in the Lord, for with the Lord there is mercy, and with Him is plenteous redemption, and He shall redeem Israel from all his sins."

In the evening he went to the Moravian Society in Aldergate Street, where Luther's preface of the Epistle to the Romans was being read. Across two centuries the great German spoke to the great Englishman. What followed can best be told in John Wesley's own words:

About a quarter before nine, while he was describing the change God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death. I then testified openly to all there, what I now first felt in my heart.

Charles Wesley was not present in that little room in Aldersgate at the supreme moment of his brother's life. He was lying at home sick, and was engaged in prayer. "Towards ten," he writes, "my brother was brought in triumph by a troop of our friends and declared, 'I believe!' We sang a hymn with great joy and parted with prayer." The hymn was Charles Wesley's glowing account of his own conversion, published a few months later, beginning:

Where shall my wandering soul begin,
How shall I all to heaven aspire?
A slave redeemed from death and sin,
A brand plucked from eternal fire.
How shall I equal triumphs raise,
Or sing my great Deliverer's praise?

Thus the Methodist Revival began, and spread like wild-fire through the land. It crossed the seas, and conserved and amplified by John Wesley's genius for organization and inspired by Charles Wesley's hymns of glowing experience, red-hot from the great revival, the Methodist Church emerged.—Zion's Herald.

THE WORK AND THE WORKERS.

These lines are being penned in Ligonier, Pa., just before starting on our return trip to Greensboro, after a vacation of three weeks in the hills of western Pennsylvania and eastern Ohio. They have been pleasant and restful days, though we have been unable to get entirely away from the problems of the conference at home. Our daily prayers has been that God, our Father, would guide in the development and in the shaping of all plans for every phase of our conference work, and that He would bless and direct each pastor on each one of the charges.

Our vacation will soon be over; for we expect to reach home on June 30th, and when this reaches our readers we will be back amidst the work.

The Summer Conference.

The Summer Conference for pastors, workers, and young people will soon be here, and we are hoping that all pastors will attend.

The program is a good one. The information and the inspiration will be worth much to any pastor. Then, too, we need this week of Christian fellowship.

We are also expecting to meet many of our workers and many of our young people at the college that week. This program is also a very fine one, and a great treat is in store for all who go. Of course all who take the course will be expected to work, but the program will not be as strenuous as in other years.

Appointments.

July 3rd, and 4th, Saxapahaw, S. S. Convention.

July 10th and 11th, Pensacola, District Rally.

July 18th, Not definitely fixed.

July 19th to 26th, Summer Conference, High Point College. I should like to meet you there.

Faithfully Yours, A. G. Dixon.

A Challenge to all the Districts of the North Carolina Annual Conference.

We realize the importance of financing our church. We realize also that this can be done much easier by getting our people interested in Tithing. At the Tenth District Rally held at Stallings Methodist Protestant Church, we decided to issue a challenge to the other districts in the Annual Conference to enroll more tithers in proportion to membership than any other district. We sincerely hope that our people throughout the state will cooperate with us in this campaign. The same Bible that teaches us to pray, to keep the sabbath holy, and to do many other things which we have been practicing for years also teaches us that a tenth of our income belongs to God. Please see the third chapter of Malachi.

If you are willing to accept this challenge get in communication with D. A. McLaurin, 252 N. Kerr St., Concord, N. C.

H. F. Surratt, Chm.
D. A. McLaurin, Sec'y,
Tenth District.

West Thomasville Circuit.—In every way we seem to be making as much progress as usual. Our second quarterly conference has been held and G. A. Berrier and J. L. Brinkley were elected as nominees for delegates to the Annual Conference.

We just recently held our revival at West End. Rev. Edward Suits was the pulpit help. The visible results were not as great as we would like to have had, yet, we are sure that much good was done. Brother Suits preached in his usual forceful manner and I am sure that no one could listen without being greatly benefited. On the fourth Sunday in July our special meeting will begin at Canaan. Rev. W. M. Pike will assist me there. We have but few people in this community out of the church, and, we feel, away from Christ.

The building enterprise at Spring Hill is on the stand-still at this time. We have a quantity of material on the ground at present but have done no construction work yet. We expect to start the building as soon as the busy season is over and then finish it this coming Fall and Winter. Please pray for this great undertaking. It is a hard climb!

Since our last report we have been pounded a number of times. One or two of them were very severe. We are thankful for the many nice and useful things received; more so for the spirit that prompted the giving. These people have been very kind to my family and me since coming here two and a half years ago. West Thomasville is a weak seat-

tered circuit but a better people can scarcely be found. W. M. Loy, Pastor.

High Point.—The Mission Study Class held its monthly meeting Monday afternoon at 3 o'clock in the Christian Endeavor room. There were 11 members present. The Chapter in the Study Book, "Adventures in Brotherhood," was presented in a very interesting manner by Mrs. John Walker, Jr. The Question Box, conducted by Mrs. Pickens, was answered by Mrs. L. J. Diffee, Mrs. J. H. Pritchard, Mrs. Geo. R. Brown, and Mrs. H. A. Garrett. The Current Topics were given by Mrs. S. D. Shelton.

The Junior Mission Circle held its monthly meeting last Saturday afternoon with 11 members present. Mrs. R. M. Andrews is the leader for this group of boys and girls.

The Board of Stewards will meet Tuesday evening.

Dr. Brown will be absent the greater part of the week in Philadelphia, where he has gone to attend the National Convention of Civitan Clubs. The delegates will be taken on a trip to the Sesqui-Centennial Exposition while in the city.

Miss Mary Young, Dean of Women of High Point College, is attending Summer School at N. C. C. W., Greensboro. Miss Vera Idol of the English Department will leave shortly for Columbia College, N. Y.

Mrs. W. P. Pickett and her daughter, Mrs John H. Walker, Jr., went to Mt. Airy last week to attend the mariage of her niece. Miss Esther Eads to Mr. J. H. Click of Elkin on Wednesday morning in the Methodist Episcopal Church. Preceding the ceremony Mrs. Walker sang, "The Sweetest Story Ever Told." The bride is the youngest daughter of Rev. and Mrs. J. J. Eads, the latter being a sister of Mrs. W. P. Pickett.

Mr and Mrs. Ben Moore and Miss Elizabeth Reitzel, who have been spending several months at Avon Park, Florida, have returned here for the summer.

Much sympathy is expressed for Mr. and Mrs. A. M. Rankin, Jr., in the loss of their infant son.

Mrs. Permelia Crawford and her son, Mr. Lynn Trout, went to Burlington last Wednesday to attend the wedding of Miss Hennie Malone and Dr. Brannock.

Mrs. J. Richard Reitzel has returned home from a visit to relatives in Durham.

Miss Johnsie Oaks is enjoying a delightful trip to California. She and four other young ladies won the tour in a contest promoted by the Merchants' Association of High Point. They left here Friday, June 18th, and arrived in Los Angeles on Thursday. The party will be absent 21 days, and will visit many points of interest in the far West.

Little Misses Mary Lindsay Lowe of Lexington, Isabel Richardson of Winston-Salem and Margaret Louise White of Greensboro have been guests of Mrs. C. L. Whitaker at her home near the College.

Miss Arnette Pickens has returned from a week's stay at Camp Otakne at Miller's Mill, the Y. W. C. A. summer camp. The Freshmen-Sophomore Girl Reserves went last week, and the Elm St. girls are there this week.

Miss Gertrude Teague will leave in a few days for a visit to friends in Lexington, Kentucky.

Liberty, Siler City Charge.—May we not forget that July 4th is an appointed day for prayer, over our entire homeland and community. "What a privilege it is to carry everything to God in prayer." We who have prayed every day for years and years and meditated on God's goodness and love and mercy toward us, would not exchange this privilege for all the gold this world could give.

We praise God for the many souls saved during our recent revival. May these new converts lean on His strong arm and there find strength and guidance in all the affairs of life.

Miss Marie Ward and little Elizabeth Pickett are still very ill. We hope they may be restored to health and be with us again in Sunday school and Christian Endeavor work.

We are planning for Children's Day. The committee appointed are: Mesdames Dr. F. A. Shepard, S. M. Smith, and C. P. Smith and Miss Bertine Shepard.

The Philathea class elected officers Sunday: Mrs. R. W. Ward, President; Mrs. Newton Isley, Vice President; Mrs. Clarence Highfill, Secretary, with Miss Bertine Shepard Teacher.

In the death of Evelyn Curtis we have lost one of our most faithful workers in Christian Endeavor and Sunday school work. She was always ready and anxious to do her part. We will miss her so much.

The last work she did was to prepare a Christian Endeavor program and was leader in the meeting that Sunday evening. O Father, reveal unto the bereaved ones the tenderness and humanness of Thy sympathy, that Thou dost pity them like as a father pitieth his children.

Our blind eyes cannot discern the purpose of Thy providence. "What Thou doest we know not now, but we will know hereafter."

Bertine Shepard, Reporter.

Clarks Chapel, Weaverville Charge.— Our pastor was with us last Sunday. He preached an inspiring sermon on the subject: Saving Religion. Three new members were also received in the church.

Our Sunday school has increased wonderfully. The Christian Endeavor Society is also progressing splendidly.

The main purpose of our mid-week prayer meetings is to pray for the lost souls who surround us. The Community Grove revival begins the eleventh of July, and we are expecting great results.

We ask the prayers of those who are interested that the coming revival be successful, and that we ourselves may live on higher planes, in order that we may do great work for the Lord. Reporter.

—A wise man may learn of a fool.

Asheville.—Sunday was a great day with us. The morning service was well attended and the offering was good.

There was a delightful rain in the afternoon and evening.

At 8 P. M. Dr. Julian Pennington of Birmingham, Ala., lectured on "The Place in Life that God has for everyone."

It was a most inspiring and illuminating address. The church was well filled despite the rain. There were strangers from many States. The opening prayer was offered by Rev. Stuart McClellan, pastor of Old Calvary Episcopal church at Fletcher, N. C.

This Wednesday night our pastor, Rev. C. W. Bates, will talk on "The Bursting Blessing on Benevolence." We are expecting to give him a "full house" as a welcome back from his Educational trip to South Carolina.

His subject at prayer meeting last Wednesday night was one of the very best of his many good talks and sermons. Reporter.

RECEIPTS FOR COLLEGE.

Amount previously reported, $165,792.96.

M. L. Pegg, $1.

Payments on Note—Burlington.

J. Ed Ausley, $10; O. N. McPherson, $5; W. V. Cobb, $10; J. E. Moore, $25; Mrs. J. E. Moore, $25; John W. Shaw, $5; Miss Annie Williams, $100; J. L. Thomas, $5; J. Curry Isley, $25; Rev. S. W. Taylor, $5; Mrs. S. W. Taylor, $5; Mrs. Agnes Heritage Hall, $5; E. G. Guthrie, $5; Floy Rogers, $5.

Millard G. Isley, $2.50; Union Chapel Sunday school, Granville, $10; Mrs. Donald Moorefield, $2.50; Shiloh Sunday school, Davidson Charge, $3.08; Miss Hattie Johnson, $10; Miss Nola Helms, for Concord Christian Endeavor, $15; Spring Church Sunday school, $2.40; Foust Bible Class, West End Church, $15; Mrs. J. W. Cartner, $8; Elva Cartner, $2; Bethel Sunday school, Mocksville Charge, $26; W. J. Spainhour, $1; Dr. F. R. Harris, $1,000.00.

Total, $167,063.44.

Endowment Insurance Fund.

Amount previously reported, $4,348.36.

C. A. Sykes, $10; Mrs. J. A. McCauley, $1; J. Norman Wills, $100.

Total, $4,459.36.

It will be recalled that notes of the Board of Education were issued a few months ago, and indorsed by various persons, who discounted these notes at their banks. One of the notes for $1,000 was indorsed by Dr. F. R. Harris, although he had paid his previous subscription, in full, and had likewise made an additional contribution. Dr. Harris has now paid this note personally, thus adding $1,000 to his contribution to the college, and placing the Church under obligations to him for his interest and liberality.

J. Norman Wills, Treas.

—Before prohibition, there were approximately 275 Keely Institutes for cure of the drink habit. About twenty-six are running now.

—Canadian fur production last year was $15,400,000.00. Of the total about one-eighteenth came from fur farms.

MISSOURI'S FIRST YOUNG PEOPLE'S CONFERENCE.

Under the fine leadership of Mrs. J. W. Rhodes and Mrs. A. D. Hazel, president and secretary, respectively, of the Missouri Conference Board of Young People's Work, the young people of the Missouri Conference held a splendid and enthusiastic Young People's Conference in the Springfield Church, Saturday and Sunday, June 12-13.

This was the first meeting of the kind ever held in the Missouri Annual Conference district, and the young people did themselves proud with an attendance of one hundred and eighty-nine registered delegates, one hundred and twenty of whom were from out of town. Since this was the first effort of the kind, this attendance was beyond even the hopes of the leaders. The young people were delighted with the meetings and voted unanimously for a standard five-day Young People's Summer Conference to be held in July of next year.

It was encouraging to note the interest and cooperation of the pastors in the young people's work. Without exception, every pastor in attendance was agreed that the conference was distinctly worth-while and voted to cooperate in putting over a standard summer conference next year.

The delegates were entertained in the homes of Springfield and everyone was outspoken in praise of the hospitality of the Springfield workers. A banquet was served on the lawn of the church on Saturday evening, and more than two hundred persons enjoyed an old-fashioned dinner on the ground on Sunday.

The convention opened Saturday afternoon with a worship service conducted by the president of the Board of Young People's Work. Following this service, a number of splendid talks on Sunday school work were made by leading young people of the churches represented. At the Saturday night session, reports were made by delegates from the various Sunday schools and Christian Endeavor societies. These reports showed not only a lively interest, but a bright outlook for future advancement and growth. Rev. L. A. Smith, president of the Missouri Annual Conference, brought the message on Saturday night.

Sunday afternoon was given over to a study of Christian Endeavor problems with a number of interesting talks by local workers. Following these talks, Rev. Lawrence Little led in an open discussion on Christian Endeavor methods and works.

Devotional messages were brought in the several sessions by leading pastors of the conference.

It was the privilege of the Secretary of the Board of Young People's Work to lead conferences on practical plans and methods, to preach the conference sermon on Sunday morning, and to lead the life decision service on Sunday night.

Although the Missouri Conference is small in membership and financial strength and one of our weaker districts, the writer feels that with the enthusiastic and capable leadership of Mrs. Rhodes and her associates, the young people's work is entering a widening field of development and service. Let us pray to that end.

Come on, Missouri young folks, SHOW US the stuff of which you are made!

Lawrence Little.
Secretary of Board of Young People's Work.

PLEASE REMEMBER.

While the number of orders for the Children's Day Service from the Sunday schools is very gratifying, it, nevertheless, remains a fact that a great many schools have as yet not asked for the supplies for holding a service, and we are most anxious to have them secure the supplies which are sent free to our own Sunday schools.

It would be a most interesting occasion for any school which has not held a service for some time, or never before, to make early preparation to hold one. It will awaken much interest in the school among the scholars, it will create interest among the church members, it will bring the local church and its school into prominence in the community, it will bring the church in line with the program of the denomination as ordered by the General Conference, and it would share in the development of our foreign missionary enterprise by the offering which would be made at the service.

Surely these considerations and others involved ought to impel every pastor and Sunday school superintendent to begin at once to hold a service by sending a card to me at Berwyn, Md., stating how many of the music pamphlets, collection envelopes and recitation sheets are needed, and prompt action will follow.

As previously stated there is no set day for holding the Children's Day service, as local conditions largely govern the schools in the selection of a day. It is the time for flowers, and other features, and as our denomination extends over more than twenty of the states of our country, from the northern part of our land to Florida and the other Southern states, and flowers over that great extent of territory, appear at different periods of year so our Schools hold the Service from May on to the late summer.

There is, therefore, ample time for your school to arrange to hold a service, and we urge that you send me your order without delay for the free supplies, and put forth your best efforts to secure the largest possible offering.

You have in this Service the opportunity to raise at least one-fourth of your General Conference Budget, and it was never more needed than at this time, and we earnestly appeal for your unstinted cooperation.

Another reason for raising at least 25 per cent of your Budget through the Children's Day Service is the fact that we are to celebrate the One Hundredth Anniversary of our denomination's life and service to mankind in 1928, and one prominent feature decided by the General Conference was that our churches would lay on the altar each year of this quadrenium the budget in full as an expression of gratitude to God for our goodly heritage, and in attestation of our purpose to carry forward the great principles espoused and the work inaugurated by the fo ers of our church who through sacrifice toils wrought and bequeathed to us and coming generations what we possess rightly prize.

Remember, please, that the two Japan banners are to be distributed this year on same conditions as last year, and in or that this may be done correctly be sure give the membership of your school wh sending the offering to your annual conf ence treasurer. Then be sure to state plai "IT IS THE CHILDREN'S DAY OFFE ING FOR FOREIGN MISSIONS." If t is not done the Union Board may not get of it, only 25 percent of what was raised the offering for Foreign Missions would th come to the Union Board. Do not neglect do this, please.

The Union Board now needs every doll that is given for its great work of buildi up whole denomination in each of three cou tries.

Fred C. Klein.

FOURTEEN PASTORS.

A few days ago fourteen pastors repr senting (supposedly) some of the most soun ly evangelical churches of a certain gre city were together. They were asked how m ny of them (or their churches) were conduc ing open air services during the summe AND ONLY TWO HANDS WENT UP! A yet all were professed followers of the gre open air Preacher of Galilee! TWO follo ing His example—TWELVE apparently i different! Most of them preach to a me handful of people on the inside, while on t outside the surging throngs pass ceaseless by, apparently unmindful of any obligatio to God or of their own spiritual welfare. An who cares very much?

Would Jesus care? Would He wait con placently inside some little church and e pect the people to come in? If God had wai ed until the world asked for Christ, wou He not be waiting still? If Jesus had waite until the multitudes came to Him, would the ever have come? HE WENT TO THEM!

The open air season is not yet over. Man weeks remain. What an opportunity for ev ry evangelical church in America to FIL these remaining weeks with such a campaig of thoroughly sound open-air evangelism— lifting up Christ as the "Lamb of God tha taketh away the sin of the world"—as woul draw thousands upon thousands to receiv Him as Savior and Lord!

The fields are ripe everywhere. The hou is at hand for a mighty movement of th Spirit of God. If God's people—whether pas tors or laymen—do not act, the hour of grac ious visitation may pass forever, and multi tudes be lost. There are those who are doin their utmost in their respective communitie and cities. Are YOU doing YOUR utmost i YOUR community or city? For SOON "th night cometh when NO man can work."

Pray for the speedy evangelization of ev ry community in America, and for world wide evangelization! Pray that you yoursel may be revived, also.

PRAY FOR CHURCH-WIDE REVIVAL

DID YOU EVER THINK ABOUT IT?

There is no harm in asking questions. Besides questions are the only means of finding out certain things that many minds long to know. And then when we speak of questions we are reminded that there are a few important questions in the minds of the people today.

There has been, I think, too much already said on the question of Evolution and the Origin of Man. So much has been said that I no longer care to read the articles that are appearing from time to time in some of our papers. I do not believe that there has been enough said concerning the conduct of man after he has evolved, or has been created, as the case might be. I believe that we are struggling under misplaced emphasis. The emphasis should be placed on the conduct rather than on the origin of man. One way to increase the generation of agnostics is to continue to discuss these "theories" of man's origin. As for me, I unhesitatingly take the story of man's creation as given in the Book of Genesis, and regardless of who believes, or disbelieves, I am going to continue to believe it. I want to emphasize the fact, that THE MOST IMPORTANT QUESTION CONFRONTING US IS THE CONDUCT RATHER THAN THE ORIGIN OF MAN.

The trend of modern society seems to me to be downward. Now as a Methodist Protestant, and one of the weakest, possibly, I would like to know just how my church stands on some of the questions concerning our modern society. I do not believe that all are going to the devil, but it seems to me that a great portion are thus bound, hence I am writing this article.

Some one will doubtless call these questions foolish ones, but nevertheless they are very important ones, and ones that it seems our churches have been trying to avoid. Now the first question in my mind is, Where does the Methodist Protestant Church stand on the question of Motion Pictures? What is the general opinion of our ministers?

Now, I find that the ministers are woefully divided on this question. They seem to be afraid to speak out in meeting. Not only are the ministers,—and preachers—divided, but our laymen, and lay-women are just as badly, if not more divided. Now for instance some time ago a preacher said he did not think there was "MUCH" harm in the moving picture. Another preacher came along within a few days, and said he believed that no church member or preacher should attend the movies. Now, where does the Church stand on the question? Does the Methodist Protestant church say it is right or wrong? Why, a few days ago, some one said there are churches in North Carolina, which give a picture show every Sunday night. What do the leaders of our church think about these questions?

Then, another question just as important is the question of the bathing pool. Lots of folks I know need a bath allright, but does the Methodist Protestant Church of which I am a member, and to which I contribute all I give to the cause of Christ, say that it is allright, and so far as she is concerned there is no wrong committed, in thought or deed, when the opposite sexes mix and mingle in these pools, with little better than no clothing on their bodies? I wish the church leaders would speak out in meeting on these questions.

The third question arising in my feeble mind is, does our church sanction the card party, and social dance? I learned some months ago, that there were churches that used this method of amusement when there was a church social. I wonder just where the church stands on these questions.

We all know that some of our preachers preach against these things, some more than others, and I think all preach against the cards and dance, but all DO NOT preach against the movies and the bathing pool. Now, what can I, or any other Methodist Protestant say when we are asked, "How does your church stand on the question of Motion Pictures and the Bathing Pool?"

Now, if there are any of our brethren or "sistern" who want to write, and if you can use a pen with much dexterity, here is your chance.

These are vital questions. More vital than evolution, politics or prohibition. What is your answer?

Very sincerely, Earnest N. Quirer.

WHY MUSSOLINI QUIT TOBACCO.

Will H. Brown.

Milton Brouner, who went to Italy to study the personality of Mussolini, the dictator —the "man of iron," as he has been called —says in a newspaper article, published in May, 1926, concerning Mussolini:

"The diet of the man of iron consists mainly of food that seems more suitable for a young child. Rice, chicken, and eggs from the basis of his means, with an occasional salad."

Continuing, the writer says that while Mussolini formerly enjoyed wine as much as any Italian, he now drinks only milk and water, believing that alcoholic drinks are injurious to his health, and adds:

"He even placed a ban upon TOBACCO recently. Formerly he was often seen with a cigarette between his lips, but he has decided that smoking has a bad effect upon his throat and lungs."

It took the great Italian some time to reach this conclusion, but when he reached it he had the courage to act in accordance with his convictions. Tobacco knows no favorites. Whether taken into the system of king, emperor, dictator, or just common people, nicotine goes to work to undermine and destroy.

By the way, a fortunate fire occurred in Pola, Italy, in the early part of 1926. A warehouse containing tobacco valued at $1,000,000 was destroyed. Far better was it for the Italians, or any one else, that the tobacco be burned in this way than strained through the nostrils and lungs of human creatures. Bruno Lessing, well known author, says: "Smoking would be stupid enough if one's smokes were given him, but to pay for them is idiotic." Mr. Lessing himself smokes, but is honest enough to say that he "always feels like a fool," when he does smoke.

MILITARY TRAINING.

Compulsory military training in schools and colleges is deplored as foreign to the ideals of the educational system, by the Administrative Committee of the Federal Council of Churches in an appeal made public today asking church people throughout the country to study the whole question of militarism in education.

Special dissatisfaction is expressed by the Federal Council's Committee over the extension of the program of military training, of an elaborate and technical character, even into the public high schools.

Believing the matter should be judged with a knowledge of the facts the Administrative Committee has authorized the Commission on International Justice and Goodwill of the Federal Council to bring out a pamphlet on "Shall We Have Military Training in Our Schools and Colleges?" This document, which is under way, will present the arguments which are adduced both for and against the Reserve Officers' Training Corps. The arguments in favor of military training include a statement by Major-General Charles P. Summerall, commander of the New York Area of the U. S. Army.

The action of the Administrative Committee in regard to military training in schools and colleges is as follows:

"The Administrative Committee of the Federal Council of the Churches of Christ in America makes the following recommendations in regard to military training in schools and colleges:

"That systematic and technical military training for youth of high school age is to be deplored as foreign to the aims and ideals of our educational system.

"That civilian educational institutions should not make military training a required subject.

"That churches and educational leaders give careful study of the whole question of R. O. T. C. in schools and colleges."

In a statement interpreting the resolution, the Rev. Sidney L. Gulick, secretary of the Federal Council's Commission on International Justice and Goodwill, said:

"What the Administrative Committee of the Federal Council of Churches is objecting to is not the simple form of military drill, such as was found in certain schools before the war, but the highly technical and systematic training, including combat drill, such as is provided in units of Reserve Officers' Training Corps, designed to fit men for military service. The Federal Council does not regard such military programs as appropriate for adolescent boys."

—He (at phone, not understanding her)—"Will you speak a little louder? I don't get you."

She—"That's it exactly: our engagement is off."—Selected.

A LOVE STORY OF NEW KOREA.

Rev. John V. Lacy.

In the heart of Korea lies the famous city of Seoul. Some years ago, among the families that lived in the western section of that city were those of Mr. Kim (which means Gold) and the rich Mr. Song. There was a great sadness in the family of Mr. Kim. For there were no children, not even a daughter, and how could Kim be worshiped when he died if he had no children? He loved his wife very much, but what sin had she committed that she should be a woman of shame before the whole world because she had no children?

If Mr. Kim, a poor but kind man, was unhappy, how much more so was the poor wife. Why should she be cursed so? In her sorrow she went outside Westgate and turned to the north for about a mile, until she came to the white Buddha. Here she kneeled and prayed—prayed and offered gifts. For the white Buddha could give the blessing of children, and if he were particularly pleased he would even give sons. She went home very much comforted, for she had done her part.

A little while later it became known to Mr. and Mrs. Kim that a child was to be born to them. "Oh," thought Mrs. Kim, "if it should only be a son, and he should become so great that he might even marry a daughter of the rich Mr. Song!" How happy she and her husband were! Mr. Kim was so full of joy that when he walked through the streets it was whispered that a relative had left him land worth many bags of rice.

Now, not far from this humble home where such happiness reigned, lived the rich and powerful Mr. Song. At least he himself was quite sure of his enviable position, and thereby persuaded many of his acquaintances that it was true. Did he not have sons and daughters? Did he not have a ten-room house, and every room with a tile roof? He did not work but sat quietly at home waiting for the fall to come, when his tenants would bring in half the rice they raised. And then he would think how wonderfully blessed he was—how, because of his sinless life, all this had come. Why even at the present time there was soon to be another child in the home. Was not this another special sign of divine favor? "It would be nice to have a son," he thought, "but then, why worry? I have sons. If it is a girl, she will marry a rich man and then I shall be so much better off."

Mr. Song's family thought of him as a great man, but not quite so great as he considered himself. For they knew he was easily irritated, and he had even committed the worst sin of all—he had become angry. Some of the family relatives who came to live with him rather than work for themselves, even intimated that if it were not for his money he would indeed be a very ordinary man. But when he walked abroad he held his head very high, and his hands were proudly placed behind him.

Each of the two homes just described was made glad by the gift of a fine child. Mr. Kim, the childless, had a son, and Mr. Song, the rich, had a daughter.

Mr. Kim was very poor, yet he saved his few pennies and sent his son to school. For even though they ate but twice a day, Kim Pearl must have an education. So every day with a few other boys, eight in all, he went to a neighboring home to study the Chinese characters. He went early in the morning, soon after sun was up, and stayed all day, almost until sunset, always studying, that he might become a great man. Among other things he read the stories of great men and their prowess, but no other stories appealed to him like those about winning a beautiful wife. "If I could marry a beautiful maiden," he thought, "I could die happy."

Many times while going to and from school, he looked at the fine house of Mr. Song and wondered how any one could be so rich. One day he caught a glimpse of a beautiful girl, and his heart jumped and sang within him. Who was she? Daughter of Mr. Song? Or a servant? Surely not a servant. Surely a wonderful daughter. Not only did he see her, but this mystery girl saw him, and dropping her eyes—a modest girl dare not look into the face of a man—she ran back into the women's quarters. But after that Kim Pearl no longer looked at the fine house, he looked longing for another glimpse of a fine—yes, superfine—face. Now he changed his thought of the past, and made it definite. "If I could marry her, I could die happy."

After much inquiry he learned through a servant of Mr. Song's that her name was Song Ewha, or Song the Pear Flower. By dint of much talking and small gifts to the servant, the best he could offer, Kim Pearl persuaded the servant to carry to the one on whom his heart was set, poems written in the best style and on the finest paper, which he earned by the simple process of working nights at the store of a friend. After much effort he even managed to gain Pear Flower's consent to meet him at her door. When a visitor came to the Song home and all were in the Sarang Pang or Guest-Room, she went to the little gate and talked to him. How they were both stirred. And although whispered words were few because of fear, each knew in these brief moments that they would never be fully happy until they could spend their lives together.

Now, as Kim Pearl grew up and finished school his meetings with Pear Flower became more frequent and daring. Thus it happened that Mr. Song, returning home earlier than expected one evening, saw—and understood.

Most fathers thereupon would have made a great fuss and let all the neighbors know about the terrible happenings, but not so Song. He said nothing, and this made Pear Flower all the more fearful, for she knew some punishment must come. Father Song proceeded quietly to make arrangements for an engagement and marriage of his daughter according to his liking; for only he, he knew, could he forestall the foolishness that he had observed.

A few days before the engagement presents were to be sent, Pear Flower heard the dreadful news. What was she to do? What was she to do? She sent her friend the servant to her lover. Kim Pearl came to see her at once. He insisted that, although poor, he would soon be rich and that when her father saw there was no help for it, he would forgive them. She must come and marry him that very night.

And so it was arranged, and so it happened that Kim Pearl and Pear Flower were married. How happy they were! Kim thought, "Oh, I have attained my goal! I have married the beautiful maid. Even though I die, it will be but the price to pay for this happiness." And all would have been well but for the fact that, little by little, they realized that Pear Flower's father, Song the rich, would never forgive them. How they loved each other, but still, what could be done to remove this stain? How could they always bear this shame?

One day Kim Pearl believed he had a solution. He said: "I will shame them. I will divorce you and then when they see their shame they will forgive, and we can marry again." Pear Flower, who was so happy, did not want anything like this to happen to separate them, even for a little while, but Pearl insisted and at last, hesitating, she agreed. How little did either of them realize the awful consequences that were to follow!

The next day Kim Pearl wrote the terrible paper and handed it to Pear Flower. She wept and departed. They both prayed that the venture might be successful, and that Father Song would forgive. In abject fear Pear Flower returned home and handed the paper to her father. He read it, remained in silent thought for the space of five minutes—and then Pear Flower knew that such a proud man could never be shamed. At last the father spoke. "It is good," he said. "You now receive your reward for disobediences, but I will forgive you and you shall live as if you had never seen that swine, badly named the Gold Pearl."

His daughter bowed her head and withdrew. What was to be done? What was to be done? She sent the terrible news to her lover. What could he do?

Then it was that pride entered into the heart of Kim Pearl—it seemed as if the fates were having their revenge for his previous happiness. "What a foolish idea I have always had," he thought, "that the love of a beautiful maiden is the only thing in the world! I will show even Pear Flower herself that I do not care." And within a month he had married a very common girl, just to prove his boast.

For a little while he deceived the world and himself—but only for a very short time. He could not forget. He could not eat. He always remembered the graces, the lovely face and figure of his Pear Flower. He could not work, he became listless, and one night he came home wishing to die. He thought to himself, "Oh, love is a pain, a sword, it is sharpest of the sharp. Since I have wrongly loved and tasted bliss, let me die and release me from this agony."

A doctor was called, a foreign missionary doctor, who said that Kim Pearl had typhoid fever, and told his friends that because of his weakened body he could not live.

When Pear Flower heard of his condition she stopped for nothing but hurried to his. And there by his side she stayed, until a few days later he went away, to be with his father's spirit. But in passing he whispered to her, "For your love—I am willing to die."

REGISTRATION YOUNG PEOPLE'S SUMMER CONFERENCE, HIGH POINT COLLEGE. JULY 19TH to 26TH.

Again this year we are offering to the person who secures one hundred registrations or more (two children at twenty-five cents counting as one) free entertainment at the Young People's Summer Conference. Last year two young people, one from Albemarle and one from Concord, won in this contest. Albemarle Church is the first to enter this year. Who will win? We haven't many more days in which to secure them, but "we can if we will."

Brother Pastors, some of you haven't registered. I am giving below a list of those we have. If your name doesn't appear in this list, send it in by the next mail. We need your support.

Rev. J. A. Burgess.
Rev. J. E. Pritchard.
Rev. S. W. Taylor.
Rev. H. F. Surratt.
Rev. R. C. Stubbins.
Rev. G. H. Hendry.
Rev. E. Lester Ballard.
Rev. R. A. Hunter.
Rev. A. L. Hunter.
Rev. J. D. Hardy.
Rev. P. E. Lindley.
Rev. N. G. Bethea.
Rev. T. M. Johnson.
Rev. G. F. Millaway.
Rev. Robert Short.
Rev. H. L. Isley.
Rev. J. L. Trollinger.
Rev. F. W. Paschall.
Rev. C. M. Compher.
Rev. C. W. Bates.

It is time to send in your $2.00 for reservation, too, if you are planning to come. The pastors will hold their Summer Conference jointly with us and will be entertained in the dormitories, so you had better secure your room at once. Send $2.00 to Miss Lena Martin, High Point College, High Point, N. C., and ask her to reserve a room for you. That $2.00 is included in the $10.00 for expenses, so you will have to pay only $8.00 when you come. Thank you again and again.

252. Mae Murchison.
253. Robert Laughlin.
254. D. E. Curtis.
255. R. E. Walsh.
256. A. D. Wagoner.
257. Rev. J. S. Williams.
258. Mrs. J. S. Williams.
259. Rev. C. W. Bates.
260. Mrs. C. W. Bates.
261. Mary Margaret Bates.
262. Helen Bates.
263. Miss Verda McIntire.
264. Rev. A. L. Hunter.
265. Mrs. A. L. Hunter.
266. Miss Blanche Hunter.

Let us be up and doing for the Master's work requires haste.

Mrs. C. L. Whitaker, Reporter.

By my recent election as Record Agent for the Branch to succeed Mrs. A. G. Dixon, I was surprised to find so many of our good North Carolina subscribers in arrears. I do not understand how Mrs. Amos can afford to continue publishing the Record, if all states are as far behind as ours, but out of the kindness of her great heart she is publishing this splendid magazine at a financial loss, trying to interest more people in the great cause of Missions, and with faith in our women to pay when convenient.

Friends, let's don't break this faith. Let's show our appreciation of Mrs. Amos' kindness by examining at once the label on our Record and rushing our renewals to the local Record Agent. We just cannot be without the Record and be active members, for where there is no knowledge there is no interest, and when the individual members are not sufficiently informed to be interested the society dies. Are you sure your label does not register "1925?" A great many of them do, and they should be "1927" or "1928." The responsibility rests on you.

I will be glad to furnish any Auxiliary Agent a list of the subscribers and dates of expiration in her Auxiliary. Please write for them, and see what you can do toward getting each member to meet her obligation. My address is High Point College, High Point, N. C.

Lena E. Martin, Record Agent.

—A lady called at the Spartanburg post office stamp window the other day and said: "Oh, please, sir, let me have a quarter's worth of stamps." The clerk responded: "Yes, ma'am, what denomination?" She replied quickly: "Why, er-er, Baptist, and by the way, have you heard our new pastor? Oh, he's so fine, and has such a pious face. So glad you asked me. I've always felt that post office employees had no interest in churches."—The Congregationalist.

—A police officer met an organ-grinder on the street and said, "Have you a license to play? If not, you must accompany me."

"With pleasure," answered the street musician. "What will you sing?"—Exchange.

—Patron (crossly) Say, waiter, what are those black spots in my cereal?

Waiter (after close inspection)—Dunno, sir, unless it's some of them vitamins every one's talking about now."—Life.

Speaking about degrees, a chimney-sweep who was complainant in a case in Edinburgh gave his name as Jamie Gregory, LL. D.

"Where on earth did you get that distinction?" asked the attorney.

"It was a fellow frae an American university," answered Jamie. "I sweepit his chimney three times. 'I canna pay ye cash, Jamie Gregory,' he says, 'but I'll mak' ye LL. D. and we will call it quits.' And he did, sir."—The Watchman-Examiner.

They are rich who have true friends.

ALICE'S GIFTS.

"I wish I could give something," said Alice, "but I can't. I haven't as much as the other girls have. If I had as much as Mary Hunt, I'm sure I would give a lot more than she does."

Her teacher looked at her with a twinkle in her eye. Miss Arnold's gray eyes were very expressive.

"If you had as much money to spend as Mary Hunt, you would not give as much, I think, for you do not give of what you have yourself."

Alice flushed. "I haven't it to give," she insisted. "I wish I had, and I don't know what you mean."

"Mary Hunt has spending money," said Miss Arnold. "But she has no mother, and you have one of the best in the world. Mary has no brothers or sisters, and you have Mary is not very strong, and you have splendid health. I really think you have more to give than she has."

"But I can't give my mother away!" cried Alice, her own eyes twinkling at the absurd idea. "I can't give Bob and Letty and Jack and the baby away. I can't give my health away, can I?"

"Yes," said Miss Arnold seriously enough, "in a sense you can. These possessions of yours are real and extremely valuable. Money cannot buy anything like them. Because you possess them, you ought to give something back to the world. Your health, for instance. You can cheer up a sick person by being with her and reading to her and bringing the atmosphere of health into her day. Isn't there anybody who would like this gift from you now and then?"

"Mrs. James, who lives round the corner, is poor, and she is sick a great deal, and the children need looking after," said Alice thoughtfully. "If I did that, would it really be a gift?"

"Of course it would. The gift of yourself is the greatest gift that you can offer. It is more than money. But it must be always given humbly, and not in a patronizing way. Your mother will tell you how to go about it. She is a wonderful giver, always doing something for somebody."

"Why, so she is!" exclaimed Alice. "Mother gives lots and lots of time and thoughts to all sorts of people. I guess I've been foolish not to think of such things before. Mother never says anything about her giving."

"That's what I mean. She does it humbly. If she spoke of it, it would be spoiled. I heard some one say of her the other day that she was the most generous-hearted woman in town and didn't know it."

"Because she's like that, I ought to be more like her. Is that what you meant by calling her one of my possessions?"

"You're getting the idea, Alice," said her teacher, smiling. "Jack and Bob and Letty, and the baby, too, bring a lot into your life that makes it richer and that you can share somehow with some one now and then."

"I'm going to begin right away; just watch me!" cried Alice. And Miss Arnold has had a lot of pleasure in seeing Alice keep her word.—By Emily P. Bissell, in Young People.

JENNIE'S GARDEN.

Jennie Reed whistled a popular tune as she trudged up the steep stairs to the two rooms in which she lived with her aunt. They were very poor, and Mrs. Martin had to go out to do washing to make money for her little niece and herself to live on. But the little girl was good company and brought happiness home with her every evening as if she just breathed it into the air. Rain or shine Jennie could always cheer up her auntie, whatever happened.

After their supper of crackers and milk, auntie felt sleepy, for it was a warm spring night, with a steady drip-drip of rain splashing against the fire escape outside the window. It was not long before she was asleep in her rocking-chair.

Jennie washed up their few dishes very quietly, and sat down by the window. It was not a pleasant view outside. Rows of tenement roofs, chimney pots, and littered fire escapes, muddy and streaked with rain, stretched away in every direction.

"If only there were just one pretty thing to look at," thought Jennie, unhappily, as the tears blurred her eyes.

But the next morning was sunny and warm, with streaks of gold light stealing even across the fire escape into their tenement rooms, and Jennie felt happy again. It was Saturday, and on Saturdays she always went with her aunt.

She whistled another happy tune as she scrambled into her clothes, and all the way down the stairs beside auntie. They reached the big house, where auntie was to work, bright and early, so that she could get all the sunshine for drying. The laundry, a big airy room, was spick and span, for auntie scrubbed it the day before. But on the window sill stood a flower pot with the drooping remains of what had been a lovely plant. Auntie had been told to throw it away.

Throw it away! Jennie just could not throw away anything that had the promise of beauty. She examined it closely, and found a little green leaf clinging stubbornly to the stem.

When Jennie climbed the stairs that night she whistled more merrily than ever, and hugged the flower pot in her arms. Every morning she put her little garden, as she called it, on the fire escape in the sun, and watered it carefully.

At last there came a bud, and then a flower, and it seemed to the neighbors who could see it from the window all around, that there never had been such a lovely blossom as that in Jennie's garden. Everyone wanted to know where she got it. Did she buy it. Did someone give it to her?

And then Jennie began to wonder if she had done wrong. Of course, Mrs. Graydon had told her aunt to throw it away, but Jennie had taken it home, sure that she could make the flowers come out again. Maybe if Mrs. Graydon had known that her plant could be made pretty again, she would have wanted to keep it.

The next Saturday a tearful little girl told her story to Mrs. Grayson, and said she honestly hadn't meant to do anything wrong.

"Why, of course, it's all right," said Mrs. Graydon, smiling, "and if you really made the blossom again, you are a fine little gardner and the flowers are yours to keep as long as you can make them bloom."—Christian Science Monitor.

SLOW POKE.

Louise was eleven years old and the youngest of five sisters and maybe you think she was spoiled! Not much! Her four older sisters had all made up their minds from the beginning that Louise was not to be spoiled. All the same, the sisters complained about her.

"Mama," said Patty, the eldest sister, "it is awful the way you let Louise impose on you! Why don't you just tell her you won't take her down town?"

"Well, I certainly will next time," sighed the mother. "I've promised her now, so I'll have to take her. My! I dread it! Just getting the child ready wears me out."

"She's old enough to get herself ready!" said Julia, another big sister. "If she was my child I'd never lift a finger to get her ready to go anywhere. She'd get ready herself or be left behind!"

Tilly, another sister, nodded approvingly and said, sternly:

"She ought to have a good lesson!"

"When I was eleven," said Betty, another sister, "I never thought of getting people to put on my rubbers or even comb my hair."

Louise was listening to these remarks as she sat on the edge of the hall chair. There was a slight pout on her face, but it was the kind of pout that makes you feel that it's put there to hide a smile.

"I can't find my gloves!" she drawled in a whiney voice. "Mama, where's my gloves? I can't find them. Mama, Mama, have you seen my gloves?"

Her mother looked at her eldest daughter in a despairing way, as if to say: "Just listen to that! I'm so worn out!"

So Patty angrily began searching for the gloves, while Louise slowly tried to put on her rubbers.

"I can't get these rubbers on," she whined. "They're too tight for these shoes. Mama, my rubbers won't go over these shoes. They're too tight. Mama, Mama, I can't get on my rubbers."

"Oh, dear!" sighed her mother. "We ought to be on the way now. It's getting so late and I have such a big list of things to get."

She dropped down before Louise and began to put on the rubbers, but Julia brushed her aside.

"Let me do it, poor darling," she said. "Oh, you nasty little slow poke!" she cried turning to her sister. "I'd like to spank you!"

Louise pouted her funny little pout.

"Don't be so cross!" she drawled. "P'ease don't honey! Pitty p'ease!"

The sisters groaned.

"Baby talk at your age!" cried Tilly. "O big fat old thing like you!"

"Everybody's mean to me!" sighed Louise. "Mama, I feel like crying and I haven't any hanky!"

"Oh, dear!" cried Mother, "we'll never get off!"

"Here's a clean handkerchief," said Betty. "Take it, you old dumb thing."

After awhile Mother and Louise got off. Louise hanging on to her mother's arm and asking questions in a high squeaky voice as if she were a baby just learning to talk. It wasn't because Louise was feeble-minded that she acted like this. She was bright in school and won honors, but as soon as she came home she would begin to act like a baby. The more her sisters scolded, the worse she became.

Every night, her mother had to go with her up to help her to bed, and coax and scold to get her ready. Every morning the whole family had to get her off to school. She would dawdle and poke and whine in the most provoking way, and nothing anybody said or did seemed to have any effect on her.

One night they let her stay up and they all went off to bed, leaving her downstairs. She didn't care. She sat up till midnight and then went to bed in her clothes, crawling in with her mother, shoes and all. She said she liked to sit up and sleep in her clothes and she wanted to do it every night.

One morning they wouldn't help her, but let her be late for school. Her teacher sent back a note that day, saying that Louise had told her that she could not find any clean underwear and that was why she had been late. She also said that Louise was her best pupil, but that day she had not been able to recite because she had cried all day on account of being late, and please not to let it happen again.

Patty was sixteen and in high school, so she knew an awful lot. One day she told her sisters what was the matter with Louise.

"She needs to be psycho-analyzed," she said.

"What's that?" asked Betty, hopefully.

"Why, you go to somebody who knows how, and he asks you questions and finds out why you are acting the way you are, or feeling the way you do. Then when he finds out why, he tells you and that cures you, see?"

"I know why," snapped Tilly. "Louise is spoiled."

But Patty thought not. There was a psychology teacher at the High School who kindly consented to psycho-analyze Louise. Patty was to bring her around after school one day.

The sisters were all so interested that they all came, but Louise did not know that she was to be analyzed. She thought her sisters were being very nice to her and giving her a treat, because they promised to take her to the movies after she met Mr. Bonnell, who was interested in her.

My! The sisters were awfully ashamed of Louise. Mr. Bonnell brought out her worst side. He talked in a sugary sympathetic voice and she giggled and [illegible] babyish than ever. He looked wh[illegible] began to brag about her sh[illegible] and badness. She thought she was just too cute for anything, and her sisters were mad clear through.

After awhile, Mr. Bonnell wrote something on a piece of paper and handed it to Patty. Then the sisters went out, Louise along with them to the movies.

Patty, of course, took the first chance to read the note Mr. Bonnell had handed her. She read:

"I think Louise needs responsibility. If she had a younger brother or sister she would be cured."

The note was passed around among the sisters and Louise got very suspicious, but she did not let on.

When they got home, the girls crowded in to the sewing room where their mother was working. They gave their mother the note.

"It's providential!" said Patty. "I saw in the paper this morning that there was a lovely orphan baby girl of one year old that needs to be adopted."

"But we can't have any more children!" cried the mother. "We can't afford it. Besides think of the work!"

"This will be Louise's responsibility!" said Patty.

Dad, who was so busy making a living that he did not notice what went on in the house, was then told all about Louise and her ways and the cure Mr. Bonnell suggested. He liked babies and said he would go and look at the lovely orphan baby girl.

So it happened one night after school when Louise lagged slowly upstairs whining; "Mama! Mama! Where's my doll, pussy-cat!" that she heard a sound coming from her room. She thought it must be her cat and she went into her room.

Well, she was too surprised to move! There in her room was the old crib which had once been hers, and standing in the crib was a darling little girl with a pink ribbon in her hair and the cutest blue eyes ever seen.

"Oh!" cried Louise, clasping her hands.

"Your little sister Susy," explained her Mother, coming in. "How do you like her?"

"She's darling!" cried Louise, putting her arms around the dear little thing. "I love her!"

"Well, I don't know as I can keep her," said her mother. "I have so much to do!"

"Oh, please!" cried Louise. "I'll take care of her. I will really and you needn't wait on me any more. I won't be the baby, you see!"

Well, Louise was cured, in fact, she got to be the smartest and helpfulest one of the bunch. But even then her sisters weren't satisfied.

"Mother," complained Patty, "Louise just monopolizes that baby, she won't let us play with her at all. I can't stand"

"Mother," said Tilly, "Louise is getting grown-up and self-important. I think you ought to speak to her about it!"

But their Mother only smiled and said:

"Maybe you girls need to be psycho-analyzed. Better go and see Mr. Bonnell, but tell him six little girls are about all we can comfortably raise."—Selected.

HEROIC WOMEN.

The beauty about this Game of Life is that it never arranged so that it is unbeatable.

Take the girl without money and without influence; she might easily regard herself as unable to hold the pace.

But, because she has not so regarded herself, she has again and again held the pace and set a faster one.

Years ago in a log cabin bare as poverty and forty miles from a postoffice, lived a little English immigrant girl. But, because she recognized the value of an education, she secured it from scant instruction and much reading of borrowed books.

She got a position as a Michigan country school teacher, walking eight miles a day to and from her work and drawing pay of four dollars a week. Then on her savings she bought a ticket to Boston and paid her way through a school of theology by teaching and preaching.

She became the famous Dr. Anna Howard Shaw.

Daisy Simpson, a young woman who had been down and out, got a job with the San Francisco police and made herself, according to her chief, "the best shadower the city ever knew."

Mrs. Sarah Scharlin was twenty-four years old when she came, a Russian immigrant, to New York and opened a little snuff shop. When she died last February, she was known as the "East Side's richest woman" and was beloved for her kindness and benefactions.

Mrs. Agnes Dunn was described during her life time as "one of the keenest and ablest women detectives in America." She was a long time in charge of the 1,200 women employes of the H. J. Heinz Company of Pittsburgh, hiring and firing them as she thought necessary.

She began work at fifty cents a day when she was thirteen, to help support her brothers and sisters.

So the story goes of these heroic girls who, with nothing but their courage and ability, played the Game to a winning finish.

They made good because they grasped the vital truth that a handicap is merely an invitation to climb higher.

Anybody with that outlook goes on to victory.—Selected.

HIS LAMPS.

"Ye are the light of the world."

Annie Johnson Flint.

His lamps are we,
To shine where He shall say;
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth,
And for the murky twilight gray,
Where shame and wrong and crime have birth
And where the lamp of faith grows dim,
And souls are groping after Him.
And as sometimes a flame we see,
Clear shining, through the night
So dark we cannot see the lamp—
But only see the light,
So may we shine, His love the flame,
That men may glorify His name.

FROM PASTORS AND PEOPLE.

West Lexington, S. Davidson Charge.—Ninety-three present in Sunday school last Sunday was a very good record for a rainy day. The offering was $4.42, which may be considered a good average per person in attendance, when the fact that our school is composed largely of children.

Pastor Crutchfield preached Sunday morning and Sunday night. The text of the morning sermon was Hosea 7:9, and the theme of the discourse was, "The Unconscious Flight of Time." At the evening service the text was Numbers 10:29, and the subject discussed was, "A Kind Invitation." The attendance at both services was below the average, due to the rain.

Prayer services in the homes of the people have been started in the community of the church. They are held on Tuesday night. These services are conducted by the pastor, at the request of the people. The mid-week prayer service at the church is held as usual on Thursday night.

Pastor Crutchfield will go to Forsythe county next Sunday to assist Rev. C. H. Whitaker in a revival meeting at one of the Churches on West Forsyth Charge. In his absence the appointments at Mt. Carmel, Yadkin College and West Lexington churches will be met by the writer. We understand that a Children's Day program will be rendered at Mt. Carmel church next Sunday morning at the regular hour for service. The afternoon appointments will be at Yadkin College at three o'clock. The third and final service for the day will be at West Lexington at 7:45 o'clock at night.

Two new member were received at the night service at West Lexington last Sunday, Mrs. Minnie Walser and Mrs. Margaret Wilson, who joined on profession of faith. We are glad to have these young women unite with us, and others will probably join with us at a later date. C. B. Way, Rep.

Bethesda, Halifax Circuit.—We missed our regular service here last night (4th Sunday), as Mr. Spencer had been sent elsewhere in the educational campaign and the man who was to have spoken here failed to come. It was a strenuous day for Mr. Spencer. He had to go over into the next county for service that morning, come back here in the afternoon to conduct a funeral service, then go back to the same church, Whitakers', to preach that night.

Last second Sunday we were afraid there would be no preaching here as Mr. Spencer had gone off to Randolph Co. to see his dying father and attend the funeral. But a congregation gathered as usual, and just in time, faithful and loyal, Mr. Spencer arrived on the scene, having driven from Burlington that morning. I am told that he preached a good sermon, too, even under these adverse circumstances.

Mr. Spencer is a good man and inspires confidence by his upright life and his sincerity earnestness.

The 4th Sunday night in May Rev. E. R. Nelson, of our neighboring Baptist church preached for us, at Mr. Spencer's request, and gave us a splendid sermon. Mr. Nelson and his wife (a sister of Rev. N. M. Harrison) are always present at our monthly night services, and are most welcome visitors.

Mrs. Roberts, of Asheville, Mr. Spencer's daughter, has recently been on a visit to her father and mother here.

Mrs. Spencer has been quite sick for several days, but seems better at this writing. Reporter.

Fountain Place Church.—Our Children's Day exercise held on the Sunday night, June 6th, the program was of a high order and was rendered before the largest congregation this church has ever had. The offering was $24.31 for Foreign Missions. The following week our new seats were put in and they are so nice and comfortable, adding greatly to the attractiveness of the auditorium. The cost was more than $800.00 and by time this is in print they will have been paid for in full.

June the 14th our Daily Vacation Bible School was opened with an enrollment of eighty pupils, but since it has almost doubled and by the time it is out which will be the 2nd, of July, it will have reached an enrollment of one hundred fifty to sixty. The school is making a fine impression on the community judging from the fine things that it is provoking people to say about it. The closing exercises will be held Sunday night, July 4th, at 8 o'clock.

July 4th to the 11th, will be Anniversary Week with different ones of our leading preachers as speakers. Sunday morning the 4th the pastor will speak, Sunday night Closing Exercises of the Daily Vacation Bible School. Monday night Rev. J. D. Williams, Tuesday night Rev. Geo. R. Brown. Wednesday night Rev. T. M. Johnson, Thursday night Rev. J. E. Pritchard, Friday night Rev. P. E. Lindley. The president of the conference, Rev. A. G. Dixon, has been invited to speak morning and evening Sunday, July 11th.

All of our brethren and friends that are in reach are cordially invited to attend these services.

Our congregations are growing, both morning and evening, and our Sunday school is outdoing itself. It is having a steady growth. new pupils are in evidence in every session. Only two Sundays since May 1st that we failed to have new pupils, that was two rainy days. Last Sunday notwithstanding the rain we had a banner day, several new pupils.

G. H. Hendry, Pastor.

Dublin's Mocksville Charge.—We are glad to report that our Sunday school is moving along nicely. We were glad to have with us yesterday Rev. R. S. Troxler and family; Brother Troxler brought us a forceful sermon about concentrated life.

Our children's day was postponed from the third Sunday in June to second Sunday in July, on account of the down-pour of rain which refreshed the earth during the day. Our pastor, Rev. J. T. Sisk, came through the rain and preached to a very small congregation; he fills his regular appointments rain or shine. The revival meeting will begin on Monday night after the first Sunday in July and continue over the second Sunday. Pray for us to have a great revival. Reporter.

Henderson.—At the regular monthly business meeting of the teachers and officers of the Sunday school it was decided to buy some new song books for the Sunday school.

Sunday evening was the time for the Children's Day services. They had a splendid program of songs, duets and recitations, which was thoroughly enjoyed by a packed house.

The Senior Philathea Class held their semi-annual election at their business meeting. Those elected were: President, Mrs. Howard Thorne; 1st Vice President, Mrs. T. J. Evans; 2nd Vice President, Mrs. R. D. Starkey; Secretary, Mrs. T. J. Edwards; assistant Sec., Mrs. P. E. Renn; Treasurer, Miss Lucy Taylor; Teacher, Mrs. C. L. Finch; Assistant Teacher, Mr. S. R. Harris; 2nd assistant, Mrs. Emily Harris; Reporter, Mrs. R. A. Hunter.

There will be a District Rally of the Missionary Societies at Rehoboth Church Thursday. We hope everyone that can, will go. Speakers from High Point and Greensboro will be there. Reporter.

Bethel, Alamance Circuit.—The Woman's Home and Foreign Missionary Societies held their June meeting with Mrs. A. L. and Miss Marcia Foust.

The meeting was opened by the president with scripture reading followed with a prayer offered by Mrs. A. L. Foust. Following the business meeting a very interesting and helpful discussion was held on the topic, "Temptation and Victory." The same topic will be given for discussion at the next meeting which will be held the second Sunday in July with Mrs. Rev. G. W. Holmes.

At a previous meeting the officers for the year were elected as follow: Mrs. Lon McPherson, President; Mrs. Lonnie Stafford, First Vice President; Miss Marcia Foust, Second Vice President; Mrs. R. W. Lindley, Secretary; Mrs. G. W. Holmes, Treasurer; Miss Bessie Holmes, Cor. Sec'y; and Mrs. J. M. Foust, Record Agent. Officers in the Home Society were: Mrs. W. A. Foust, President; Mr. R. W. Lindley, Secretary and Mrs. A. L. Foust Treasurer.

Bessie Holmes, Cor. Sec'y.

Program for Home Coming, at Porter M. P. Church, the Second Sunday in July.

10:00 A. M., Devotional service conducted by pastor.

10:30 A. M. Program by a class of children from M. P. Children's Home, High Point, N. C.

11:30 A. M. Address by Rev. E. G. Lowdermilk, Supt. Children's Home.

12:00 Dinner on ground.

1:30 P. M., Address by Rev. Floyd G. Little.

2:00 P. M., Address by Rev. H. W. Kelly.

2:30 P. M., Address by Rev. A. Ridge.

We extend a special invitation to all former pastors and members, to come be with us; also a cordial invitation to the public to come be with us. All day service, dinner on ground. Everybody come, bring well filled basket. Jason F. Whitley, Pastor.

Mebane.—On Sunday morning, June 13, we were glad to have with us in the interest of the Educational Campaign, Rev. G. H. Hendry, pastor of Fountain Place Church, Burlington, and Mr. Wade, also of this church. At the night service we were glad to have Rev. T. A. Williams of Glen Raven M. P. Church preach to us. Each of these men brought to us interesting and helpful messages.

On last Sunday morning, June 20, Rev. G. W. Holmes, a former pastor, brought us an inspiring message. We were indeed glad to have him with us. At the evening service Misses Alta Allen, Pomona Johnson, Elizabeth Nicholson and Pauline Nicholson gave us some very interesting facts about High Point College. Three of these young ladies attended H. P. College and we are indeed proud of them. And we feel our people should give loyal support to this great institution.

The W. H. M. S. and W. F. M. S. held their regular monthly meeting at the home of Mrs J. E. Foust on Monday evening, June 14, at 7:30. The attendance was good and an interesting program was enjoyed. Miss Ruby Satterfield, a returned missionary, gave us a very helpful talk at this meeting. During the social hour Mrs. Foust assisted by Miss Callie Hurst served ice cream and cake.

Last Monday afternoon at 3:30 the Ladies' Aid Society met with Mrs. A. H. Jobe; several members and one visitor present. The election of officers was in order at this meeting, the old officers being re-elected. Dr Johnson gave us a short talk at this meeting Our society has accomplished right much the past year and we are looking for greater success this year. During the social hour Mrs. Jobe assisted by Miss Alta Allen served us cream and cake. The July meeting will be held at the home of Mrs. Bill Thompson.

Our Sunday school work is moving along nicely. Attendance very good. We hope to keep a good attendance. Next Sunday will be promotion day at the church. Reporter.

Rehobeth, Granville Ct.—Rev. Paul Kennett conducted services at Rehoboth Church Sunday morning. Notwithstanding the small congregation he made a splendid talk on Christian Education. Christian Stewardship was to have been Mr. Garrett's subject, but he failed to arrive and in his stead Mr. Kennett made a few well chosen remarks on the subject of tithing.

The District Missionary Rally will be held at Rehoboth Church Thursday, July 1st. A good attendance is expected from every church and auxiliary in this district. Everyone will bring lunch which will be served on the church grounds.

The meeting will begin at our church the first Sunday in July. The pastor, Rev. W. F. Kennett will be assisted by Rev. Mr. Suits.

The missionary auxiliary met Wednesday afternoon with Mrs. J. I. Floyd.

Mrs. June Rogers is convelescing at home after a ten days' stay in a local hospital at Henderson where she was under treatment.

Mrs. W. H. Greenway is improving after a short illness.

Mrs. Henry Floyd, who has been ill for some time, is improving. Reporter.

Midway, Haw River Ct—The second Sunday we had Bro. Suits and Bro. J. Norman Wilk with us. They both made splendid talks in interest of the college and we feel sure it was enjoyed by all who were present. Our pastor was also with us. We are expecting visiting preachers again next Sunday.

Our C. E. Society is moving along nicely and it does us good to see the young people and children taking an active part in the work. Our Sunday school is also doing good work; it was raining last Sunday but we had a good crowd out for Sunday school. We are planning to have our children's day exercise next Sunday night at eight o'clock.

Mrs. G. W. Apple, Reporter.

Boggs.

Franklin T. Boggs was born May 20, 1878. He departed this life June 2, 1926.

Uncle Frank had been in failing health for the past few months, but was never confined to his bed. He was taken worse all at once and was rushed to Durham Hospital, but he never recovered. No one thought the end was so near, but death came after a brief illness and was quite a shock to his many friends and relatives.

All that loving hands could do could not stay the icy clasp of death.

Uncle Frank professed faith in Christ about 17 years ago, and joined Efland M. P. Church. He remained a member there until death called him home.

He leaves to mourn their loss one brother. Mr. C. L. Boggs, of Efland, and two sisters. Mrs. H. D. Brown of Efland, Mrs. T. R. Squires, near Mebane.

On account of his pastor, Mr. Williams being away, Rev. T. M. Johnson of Mebane M. P. Church conducted the funeral service on Thursday evening at 4 o'clock, paying a beautiful tribute of respect to the deceased. Then the remains were laid to rest in the Efland church cemetery.

May God comfort all the bereaved ones.
Dear Uncle Frank, thou has left us.
Here thy loss we deeply feel;
But 'tis God that hath bereft us.
He can all our sorrows heal.
Friends may think we'll soon forget thee.
And our wounded hearts be healed.
But they little know the sorrow
That's within our hearts concealed.

His Niece, Annie Squires.

In Memory of Jordan H. Spencer.

The death angel visited our flock on Friday afternoon, June 11, and took from us one of our most consecrated and loyal members of Fair Grove Church. On Saturday at 2 o'clock, P. M., the funeral service was held in his home church, by his pastor, assisted by Rev. E. G. Lowdermilk of the Children's Home. Mr. Spencer was in his seventy-ninth year when the end came. He had been sick for many months. For many years he had been a most consistent member of the church. It was the privilege of the writer to visit him several times during his illness. He at all times manifested a deep concern for the church and the Kingdom service.

Rev. Mr. Lowdermilk spoke of many things in the life of Bro. Spencer which told of his worth to the church and community. He reminded us of how Bro. Spencer's voice had been heard in song, prayer, and testimony at Old Flag Springs and New Hope churches, as well as the one to which he belonged when the end came.

Bro. Spencer leaves to mourn their loss a widow, three sons and three daughters and three sisters.

Tomie Spencer, High Point, N. C., Rev. Charlie L. Spencer, Enfield, N. C., Mr. Lee Spencer, Gibsonville, N. C., Mrs. O. D. Lawrence, Seagrove, N. C., Mrs. Martin McNeal, High Point, N. C., Miss Pearl Spencer, High Point, N. C. Sisters: Mrs. Edmond Tucker, Seagrove, N. C., Mrs. Louzine Lewallen, Asheboro, N. C., Mrs. Henry Beane Asheboro, N. C. And a host of relatives and friends.

A good husband is gone, a good father is gone, a good brother is gone, a good friend is gone, a good church member is gone, and we mourn, but not as they who have no hope, for we believe that he is now with Him who said, If I go away I will come again and receive you unto myself. D. I. Garner.

Hollister, Halifax Charge.—We were very glad to have with us yesterday Rev. M. P. Chambliss and Mr. Kittrell. Both of them made splendid talks or rather sermons, for that is what they were.

Mr. Kittrell spoke on "Tithing," discussing "why we should tithe and the importance of Tithing." Mr. Chambliss preached on the object of "Training of the young people." It was a wonderful sermon and we all enjoyed it.

Mr. Chambliss asked how many in the congregation had ever heard of the High Point College and nearly everybody raised their hands so he said it wasn't any use for him to talk about the college very much, for we all knew something about it. So he just preached a good sermon.

We all enjoyed having Mr. Chambliss and Mr. Kittrell with us and we hope they will come again.

Our revival begins the fourth Sunday in August. I do not know who will assist Mr. Spencer in our meeting. Pray for us that we may have a good revival, for it is greatly needed in this community.

Kathleen Shearin.

—Prohibition enforcement officers seized a ship laden with liquor and took it to Wilmington last Saturday where it was unloaded of nearly five thousand cases of whiskey. The crew of fourteen men were jailed.

THE GRAY GOAT.

Silvia Grant paused in her walk to school at sight of two figures in gray. Their backs were turned to her, but she recognized something very familiar about them. Where had she seen that gray stuff with the white striped border before?

"Oh," she cried suddenly. "I know."

The two in front of her must be Dick and Doris McKay! The gray coats they wore must be—she hastened her steps, caught up with the two children and began walking with them.

"How do you like our new coats?" inquired Dick, boldly.

"I think they are beautiful!" replied Silvia. "Did your mother make them? She must be awfully clever!"

Doris put her little hand in Silvia's arm.

"Mother is awfully very clever," she said.

"You know what she made these coats out of, don't you?" asked Dick.

"Oh, yes," replied Silvia, "but I won't tell anybody."

"Tell if you like," said Dick. "We don't care. True pride isn't pride about clothes. We are proud of our mother and our work at school and being clean and truthful. We do not care if our overcoats are made out of an old gray blanket!"

"He does care a little," thought Silvia to herself, and her kind little heart ached for her friend, who was trying so hard to have the right sort of pride. She knew that the McKays were having hard times now on account of a serious accident to the father. She knew her own mother had given Mrs. McKay the gray blanket. She tried hard to think of something very comforting to say, but sometimes, you know, just saying nothing helps, too.

"Our old coats were too thin and shabby to wear any more," explained Doris. "Do you think we look all right in these?"

"Honey," said Silvia, "nobody in the world who hadn't seen the gray blanket and known you had it, would ever suspect what they were made out of."

"Well, I'm not ashamed," said Dick. "I'll tell them about it, if they ask."

"It's nobody's business," said Silvia hastily, because she knew how some of the kids loved to tease. "I don't believe in telling all your private affairs."

"Neither do I," said Doris. "Promise you won't tell, Dick!"

He would not promise but trudged soberly along.

As it happened, most of the children at school had gray woolen blankets on their beds very like the one from which Dick's and Doris' coats were made, but Dick's honesty kept them from kidding very much. There wasn't much fun teasing a fellow who didn't seem to mind!

At recess the McKays put on their gray coats and ran out with the others. It was a cold day even if it was spring but they were glad to get out for a breath of fresh air.

"I wish I had your nice warm coat," said Silvia to Doris. "I am chilly in this little sweater."

Doris offered to lend her coat, but of course Silvia would not take it.

The custom in that school was for all the children to line up after recess and march into the school-house and to their proper rooms. So when the bell rang there was a scramble to get into line. Left, right, left, right, they marked time, so they could keep step.

Because it had turned cold, the janitor had lit a large gas stove in the hall, and as the children entered the building most of them said: "Um-m-m!" How nice and cozy!" Silvia was chilly, and she said: "This feels good to me!" And stepping out of line for a second, sprang in front of the gas stove to get a little more of its genial warmth.

As usual, Silvia was wearing a pretty dress, ruffled and starched. As she flirted her skirt before the stove, a gust from the open door blew on the flames, and the next instant there was a shrill scream.

"Oh, help! I'm on fire!"

One of the little darting tongues of flame had licked the skirt of the little girl and at once shot up all over her. There was a screaming among the children, some rushing up the stairs, some dashing outside again, and some just yelling. A boy sprang to Silvia almost in an instant. He was pulling off his gray overcoat, and before any of the frightened teachers could reach the little girl, he had wrapped the coat tightly around her.

She held her breath and did not struggle, because her mother had often told her that if her clothes caught on fire, she must not run, and she must try not to breathe the flames.

When the teachers came the flames were out and Dick was still hugging his coat around the girl.

"Oh, I'm burnt!" sobbed Silvia. "My legs! Oh, oh!"

They hustled her across the street to a doctor's office, and there found out that she was not badly burned. It was bad enough though, and the school was closed for the rest of the day. Sadly the children went home to spread the awful news. Dick shivered all the way because in the excitement nobody had thought to return his gray coat.

"You did right," said his mother. "I am very proud of you, but you will have to wear your old overcoat now. Never mind! the warm weather will soon be here and you can run and keep warm. Thank God that you have strong lively legs."

But Dick did not have to wear his old coat long. The next day when the children were all in line in the hall, Mr. Hamilton, the Principal, came and stood before them on the stairs.

"Whose coat is this?" he asked, holding up a singed and burned gray coat.

"Mine," said Dick, and he was not a bit ashamed.

"Come here, boy," said Mr. Hamilton.

When Dick was standing beside him on the step, Mr. Hamilton said:

"We are going to ask you to let us keep this coat. We want to talk to the children about fires and how to put them out and save life. Do you know you probably saved little Silvia's life?" We want to put this coat in a glass case with a card telling how you put out the fire which threatened Silvia's life. We will put it where the children can come and see it in my office. And in case you should need it, here is something we will give you instead."

One of the teachers handed him a package, which Mr. Hamilton unwrapped and held out to Dick. It was a lovely new overcoat, such a coat as the boy had never owned in his life. He tried it on; it fit and still was big enough to allow him to grow some before the next winter.

"Thank you, sir," said Dick, his eyes shining.

"Now, children," cried Mr. Hamilton, "since we have a Hero in our school, let's give him three cheers! Real hearty ones, mind! Ready! One! Two! Three! Hurrah! Hurray! Hurray for Dick! Who's all right?"

The school answered in one great voice:

"DICK MCKAY!!!"—Selected.

THE CLEANSED ARE THE CLEAN.

"Blessed are they that wash their robes, that they may have a right to the Tree of Life," has the clear ring of the New Testament music about it, and is in full accord with the whole type of doctrine that runs through this book. If men are clean, it is because they are cleansed. If we are clean it is because we have been made so. The first beatitude that Jesus Christ spoke from the mountain was, "Blessed are the poor in spirit." The last beatitude that He speaks from heaven is, "Blessed are they that wash their robes." And the act commended in the last is but the outcome of the spirit extolled in the first. For they who are poor in spirit are such as know themselves to be sinful men; and those who know themselves to be sinful men are they who will cleanse their robes in the blood of Jesus Christ.—Alexander Maclaren.

—Rev. O. B. Williams, who has successfully piloted Community church for the past year and a half, resigned as pastor at a board meeting on last Tuesday night. Mr. Williams stated at the meeting that he expected to act upon the advice of his physician and retire from the active ministry for the next few months and try to regain his health.

Mr. Williams accepted the pastorate of Community church upon the action of the North Carolina Methodist Protestant conference in the fall of 1924. He came to Community church in its infancy and during his administration a strong organization has been effected, and much progress has been made in the various phases of church work. —Community Pulse.

Imitate God in his goodness. Be toward thy fellow creatures as he is toward the whole creation. Clothe the naked, heal the sick, comfort the afflicted. Be a brother to the children of thy father.—Jewish Talmud.

IN HONOR OF THE DEAD.

Angel.

llie May Wilson Angel, born December 29, 0, departed this life June 12, 1926.

n 1900, January 3, she was united in mar- ge to J. Wirt Angel. To this union were n ten children. Three preceded her to the beyond. She leaves behind her compan- four sons, three daughters, three broth- and three sisters, and a host of friends mourn her departure.

ister Angel professed faith in Chri t in th and joined the Methodist Protestant urch at Gideon Grove, and remained faith- until God called her home to live with her r children who had been looking for mo- r to come. How happy the meeting when embraced them in her arms on the streets gold. We poor mortals can't understand , but we believe while they shine as ts in one eternal day, they will be wait- and watching for father to come and ig the rest of the children some sweet , and perhaps the grief will never pass y until that day dawns upon each heart. rue wife, a loving mother and a kind ghbor has gone from us.

n the 14th of June there was such a con- rse of people at Gideon Grove to pay the tribute of respect to her that the funer- vas conducted in the grove by her pastor her former pastor, Rev. J. R. Hutton.

he great multitude of people and the ma- beautiful flowers testified to the high es- n in which she was held by all who knew How she will be missed in her home and munity. It has saddened the hearts of all knew her. Her death came so unexpect- to the children and it was a sad scene n their father broke the news to them mother was dead, as she died in a ensboro hospital, and none but father her oldest son was with her when the came, but may the spirit that conso'ed life fill each heart and drive out the f and fill it with the joy of meeting her in on the sunny banks of eternal happi- s.

Joel B. Trogdon, Pastor.

Cheek.

Irs. T. P. Cheek died June 25, 1926. Fu- l services conducted from Mebane Pres- erian Church June 26. After which the ains were placed to rest in the Mebane etery.

he following ministers conducted the fu- l services: B. T. Hurley, pastor Mebane E. Church South, J. S. Garner, pastor bane Presbyterian Church, T. M. Johnson. A. Williams, D. R. Williams and the writ-

Irs. Cheek had been a member of Chest- Ridge Methodist Protestant Church for mber of years. In her passing the church lost one of its most useful members. She ght school for 35 or more years and thus ched the lives of hundreds of young peo- "Who will rise up to call her blessed." he large congregation present for the fu- l showed the esteem in which her memo- s held.

B. M. Williams.

MARRIED.

Curry-Perryman.

It will be of interest to the many friends of Rev. George L. Curry to know that he was married on the 24th of June to Miss Ida Mae Perryman. Miss Perryman is the accomplished daughter of Mr. and Mrs. George A. Perryman, Welcome, N. C. For several years she has been a teacher of high rank in the public schools of Davison county, and from her earliest years she has been a member of Mt. Olive Methodist Episcopal church where she has made a most splendid record in christian service.

The marriage was solemnized at the home of the bride in the presence of the immediate members of the family, the bride's pastor, Rev. Mr. Honeycut, and the writer officiating. The hearty congratulations and good wishes of a host of friends will attend this splendid couple as they travel life's pathway together.

S. W. Taylor.

SUNDAY SCHOOL LESSON—JULY 11.

The Childhood and Education of Moses.

Lesson Text: Ex. 2:1-10; Acts 7:22.

Golden Text: Prov. 22:6.

The Central Truth: The baby that slept and wept among the flags of the Nile was the greatest potentiality for good except the One that graced the manger of Bethleham.

Scriptural Points.

1. A jealous and wicked king engaged in a futile warfare with the great Giver of Life. Heavy burdens of toil, imposed by cruel taskmasters, failed to reduce the birth rate of the chosen people. The fear of God fell upon the midwives and they refused to obey the king's mandate to kill the boy-babies. Next all the people were commanded to drown all the male offspring of the Israelites. To hide these children from the Egyptian soldiery and others, who would be only too anxious to carry out the king's decree, was the only way of safety.

2. Under this regime of ruthless cruelty Moses was born. And he was well-born. Pious parents smiled into the eyes that were destined to see visions of God, of world wide law and order, and of Messianic redemption. He was "a goodly child," a beautiful form, with a mind and soul capable of large development.

3. The narrow precincts of the home could not conceal him any longer. Like many another doubtless this child of promise was placed in an ark of bulrushes. And this improvised little boat was placed among the flags that fringed the banks of the Nile.

This was carrying out the letter but not the purpose of the cruel edict. A loving sister was put on guard to see that no harm came to the little one.

4. One day the king's own daughter, with her attendants, took a stroll along the river front, seeking a suitable place to bathe. They saw the ark at a distance. Her maid was sent to fetch it. Her royal fingers lifted the covering. Her royal eyes met eyes that wept. Her royal sympathies were awakened. Right then and there she took the baby to her own heart and adopted him as her own child.

5. Miriam, the loyal sister, and wise beyond her years, proposed to run and get a nurse for the child. Pharaoh's daughter gladly agreed. Swift feet soon brought the child's mother, the best nurse God ever made for babies.

6. Never was a royal commandment more cheerfully received or more faithfully obeyed: "Take this child away, and nurse it for me, and I will give thee thy wages." Thrice happy mother! Her baby is now safe from harm, restored to her loving embrace, and she is to be paid also in coin for paying a debt of love.

7. Years swept on. The boy is put in school by the mother of adoption. He is an apt pupil. The age of manhood finds him a university graduate. "And Moses was learned in all the wisdom of the Egyptians."

8. From college walls he goes to become a man of affairs. He chose the military career. He became famous at forty. He "was mighty in words and in deeds."

Practical Points.

1. The most promising crop in all the world is the crop of babies. The most valuable harvest is the harvest of character. And the most splendid reward of toil is children trained for righteousness, usefulness, and glorious destiny. Many a proud and faithful parent has been enabled to exclaim: "Behold, I and the children whom the Lord hath given me." Isa. 8:18.

2. Faith in God and much earnest prayer are indispensable in the training of children. Nothing short of these will save them from the fatal snares of the world. "By faith Moses, when he was born, was hid three months of his parents, because they saw that he was a proper child; and they were not afraid of the king's commandment." Heb. 11:23.

3. The safest and best hiding-place for children, little and large, is beneath the wings of infinite Love, to which the precious ones may be dedicated by adoring parents.

4. The faith of the parents awakens faith in the children. The life and instruction of the parents determine the wise choices of their offspring. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Heb. 11:24, 25.

5. Providence exercises special supervision over every human being. "Casting all thy care upon him; for he careth for you." 1 Pet. 5:7.

6. The care of the heavenly Father extends also to the entire lower creation. "He giveth to the beast his food, and to the young ravens which cry." Ps. 147:9.

"Are not fine sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." Luke 12: 6, 7.

—Fortitude is a great help in distress.

MARRIED.

Cheatham-Parham.

Graham, June 15, Miss Gladys Louise Parham became the bride of Thomas George Cheatham in a simple ceremony performed in the parsonage of the Methodist Protestant church at 10 o'clock. Mrs. Cheatham is the daughter of Mr. and Mrs. W. T. Parham of Henderson, N. C. Mr. Cheatham is the son of George E. Cheatham of Oxford, N. C.

After the ceremony they motored to Asheville and other points in Western North Carolina. After their return they will be at home in Oxford where Mr. Cheatham is in the wholesale business. Rev. D. R. Williams.

Powell-Rich.

A wedding that was beautiful in its simplicity occurred Thursday evening at the Graham Methodist Protestant church when Miss Eunice Claire Rich became the bride of Rev. Howard Peterson Powell of Spray.

The church was artistically decorated with white and pink holly-hocks and [illegible] blossoms with a tracery of green against a background of white. The altar was flanked with candles.

The wedding march from Lohengrin was used as a processional and the Mendelssohn's as a recessional.

The vows were spoken before the Rev. William J. Gordon of Spray, assisted by Rev. D. R. Williams, pastor of the bride. Messrs. Wallace Grubbs of Winston-Salem, Gordon Smith of Spray, Robert and Frank Rich, brothers of the bride, acted as ushers. As the ushers took their places at the altar, the two junior bridesmaids, Ruth Forlines of Durham and Anne Erwin Holt of Burlington, entered. The bride had her only sister, Miss Ethel Rich, as maid of honor. She was followed by the tiny ring bearer, Martha Lane Forlines of Durham, who carried the ring in the heart of a lily.

The bride entered on the arm of her brother, Alvis M. Rich, of Burlington, who gave her in marriage.

They were met at the altar by the groom and his best man, Rev. Robert Jerome of Goldsboro. During the ceremony "To a Wild Rose," by MacDowell, was softly played.

The bride is the elder daughter of Mrs. Lettie McCoy Rich and the late W. A. Rich. She was graduated with high honors from Elon College and for two years an efficient teacher in the Burlington city schools. For the past two years she has been engaged in private teaching. Mrs. Powell is a talented reader and deeply interested in the work of the church, having served as teacher and superintendent of the junior department for several years.

Rev. Mr. Powell is the youngest son of Mr. Luke Powell and the late Mrs. Powell, of Clinton. He was educated at Duke university and Asbury college, Kentucky. At present he is pastor of the Spray Methodist Episcopal church, South, and is considered among the leading young ministers of the denomination.

The many beautiful and valuable gifts attested the popularity of this couple.

HIGH POINT COLLEGE

HIGH POINT, N. C.

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GREENSBORO, N. C.

Many friends and relatives met to pay their respects to her memory after which the remains were placed to rest in Chestnut Ridge cemetery. B. M. Williams.

—Ninety per cent of the undergraduates at the University of Chicago are doing eighty-five different kinds of work in this city to earn all or part of their college expenses, it is announced by the institution. A baking company employs fifteen students on a Friday night shift to supply the extraordinary demand for bread on Saturday.

—Smokers who were careless with matches, cigar or cigaret stubs were responsible for 6 percent of the nation's fire loss last year.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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METHODIST PROTESTANT HERALD

J. F. McCulloch, Editor and Publisher

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THE YOUNG PEOPLE'S SUMMER CONFERENCE, JULY 19-26, HIGH POINT COLLEGE, HIGH POINT, N. C.

The greatest need of the Methodist Protestant Church in the North Carolina Conference is a better trained and wider visioned leadership. We must have Sunday School teachers, Christian Endeavor leaders, and other workers who have trained themselves under God's guidance, for the larger tasks of the Kingdom. In our ever expanding program, we must have men and women who are "Workmen approved unto God, that needeth not to be ashamed."

One of the ways we are attempting to meet that need is through the Young People's Summer Conference. For the last four or five years, we have gathered together from every section of our Conference, the select young people who have visions of the possibilities of their lives in Christian service, and who are willing to devote a week of their time to a better and more adequate preparation, for an intensive study of the church and her problems. These young people have gone back to their respective churches better equipped for their tasks and with a greater vision of the place of the church in the work of the Master.

Our Conference this year will open with a Monday night session, Monday, July 19th. Delegates will arrive in time for supper at the college on Monday evening. After supper is served a Vesper service will be held on the campus, with a message from Rev. N. M. Harrison, Jr., former president of our Young People's Board. At the 8:00 o'clock service Rev. N. G. Bethea and Rev. E. Lester Ballard will give an illustrated lecture of their trip to the Holy Land.

The Conference will close with a graduation service and presentation of certificates on Monday morning, July 26th.

The program this year is as follows:

Life Problem Conferences, 7:00 P. M.

Monday evening: "A Key Note Message," Rev. N. M. Harrison, Jr.

Tuesday evening: "The Christian and Modern Amusements," Rev. Lawrence Little.

Wednesday evening: "The Christian and the Modern Sabbath," Dr. C. E. Forlines.

Thursday evening: "The Christian and War," Rev. P. E. Lindley.

Friday evening: "Evolution and Racial Relationships," Mr. Hewitt Cunningham.

Saturday evening: "The Christian and His Church," Mrs. H. W. Maier.

Evening Addresses, 8:00 P. M.

Monday: Reception Lecture, "The Holy Land," Rev. N. G. Bethea and Rev. E. Lester Ballard.

Tuesday: Address, Mr. H. W. Sims, General Superintendent North Carolina Sunday School Association.

Wednesday: Address, Rev. J. S. Eddin, President Academy of Science of the Methodist Protestant Church.

Thursday: Address, Dr. W. J. Thompson, New Theological Seminary.

Friday: Address, Dr. W. J. Thompson.

Saturday: Vesper Service, Dr. James H. Straughn, Washington, D. C.

Sunday: Address, Dr. James H. Straughn.

Special Services.

Sunday morning, 11:00 A. M., First Church, High Point, Sermon by Dr. James H. Straughn, Washington, D. C.

Sunday afternoon: Missionary service, in charge of the joint Missionary Branche of the N. C. Conference.

Monday morning, 10:00 A. M., Graduation Service. Presenting Certificates. Address by Rev. N. M. Harrison, Jr., Chicago, Ill.

Courses For Children's Workers. First Year.

8:00—The Pupil (Weigle), Mrs. J. E. Pritchard.

8:55—Junior Christian Endeavor. Miss Lena Martin.

9:50—Devotional Service, Rev. S. K. Spahr, D. D.

10:45—Study Period.

11:40—a. Methods for Beginners, Mrs. C. L. Van Noppen.

b. Methods of Teaching (Betts and Hartshorne), Miss Carrie Booker.

Second Year.

8:00 How to Teach Religion (Betts), Rev. P. E. Lindley.

8:55. Worship for Children. Mrs. C. L. Van Noppen.

9:50. Devotional Service, Rev. S. K. Spahr, D. D.

10:45. Study Period.

11:40 a. Projects in Religious Education, Mrs. H. W. Maier.

b. The Daily Vacation Bible School, Dr. C. E. Forlines.

Third Year.

8:00—Curriculum Making (Betts), Mrs. H. W. Maier.

8:55—Story Dramatization (Ferris) Mrs. H. W. Maier.

9:50—Devotional Service. Rev. S. K. Spahr, D. D.

10:45—Study Period.

11:40—a. Methods of Teaching, Miss Carrie Booker.

b. The Daily Vacation Bible School, Dr. C. E. Forlines.

Fourth Year.

8:00—Play Life in Religious Education, Miss Carrie Booker.

8:55—Story Dramatization (Ferris), Mrs. H. W. Maier.

9:50—Devotional Service, Rev. S. K. Spahr, D. D.

10:45—Study Period.

11:40—Projects in Religious Education, Mrs. H. W. Maier.

Courses For Young People, First Year.

8:00—What Shall I Do With My Life, Rev. Lawrence Little.

8:55—a. Expert Endeavor, Hewitt Cunningham.

b. Personal Evangelism, Rev. L. W. Gerringer.

9:50— Devotional Service, Rev. S. K. Spahr. D. D.

10:45—Study Period.

11:40—Recreational Leadership, Dwight L. Fouts.

Second Year.

8:00—Stewardship for All of Life, Rev. N. G. Bethea.

8:55—a. Home Missions, Rev. R. C. Stubbins.

b. Foreign Missions, Mrs. A. G. Dixon.

c. Personal Evangelism, Rev. L. W. Gerringer.

9:50—Devotional Service, Rev. S. K. Spahr, D. D.

10:45—Study Period.

11:40—Principles of Christian Living, Dr. A. G. Dixon.

Third Year.

8:00—Stewardship for All of Life, Rev N. G. Bethea.

8:55—The Life of Christ, Rev. T. M. Johnson.

9:50—Devotional Service, Rev. S. K. Spahr.

10:45—Study Period.

11:40 — Advanced Christian Endeavor, Hewitt Cunningham.

Courses For Leaders of Young People First Year.

8:00—Religious Educaion for Adolescents, Dr. C. E. Forlines.

Continued on page sixteen.

PATRICK HENRY: SOME PERSONAL TRAITS.

Patrick Henry's eloquence has so overshadowed everything else about his personality that his character is not so well known as it should be. That his character does not suffer in comparison with his far-famed eloquence should be a matter of pride to all Americans. Indeed, his eloquence was due, in a large measure, to his loftly character, and this fact has been mentioned by many of his contemporaries. George Morgan, in his "The True Patrick Henry," quotes David S. G. Cabell's tribute, as follows: "History does not record any example of a greater natural orator. He was not an orator as a result of a long and elaborate course of preparation. The loftiness of his nature, his strong emotions, his possession in himself of everything noble and true more than supplied the rhetorician's art."

George Mason, writing of Henry in 1774, spoke to the same effect: "He is by far the most powerful speaker I ever heard. Every word he says not only engages but commands the attention: and your passions are no longer your own when he addresses them. But his eloquence is the smallest part of his merit. He is in my opinion the first man on this continent, as well in abilities as public virtues," etc.

John Adams paid him this tribute: "From personal acquaintance, perhaps I might say a friendship, with Mr. Henry of more than thirty years, and from all that I have heard or read of him, I have always considered him a gentleman of deep reflection, keen sagacity, clear foresight, daring enterprise, inflexible intrepidity, and untainted integrity, with an ardent zeal for the liberties, the honor, and the felicity of his country and his species."

His kind and benevolent disposition is shown in a letter to his daughter: "Unite liberality with a just frugality; always reserve something for the hand of charity; and never let your door be closed to the voice of suffering humanity. Your servants especially will have the strongest claim upon your charity; let them be well fed, well clothed, nursed in sickness, and let them never be unjustly treated." "It is a tradition among the Henry negroes," says his biographer, "that their grandparents were treated just as Patick Henry here admonishes his daughter to treat them."

Morgan says: "Henry himself sometimes played school-master. This we learn from William Wirt Henry, who had from his Aunt Sarah an interesting detail respecting Patrick Henry's family customs. It was his habit, said she, to seat himself in his dining-room every morning, directly after rising, and read his Bible, and as his children would pass him for the first time, he would raise his eyes from his book and greet them with a 'good morrow.' And this he would never neglect. Henry's fondness for the Bible grew with his years. 'This book,' said he to a neighbor, 'is worth all the books that ever were printed, and it has been my misfortune that I never found time to read it with the proper attention and feeling till lately. I trust in the mercy of Heaven that it is not yet too late.' "

Colonel Samuel Meredith, in his sketch of Patrick Henry, says: "One thing is remarkable in Mr. Henry, and this information comes from his sister, Mrs. Meredith, a very pious woman, that he was never known in his life to utter the name of God except on a necessary or proper occasion. He was through life a warm friend of the Christian religion. He was an Episcopalian, but very friendly to all other sects, particularly the Presbyterian. His father was an Episcopalian, his mother a Presbyterian. He was so well pleased with Soame Jennys' Internal View of Religion that, meeting with a copy of it when he was Governor, or shortly after, he had several hundred copies printed and distributed at his own expense. Doddridge's Rise and Progress of Religion was his favorite author on the subject of religion."

The lofty moral tone of Henry's life is shown in a letter dated January, 1799, when referring to trouble with France, he wrote:

"Her conduct has made it the interest of the great family of mankind to wish the downfall of her present government, because its existence is incompatible with that of all others within its reach. And whilst I see the dangers that threaten ours from her intrigues and her arms, I am not so much alarmed as at the apprehension of her destroying the great pillars of all government and of social life; I mean, virtue, morality, and religion. This is the armor, my friend, and this alone, that renders us invincible. These are the tactics we should study. If we lose these, we are conquered, fallen indeed. In vain may France show and vaunt her diplomatic skill and brave troops; so long as our manners and principles remain sound, there is no danger. ....I am too old and infirm ever again to undertake public concerns. I live much retired, amidst a multiplicity of blessings from that Gracious Ruler of all things to whom I owe unceasing acknowledgments for His unmerited goodness to me; and if I was permitted to add to this catalogue one other blessing, it would be that my countrymen should learn wisdom and virtue, and in this their day know the things that pertain to their peace."

Morgan says: "Henry died well—in the full faith. 'Oh, how wretched should I be at this moment,' he said, 'if I had not made my peace with God!' "

"All other remedies having failed, Dr. Cabell proceeded to administer a dose of liquid mercury. Taking the vial in his hand, and looking at it a moment, the dying man said:

"'I suppose, doctor, this is your last resort?'

"The doctor replied: 'I am sorry to say Governor, that it is.'

"Then he said: 'Excuse me, doctor, for a few minutes;' and drawing over his eyes a silken cap which he usually wore, and still holding the vial in his hand, he prayed, in clear words, a simple, childlike prayer for his family, for his country, and for his own soul, then in the presence of death. Afterwards, in perfect calmness, he swallowed the medicine.

"Meanwhile, Dr. Cabell, who greatly loved him, went out upon the lawn, and in his grief threw himself down upon the earth under one of the trees, weeping bitterly. Soon when he had sufficiently mastered himself the doctor came back to his patient, who he found calmly watching the congealing of the blood under his finger-nails, and speaking words of love and peace to his family, who were weeping around his chair. Among other things, he told them he was thankful for the goodness of God which, having blessed him all his life, was then permitting him to die without any pain. Finally, fixing his eyes with much tenderness on his dear friend, Dr. Cabell, with whom he had formerly held many arguments respecting the Christian religion, he asked the doctor to observe how great a reality and benefit that religion was to a man about to die. And after Patrick Henry had spoken to his beloved physician those few words in praise of something which, having never failed him in all his life before, did not then fail him in his very last need of it, he continued to breathe very softly for some moments; after which they who were looking upon him saw that his life had departed."

H. H. Smith.

SIN AND ITS BLIGHTING EFFECT ON THE SOUL.

All the activity that man has engaged in mental or physical, from the dawn of creation till the present day, can be classified under two heads,—right and wrong, or right and unrighteous. There is a solution to every problem in life. We succeed or fail as we use right or wrong methods. Who can deny that life is a problem, or that some men succeed and some fail in its proper solution? No man ever failed while doing the right. No man ever made the greatest possible success who did the wrong.

Then, broadly speaking, we would say that every mistake and every misdeed of every nature, whether ignorantly, unintentionally or intentionally done, is sin. It is sin because it throws us out of harmony with the powers that propel us upward. If the activity is not right it is unrighteous, and according to St. John, if it is unrighteous it is sin. He says in his first epistle, "All unrighteousness is sin."

However, John says, "There is a sin not unto death," also, "There is a sin unto death." Here John seems to infer that God does not hold us accountable for all our unrighteousness. Namely,—mistakes and unintentional blunders, while we are brought to account for purposeful transgressions. While some of our mistakes and blunders may not bar the gates of Heaven to us, yet it is true that no mistake was ever made that did not unfavorably affect man. The unfavorable result of the activity brands it as a mistake. This leads us to another thought.

Namely,—Why is it a sin to engage in certain conduct? Is it because God said, "Thou shalt not!" Or did God say "Thou shalt not" because it was wrong?

There is in every person a spark of the Divine, and at the same time he is tainted with the spirit of the evil one! Therefore, having this dual nature we are possessors of noble impulses and high aspirations. Evil being

resent, we have, also, base impulses and car al desires.

"For he that soweth to his flesh, shall of he flesh reap corruption; but he that sowth to the Spirit, shall of the Spirit reap fe everlasting." To use different language: f we obey our better nature it will keep us n harmony with the univer e and lead us t higher and nobler life of usefulness, and at he same time bring us into the likeness and avor of God. While if we fail to resist the ownward pull of moral gravity we shall be lienated from God, mar the divine likeness nd be reduced to the level of the beast. "To e carnally minded is death."

Ralston classifies the precepts of God as noral and positive. He says that in the noral we are able to see the propriety of His ommand, while in the positive we are not. While we may not see the propriety of some f God's injunctions, it is very doubtful if God ever made any particular line of conduct bligatory on the part of man except as He aw it would keep him out of the quagmire f degradation and lead him to a higher and etter life.

Now we are able to answer the question sked in a preceding paragraph. It is sinful o engage in all forbidden conduct because t is detrimental to the best interest of soety. Man might never have discovered it, ut certain lines of behavior would have een hurtful had God not revealed Himself o the world. To lie, steal, commit adultery, ovet, etc., would have thwarted the upward rend of man had they not been forbidden. A knowledge of this fact, to my mind, is vhat prompted God to give us our great and vonderful code of laws, that we might not e subjected to the 'trial and error method' f learning, which is a very expensive one.

Whenever man comes to a realization of he above fact, that his future destiny, in a arge measure, is the product of his own conluct, it will greatly stimulate the impulse to lo the right. "A man is not punished for his sins, but by them." Every sinful act leaves ts stamp upon the individual, and gradually he best of men can be transformed into demons of darkness.'

A truth that makes the above more terrible is the fact that, in a sense, sins are nevr forgiven. The soul in regeneration is leansed from all guilt, and restored to the favor of God. "As far as the east is from the west, so far hath he removed our transgressions from us." However, it is hardly probable that the ideals are as lofty or the impulses as noble as they would have been had sin not worked its blighting effect on the soul. While pure, the soul will be dwarfed and its capacity for the greatest enjoyment of the bliss of that 'perfect day' is in question. It is an established fact, and one to be regretted that our capacity for service and spiritual revelation is limited, in this world in that our spiritual, mental and physical beings are proportionally reduced or affected. Further, these powers are not restored. God freely forgives the act of transgression, but the effect of the misdeed is stamped upon the soul for all eternity. The cancer is cured but the scar forever remains.

W. M. Loy.

A REMEDY, NOT EXTENUATION REQUIRED.

By Bishop W. A. Candler.

(We trust every reader of the Herald will read the following article by Bishop Candler carefully and thoughtfully. It will bear a second reading. Instead of extenuating and apologizing for the fault and sins of both old and young, they should be freely and honestly admitted, and an adequate remedy applied. Some of the foaming, effervescent addresses that we hear on "young people" give us the "fidgets." They are fallacies from beginning to end.

They sound as if young people had never had any attention given them until recently This we know to be false. We've happened to be acquainted with "young people" for more than 60 years, and know whereof we speak.

We heard an address at a Sunday School Convention a few years ago, in which the speaker, (a woman) apologized for, and tried to defend, all the "flappers," and immodesty in dress, and general lawlessnes of the age. I don't want any such Sunday School "bosses" to have access to my children. I would prefer the tutorage of a Hardshell Baptist, i. e., no Sunday school at all. But read the following article and digest it well

J. F. Dos'er.)

There is a disposition upon the part of a certain type of men to defend the youth of today against any charge of unusual disorderliness.

Perhaps such efforts to explain, or extenuate, the wrongdoing of the young are inspired by the conviction that they are quite necessary.

If such apologies for youthful delinquency must be made, they should face the facts of record without any attempt to blink or blur them. General observations to the effect that the young people are no worse, or not so bad as their parents, are worthless.

If one is no better than his father, he has fallen below what he ought to have been. So Elijah, the prophet, believed, and he "requested for himself that he might die, saying, Now, O Lord, take away my life; for I am not better than my fathers." (I Kings, xix:4.)

When the parents of the youth of today were young the same eulogies were passed upon them as now are being pronounced upon their offspring. Pleasing talkers said they were the best generation the world ever saw; but now the same sort of defenders of the youth of today charge the youth of yesterday, who are now parents, with being bad and almost wholly responsible for the wrongdoing of the rising generation.

But what are the facts?

"The Annals of the American Academy of Political Science" devotes its May issue to the discussion of crime. Its figures are more reliable than the guesses of declamatory optimists, and they are far from being cheering. They show an alarming increase of crime in the land.

In the year 1900 there were 2.1 homicides for every 100,000 people in the country, as compared with 7 for every 100,000 in 1915, and 8.5 for every 100,000 in 1924. The nation was never so bloody.

In the year 1924 crooks stole $170,000,000 by fraudulent bankruptcy, and bankers lost $200,000,000 by forgery that year.

Unlawful race track gambling now amount to $500,000,000 annually.

And the young are responsible for an alarming part of these and other shameful vices and crimes.

The proportion of young people committed for crime shows a marked increase. During the first six months of 1923, 51.6 percent of all commitments for criminal offenses in the United States were of persons from 18 to 34 years old, and the figures for 1924 and 1925 are even higher.

Forty-nine percent of the commitments to the federal prison at Leavenworth, Kans., were violators of the drug law, and those drug prisoners averaged 23 years of age.

The lamentable fact is that there has been a dreadful breakdown of the morals of both old and young people in the United States. This is indubitably the present condition of the country, however we may account for it.

Education, or what is called education, was never so general and crime was never so prevalent. Evidently increase of knowledge is not a remedy for arresting wrong-doing.

Increase of the wealth of the nation, with the consequent acceleration of the tendencies to luxury and self-indulgence, doubtless has much to do with the matter; but the American people will not be poorer than they are now. On the contrary, their riches will certainly increase unless some unprecedented disaster overtakes them. The decrease of their earthly goods by no possibility can be expected to reform their lives; for they will not allow any decrease in their possessions, even if poverty could purge away their impurity.

Parental instruction and parental authority are manifestly impaired. The American home has suffered great deterioration in recent years. But if the youth are bad and the parents are worse, who is to restore its lost powers?

President Angell, of Yale university, in a recent address, tries to take a reassuring and cheerful view of the situation; but he hardly succeeds in attaining his evident purpose.

Among other things, he says of present-day conditions, in the colleges: "To be blase, to have at one's tongue's end all the catch phrases of the nihilistic and blashphemous writers of the day is accounted good form and, as an evidence of up-to-dateness, is regarded as almost as essential as the wearing of the correct cut of clothes, the proper shape of hat, the accepted collar and tie, which, taken together, are the obvious marks of the socially sophisticated."

President Angell does not paint the picture too darkly. It has been no more than a

few short months since there were a series of revolts, or mutinies, among the students of a very considerable number of colleges and universities in the northwestern states, and of some in the middle west. And now the newspapers report a riot of 2,000 students at Princeton, one of the most sober-minded and steady-moving institutions of learning in America.

President Angell does not deny that following the World war there has been grave damage to religious faith among college students, accompanied by a reprehensibly "rebellious attitude," of mind; but he seeks to relieve the forbidding aspects of the case by comparing the conditions of today with those of the period which followed immediately the Revolutionary war. He says the "intellectuals" of that time assumed and affirmed that "never again would educated men give credence to the tenets of any revealed religion, and least of all to those of Christianity." But he goes on to say, "Despite this fact, the next century saw some of the most profound revivals of religious interest, affecting the entire life of the college and leading great numbers of its students into the ministry and the mission field."

In these statements President Angell speaks accurately concerning the conditions prevalent in the whole country, and in Yale College particularly, just before "the Great Revival of 1800."

Dr. Timothy Dwight, a grandson of Jonathan Edwards, who was the most conspicuous leader of "the Great Awakening," which began in his church at Northampton, December 1734, and prevailed at length throughout all the Colonies, came to the presidency of Yale in 1795, when it was honeycombed with clubs of atheists among the students. Dr. Lyman Beecher, who was matriculated in the institution about that time is authority for the statements that "it was in a most ungodly state" and that "most of the class before me were infidels, and called each other 'Voltaire,' 'Rousseau,' 'D'Alemburt,' etc."

Similar conditions prevailed in other colleges of the country. Bishop Meade, speaking of that time, declared, "I can truly say that then, and for some years after, in every educated young man in Virginia whom I met I expected to find a sceptic, if not an avowed unbeliever." Of the College of William and Mary, which was founded in religious motives to serve the Christian cause, the venerable Bishop said it was "the hot-bed of French politics and religion."

The Presbyterian General Assembly in a deliverance made in 1798 said:

"Formidable innovations and convulsions in Europe threaten the destruction to morals and religion. Scenes of devastation and bloodshed, unexampled in the history of modern nations, have convulsed the world, and our country is threatened with similar calamities. We perceive with pain and fearful apprehension a general dereliction of religious principles and practice among our fellow-citizens, a visible and prevailing impiety and contempt for the laws and institutions of religion, and an abounding infidelity, which in many instances tends to atheism itself. The profligacy and the corruption of the public morals have advanced with a progress proportionate to our declension in religion. Profaneness, pride, luxury, injustice, intemperance, lewdness and every species of debauchery and loose indulgence greatly abound."

What grave remedy for those dreadful conditions? They were purged away by "the Great Revival of 1800."

The colleges of the country were especially favored by that heavenly visitation; and most notably Yale college, which was revolutionized in 1802 by a revival during which it is recorded that it seemed as if "the whole mass of students would press into the kingdom" and "nearly all the converts entered the ministry."

But that gracious result did not come from President Dwight's telling the students that they were better than their fathers, and that they would presently outgrow their infidelity and abandon their immoralities. From the moment when he came to the presidency he waged incessant warfare against the scepticism of the hour and the evils to which it gave birth, until at last, according to Lyman Beecher, then a student there, "all infidelity skulked and hid its head."

The country now needs more men like Dr. Timothy Dwight, who during his presidency of Yale conducted in the institution "thirteen special revivals, or one every two years, besides several other seasons of more than usual religious interest." From those revivals more than two hundred young men entered the Christian ministry, and during that revival period Yale influenced more powerfully and benignly the life of the republic than it did before or has ever done since.

We need now in all our colleges revivals such as prevailed there then. There has been in our institutions of learning quite enough pettifogging about "higher criticism." "evolution," and the like.

Colleges and universities are centers of influence, for good or for evil; and their authorities should never lose their sense of responsibility for the welfare of the people.

The nation needs again a revival or religion throughout the national domain, and our educational institutions can do much to prevent or promote such a wide-spread work of salvation. Let them have done with shallow reforms of a mere superficial sociology, and call their students and all the people to repentance toward God and faith in our Lord Jesus Christ.

The people have had enough cutaneous treatments by reformers—sociological "skin doctors." What they need is the constitutional remedy of regeneration.

Our nation—and the whole world—needs a rescue, and not a reform. It needs religion, not mechanical reconstruction.

Least of all does it need any palliation of the sins of youth or extenuation of the sins of older people. It needs to have all classes purified from sin.

If Earnest N. Quirer will read 1924 Discipline page 46, and 1925 N. C. Annual Conference Journal page 78, perhaps some light on questions asked in last week's Herald will be obtained. B. M. Williams.

REVIVAL MEETING AT CAROLINA.

A series of revival services began at the Methodist Protestant church at Carolina last Sunday night and the services so far during the week have been well attended. Rev. Clarris Isley, the pastor, is being assisted in the services by Rev. H. L. Isley, the pastor of the Saxapahaw charge. Rev. Mr. Isley is a very able preacher and has been delivering some strong and forceful semons each evening.

At the service last night Rev. C. B. Way, of Lexington, was the preacher, and made an earnest plea in a message on the theme, "God's Love." The altar call was made at the conclusion of the sermon and four young men responded and were happily converted.

Mr. Wayne Curtis, of Bellmont, is directing the singing for the services. The pastor announces that the series of meetings will continue all this week and a part of next week.—Burlington Daily Times.

WINONA ASSEMBLY SEASON OPENS.

The thirty-second season of Winona Assembly and Bible Conference Winona Lake, Ind., opened most auspiciously on Sunday, June 27, with a record breaking attendance of more than 5000. The weather was perfect, the park never more beautiful, and the great crowd of people never more enthusiastic over the future of this great religious center of the West.

At 3:00 P. M. a great service was held in the Sunday Tabernacle, when the "Student League of Many Nations," students of the Bible Training School, directed by Dr. J. A. Davis, gave the program. Representatives of twenty-one Nations in their native costumes thrilled the great audience with their songs and stories given in their own languages as well as in our own.

Hundreds declared that they had never heard or seen the Gospel proclaimed with greater power. All who passed out of the Tabernacle were impressed as never before, that the Gospel still has the power to save.

STILL ON THE WAY.

We are still receiving orders for the Children's Day Supplies, because for various reasons some Sunday schools have been delayed, and others on account of local conditions have preferred a later date.

The schools can hold the service when it suits them, provided the date does not trespass upon the time sat aside for the Rally Day Service of the Board of Education.

If your school has not yet ordered the free supplies for a Children's Day Service, please send me a card as soon as possible at Berwyn, Md.

We are very anxious to fill more than 1000 orders this year, but we need more than have come to date to do that, and your order will help.

Again I urge that the offering be sent to your annual conference treasurer without delay, for the Union Board greatly needs the money.

All Children's Day offerings count on the budget but you must not fail to state to the conference treasurer THIS IS THE CHILDREN'S DAY OFFERING FOR FOREIGN MISSIONS. If you fail to state that the Union Board stands to get only 25 percent of your offering, and 75 percent of it will go to the other Boards and institutions, whereas the Union Board is entitled to all of it, and will get it if you state the above in your letter.

A number have sent for the large illustrated posters which have the pictures of all our missionaries in the three fields, and of native workers, buildings, etc. There are more on hand, and we will be glad to send them to any of our schools without any charge, so long as the supply lasts. They give a fine impression of our workers and the work, and we are anxious to distribute them as far as possible.

The description of an evangelistic tour over our India district last fall and winter by Rev. Paul M. Cassen, his wife and native helpers, when the travelling over the extensive territory was by ox cart at the rate of 2¾ miles per hour, and 527 miles were covered, and a cart with two ponies would have saved 100 hours for preaching, was read by his father, Rev. S. F. Cassen of Towson, Md., to a group of friends, and led to one proposing that they send him a Ford for next Christmas.

Each of the party took out a Christmas Savings card at the Towson bank, but that the car might be used on the evangelistic tours which are to start as usual in November, the amount required was underwritten by them.

The kind interposition of a friend secured a gift of $50, and an evening's offering at the Md. Branch meeting of the W. F. M. S. made up the amount.

The check is well on its way to India, and the car will be secured there in ample time to be used as stated above.

The car is a gift to the evangelistic department of the mission work at Dhulia, and the Union Board will pay for its operation on the tours and other activities.

This practical expression of interest by our friends is greatly appreciated by the Union Board, for they have provided a long-felt need, a great time saver, and by it much more preaching will be done, and other kinds of service can now be rendered by our devoted missionaries.

There are other needs which could be met by similar efforts and gifts, but which the Union Board cannot supply for lack of funds, and we hope this splendid gift may be followed by others. Fred C. Klein.

"How can you tell a Christian from a non-Christian?" was the question asked by Bishop Herbert Welch in his recent baccalaureate sermon at Drew Theological Seminary, Madison, N. J. Then followed his own answer: "By the extent to which his life is a life of love."

THE WORK AND THE WORKERS.

Saturday evening and Sunday, July 3rd and 4th, found me at Saxapahaw in a District Sunday School Convention. This Convention was well attended, and was splendidly directed by Mr. E. W. Mann, who is also the Superintendent of the Union Sunday school at Saxapahaw. The program was well planned and well carried out.

Rev. J. A. Burgess and Rev. H. L. Isley were cooperating in this convention. Rev. G. W. Holmes was also present in the Sunday sessions. We had the pleasure of meeting and greeting several of the High Point College students in these meetings.

Graham.

On Sunday evening we had the pleasure of visiting awhile with Rev. and Mrs. D. R. Williams, and then of preaching for Brother Williams at 8:00 o'clock. We were anxious to know just how Brother Williams is getting along, so while we had already visited Graham once this year, we planned to stop more to see him than anything else, and then agreed to preach because it would help him.

Brother Williams is not well yet; but he is wonderfully improved and we are hoping he is on the road to permanent recovery. He has passed through what many of us, who are not so strong as he, could never have stood. Let us continue to pray that this faithful servant of the Master may be given strength to carry on the work he loves so much to do.

His congregation has been exceedingly kind to him and Mrs. Williams. Last Sunday morning they voted to release Bro. Williams from any Sunday evening services for the month of July.

The Budgets.

We are now passing through the Summer months when so many churches let up on their payments to the annual conference and the General Conference Budgets. Our annual conference treasurer has not sufficient funds in hands to meet current expenses. It may be that in some cases church treasurers have in hands funds that might be sent in. Please help out all you can by paying up as fast as possible on the budgets.

Summer Conference.

July 19-26 will soon be here. We trust that all pastors and many laymen and many young people are planning to attend this important gathering at the High Point College. A splendid program awaits you there.

Appointments.

C July 10 and 11—Pensacola, District Rally
July 17 and 18—Weaverville.
July 18—at night, Asheville.
July 19-26—Summer Conference, High Point College. I should like to meet you there.

Faithfully yours, A. G. Dixon.

Fair Grove, Why Not Ct.—We held our Children's Day service at night, July 4th. The children did well. Miss Ruth Vuncannon of the Children's Home was visiting her uncles, L. A. and J. E. King, and helped to train them. Many thanks.

Our pastor did not preach for us Sunday afternoon as he was on the program for the County Sunday School Convention at a near by church.

Bro. Garner is teaching a vacation Bible School for the children three afternoons in the week both here and at Sea Grove. The children seem to be liking it fine.

Our special meeting will be held the 1st Sunday in August as usual. This church and community suffered a great loss in the death of Uncle Jordan Spencer, but he was ready and willing to go to his Heavenly home.

Mrs. C. E. Stuart, Reporter.

LIFE'S JOURNEY.

"Now, whither, my little sister,"
Said a woman old and gray,
"Go your helpless feet a roaming,
On the world's unsheltered way?"

"You, with your face of flowers,
And the youth bright in your eyes,
'Tis a weary way, my sister,
To tarry at home were wise."

"I must go, ho! good grey woman,"
Hath the little sister said,
"Out into the world of toilers,
That I may find me bread."

"Ah, child," said the old grey woman,
"There evil awaiteth thee."
"But nay," said the little sister,
"If my eyes no evil see!"

"And evil, with words beguiling,
Will whisper in thine ear."
"But nay," said the little sister,
"If my ears no evil hear."

"And, oh! but the world is ruthless.
There are few to pity thee,"
"But nay," said the little sister,
"My Father is close to me."

Out into the world she wandered
With her face like flowers sweet,
Earning her bread of toiling
In the marts of the busy street.

And evil, bedecked with roses,
Lured with the hues of sense,
She passed them all unseeing,
With her eyes of innocence.

And the tongues of evil, whispered,
Full many a guileful word;
But ears that are sealed to sinning,
Have never the whispers heard.

In no snares of evil spreading
Have her busy feet e'er trod,
For ever the little sister
Holds fast to the hand of God.

Agnes M. O'Queen.

SERMON MOVES TO SONG.

Prof. Lindsey, music teacher and composer, of Henderson, member of the Presbyterian church, heard Rev. R. A. Hunter preach a sermon that so inspired him that he went home and composed a song which he has dedicated to Brother Hunter. Mr. Lindsey sang the song for the first time before the public at our church in Henderson last Sunday morning in the presence of a congregation that filled the church.

PROTECTION FROM POISON OF FALSE DOCTRINE.

What would we think of town commissioners who would connect up their water systems with poisonous springs? We are confident that such officers would promptly lose their jobs. What are we to think of teachers and agencies which open the way for the stream of error to permeate the church? Surely it is fair to say such teachers and agencies should be removed.

What would we think of a father who, because of his desire to maintain a large manufactory, would not protect his children against the poisonous fumes that come from that factory? It would be fair at least to say that he was unworthy of fatherhood, and he should be compelled to save the life of his children, or they should be removed from him. What shall we say of a church so carried away with the idea of a big organic union that it is ready to allow its people to be spiritually poisoned in order to accomplish it? Surely such a church would receive condemnation from him who stood in the midst of the Golden Candlesticks.

The church must do something to save her people from the poison of false doctrine, and that something is imperative and immediate. —The Presbyterian.

SLAVERY STILL EXISTS. WHAT SHOULD WE DO ABOUT IT?

—Slavery exists in 19 distinct areas in different parts of the world and forced labor in many other sections, according to a statement to the State Department made public today by the Commission on International Justice and Goodwill of the Federal Council of Churches.

Even in regions controlled by the United States, the churchmen report, are found certain forms of peonage closely akin to forced labor. The statements made by the church officials, they say, are based on reports made to them by travelers and investigators and substantiated by the recent investigations of the League of Nations. By action of the Administrative Committee of the Federal Council of Churches, the churches are urging the Government to cooperate with other nations in drafting and then putting into operation a general convention providing for the complete abolition of slavery and all forms of forced labor akin to slavery. The churchmen refer specially to the International Conference on Slavery and Forced Labor called for September.

"The evil of slavery and forced labor has been recognized during recent centuries as having international implications and effects," says the appeal presented to the State Department. "It is now generally admitted that these evils can be completely overthrown and abolished only by the united and determined expression of the moral judgment of the world, and by the persistent, cooperative activities of the more progressive nations."

Reasons for cooperation by the United States as given by church officials are:

1. "Because slavery is an entrenched moral and economic evil having world-wide implications and effects.

2. "Because the United States through its history has developed and is committed to ideals and principles of significance for the entire human race in regard to the intrinsic and inalienable rights of man as man in respect to liberty and the pursuit of happiness. Failure of the United States therefore to participate actively in this world movement would belie the high ideals, principles and purpose of the people of the United States.

3. "Because the world has become such a compact economic unity that the United States inevitably purchases the products of areas still practicing slavery and forced labor and is therefore inevitably bound up with the system.

4. "Because this evil cannot be completely abolished without the concerted moral agreement and united practical activity of all the leading nations.

5. "Because the refusal of the United States to have a share in this humane movement would be a serious blow to the ideals and efforts of other nations along these lines.

6. "Because the Negroes of the United States are taking increasing and insistent interest in the achievement of justice and fair treatment for their own people in Africa.

7. "Because the United States is deeply and directly concerned from the economic standpoint in having fair labor conditions prevail in the production of these great, staple necessities of modern life, such as cotton, rubber, sugar, cocoa, etc, in regard to which African production will increasingly come into competition with American production."

NEXT WORLD SUNDAY SCHOOL CONVENTION.

Will be held in Los Angeles, California, July 12-18, 1928. Full information may be had by writing the office of the World Sunday School Association, 216 Metropolitan Tower, New York City.

READING HISTORY FOR FUN.

There has been a steady increase in the last two decades of the proportion of history reading to novel reading. As people become better educated, and better read, they develop a taste for facts rather than for fiction. At least, they are no longer willing to feed intellectually on fiction alone.

The great popularity of romances, and of fiction in general, lies in the fact that they are entertaining. The artistic writer can develop such keenness of interest in his created characters and give such delight with his style, where wit, humor, love, pathos, sarcasm and all the human emotions are made to interplay dazzlingly like sheet lightning, that we are charmed, spellbound, mesmerized. But since truth is stranger than fiction the same delightful effects and results may be obtained from history treated in a masterly way.

We know that is true because we have just read such a history. We refer to the new book, already very popular, of Claude G. Bowers—"Jefferson and Hamilton."

Mr. Bowers has made a story of the titanic conflict between these two giants of statesmanship that is more absorbing than any modern romance we have made the acquaintance of. It is tinglingly interesting. And at the same time it is treated in a scholarly fashion with an impressive display of footnote references to original accounts that have been thoroughly digested and skillfully worked in to make a smooth story. The book is more instructive than most histories for the reason that it is history interestingly narrated.

Starting out with the meeting in New York of the first congress under the constitution we are made to see intimately the principal actors in the drama of evolving a new government and applying it to a new nation. What a time they had moving forward without the precedents and formulas so dear and so necesarry to governing bodies! Should they address the new president on his arrival as "Excellency," "Elective Highness," "Highness," or just plain "Mr. Washington?" They almost came to blows over these big little questions.

There was John Adams, fond of pomp and ceremony, presiding over the senate. There was Washington, rather tired and bored but devoting himself loyally to his heavy tasks while longing for beautiful Mt. Vernon far away. There was Mrs. Washington presiding over the executive mansion, a red brick house on Cherry street, where the "court chamberlain," Col. Humphrey, reveled so much in etiquette and show as to drive the president to "cuss."

The little town of New York felt that it had become one of the world's great capitals, like Paris and London, so a fast social pace was set. Those who had the entree of the "court" felt that they had to live in expensive homes, wear fine clothes, engage in a constant round of costly social functions and keep up with the latest styles from England. Poor Gen. Knox, secretary of war, almost made a bankrupt of himself trying to keep up with the procession.

Nobody approved more and enjoyed more the butterfly life of the "court" than the young, handsome and popular secretary of the treasury, Alexander Hamilton. But he gave most of his time to work. He had a giant's task, and he handled it like a giant. But his ambition was even greater than his genius and ability. He considered himself "premier," and he did not hesitate to undertake to direct the whole government. In time the secretary of state, plain Mr. Jefferson, got a little resentful. Finally he opposed, and the two former friends divided, each leading a following. The two parties simply grew up —the Federalists with Hamilton as their head, and the Republicans, or Democrats, with Jefferson leading them.

When the capital moved to the larger city of Philadelphia, the partisan war became bitter. "There were giants in those days," but they were not very polite. The battles were carried on not only in congress and the newspapers but also in the drawing rooms, law courts and even in the pulpits. Mrs. Bingham, wealthy and gracious hostess, was the social queen, and such a Federalist was she that only the Democrats who were prominent officials got invited to her mansion. Some of

these from rural districts or towns hardly knew how to act. When Senator James Monroe called and the lackey announced him the senator answered: "I'm coming." But the tactful Mrs. Bingham never let him perceive that she had noticed his amusing error.

Persons in this story are not abstractions. Mr. Bowers has almost magically made them animate and very human creatures. Some are admirable; others are far from it. In their bitter wrangling scurrility was an every-day practice. A band played the "Rogue's March" under Jefferson's window; Hamilton was hit with a rock in New York. The revolution was on is France, and there were mob scenes in Philadelphia as the "English party" and the "French party" fought it out over here.

There came the Jay treaty, and Jay and other Federalists burned in effigy. There came the "Whiskey rebellion" with Hamilton seizing the occasion to exploit his military ambition. He marched his few prisioners through the main treet of Philadelphia like a Roman conquerer. Then there was the determined attempt of the Federalists to go to war with France and of the Democrats to keep the peace. The Federalists got through the alien and sedition laws, and then they began to put Democrats in jail. That gave them the upper hand for a while, but it ruined their party. They went too far in their autocratic, aristocratic government, and when the people got a chance they voted Federalists out.

This was a wonderful period in our history, and Mr. Bowers tells the story of it with that touch of genius which makes great books. It is not a new story but certainly a new handling of it. The book shows what can be done in the way of writing history. Shakespeare and others wrote history in the form of drama and made it exceedingly interesting. Mr. Bowers has proved that it can be done in the form of narrative—scholarly but not dry, entertaining but not frivolous.—Pathfinder.

CONSTRUCTIVE MODERNISM.

A friend has sent me a little book bearing the title "Constructive Modernism." I read it because of the word constructive. Constructive. Constructive is a term that does not suit modernism. As well talk of a constructive cyclone. I once heard a story of a man who wanted to move his house across the creek to a better site. He did not know how he was to do it. But a cyclone came along about that time, lifted his house across to the spot where he wanted it, and moved it without injuring the furniture or even breaking the dishes. Whether it dug a cellar and well at the new site the story did not tell.

Now that is what I would term a constructive cyclone. But to be perfectly frank, I never believed that story. For I have visited the path of a number of cyclones. I have seen homes destroyed. The house was torn into splinters. The trees were twisted, wrenched and shattered. The furniture was ruined. The treasured souvenirs and mementoes that had been sacredly preserved were scattered for miles for the curious eye to see and read. Utter, hopeless destruction was there. There was nothing constructive.

So I have regarded modernism. It has seemed to me utterly destructive. So I picked up this book with interest.

I found the destruction of those things I hold sacred and precious there.

He would destroy the Bible as an infallible rule of faith and practice. In spite of the fact that he says: "If modernism should ever attempt to displace or destroy the Bible, it would tacitly make all needful preparation for its own obsequies," he has undertaken to destroy it. He denounces those who "through the centuries have made the momentously melancholy blunder of risking their cause upon external evidences—more specifically the infallibility of the scriptures and the authority of the Church."

He confesses that "Paul, ranking theologian of Christianity," "held tenaciously to" "the monstrous doctrines of election, predestination, fore-ordination" though "rigid Calvinism thus dispenses with the Devil by putting God in His place." In short, Paul taught Calvinism; but Paul was wrong and modernism throws Calvinism out of the Bible by throwing the Bible out as an infallible rule.

Keep the Bible, he teaches, but only to "observe the same reactions in ourselves" that other men "report having found." Cultivate your conscience, look into your Bible, take out what your cultivated conscience approves. Reject all else.

What a Bible! Its truth and helpfulness based on yourself, not on the book.

He would take away the crown from Jesus Christ as God. Not that modernism denies His deity. Oh no. "His deity, which, however true, is a metaphysical abstraction eluding finite grasp and defying every definition." But their Jesus Christ is not our divine Lord "very and eternal God." He stakes everything "upon the perfection of the personality of Jesus." And that personality known not through the "four fragmentary narratives of that marvelous career which have come down to us from uncertain sources, as copies of other lost copies, translations of translations, etc.," which we honor as the gospels; but through the "historical background, involving the necessity of conceding and the psychological absurdity of denying that Jesus Christ" was an historical person.

He would take away the cross and its vicarious atonement. "In the same class of rejected teachings we may mention....various penal and substitutional theories of atonement" which he terms "hypotheses which do violence to moral sanctions and make salvation a quibble or dodge."

He would sweep away the fall of man. Modernism frankly accepts and confidently asserts....that mankind is not fallen but ascending." Therefore there is no need for "a legal or eucharistic plan of salvation from eternal punishment."

He would sweep away the church, certainly as at present constituted. "The church," he says, "has long been and is now a congeries of contradictions, collectively incapable of receiving or utilizing any endowment of consequence" and "is truly a spectacle to make angels weep and dis-believers blaspheme." This indictment he slightly lightens by a few other kindly words.

And so as we look, as the author has portrayed it, at the work of modernism, it has undertaken to crush, shatter, destroy, like some fell cyclone, our spiritual home and all its precious treasures. It has torn away our Bible, our Lord, our cross, our plan of salvation, our church, and left only fragments behind.

But where is the constructive part.

The author says that he could "enumerate the fundamental principles of constructive modernism in a dozen or a score of concise statements bearing a general resemblance to the planks of a political platform," but he resists the temptation to do so. What a loss.

So far as the writer can gather modernism does this:

With an "inner light" like and yet utterly unlike that of the devout believing Quakers, to guide him, the individual takes an old book, full of myths and untruths, and the figure, matchless in its purity and beauty but rising out of the mists, of a wonderful teacher, and from these two sources makes for himself such religion as he needs. If we misrepresent them, we apologize.

We have taxed the patience of the reader who has followed us thus far, not because we think the book has any value, but for two other reasons:

First. We want you to see the sublime egotism of the average modernist. The writer, penning himself as a modernist, says: "The ilustrious succession of modernists is as ancient as the recorded annals of the race, for the reason that in the realm of religion, from the beginning even to the present time, they have done just about all the thinking and writing that was worthy of preservation save as musty memoirs."

Second. We want you to see that modernism is not Christianity up-to-date, but not Christianity at all. It is paganism in religion, pantheism in philosophy, and despair in its end. They have taken away our Lord. They have given us nothing in His place.

There are two things more we would call your attention to:

The writer, publishing his book at Emory University, admits that the Bible teaches Calvinism, and that to get rid of Calvinism you must throw aside Paul's Epistles. We had suspected that all along.

Again the writer says: "At present it appears that only two Protestant denominations of repute in the United States even nominally hold to predestination, all others having expressly repudiated it. These two operate exclusively in the South, and representative men of both communions declare that even here the doctrine is virtually abandoned."

If one of the denominations mentioned is the Southern Presbyterian, we have no hesitation in saying that the writer's charge is absolutely untrue.—Presbyterian Standard.

WOMAN'S MISSIONARY DEPARTMENT.

Edited by Miss Esther Ross, Asheboro, N. C.

MISSIONARY LITERATURE.

How about reading some missionary books?

The following books are in the circulating library of the Woman's Home and Foreign Missionary Societies: Western Women in Eastern Lands, Sunrise in the Sunrise Kingdom, China's Real Revolution, Around the World with Jack and Janet, The King's Business, The Uplift of China, Ming-Kwong City of the Morning Light, The Honorable Japanese Fan, The Woman and the Leaven in Japan, Women Workers of the Orient, The Kingdom and the Nations, The Bible and Missions, In as Much, Of One Blood, A Crusade of Compassion for the Healing of the Nations. The King's Highway, Heroes of the Mission Field, The Christian Conquest of India, Foreign Missions Year Book of North America, The Price of Africa, The Child in the Midst.

These books are for the use of any one who would like to read them, and the only requirements are that the reader pay the postage, and return them at the end of six months.

There are some copies of the History of the Woman's Foreign Missionary Society left, and we are closing them out at the bargain price of 50 cents. They were $1.25.

The new study book for the Woman's Foreign Missionary Society is, Moslem Women, price 50 cents, The young people's book is Two Young Arabs, price 50 cents. There are some copies of last year's study book, Missions and Prayer on hand, price 50 cents.

The new study book for Home Missionary Societies is, Our Templed Hills, price 60 cts., and the young people's book is, Better Americans, price 75 cts.

I shall be glad to supply the societies with leaflets and pageants.

Pearl McCulloch, Sec. of Literature.

CHILDREN'S HOME.

Canaan, Derton, $2.03; Children's Recital. Friendship Station, $13.26; Children's Recital, Albemarle, $35; W. H. M. S., by Mrs. H. A. Garrett, $80; Grace M. P. Church, Brooklyn, N. Y., $5; Second Church, Charlotte. $1.82; Mt. Pleasant, N. Davidson, $8.35; Katherine V. Disney, Baltimore, $20.

Sunday Schools:

Bethesda, Halifax, $3; Creswell, $2.89; Mitchells Grove, Guilford, $2; Bellemont, Mt Hermon, $7.85; Asheboro, $11.61; Spring Church, $2.30; Mt. Carmel, Forsyth, $2.50; New Hope, Why Not, $5.17; Pleasant Hill, W. Forsyth, $4.84; Lawndale Union, S. S., $8.44; Bess Chapel, $3.50.

Mrs. W. L. Kivett, R. F. D. High Point, a nice lot of apples.

Contributions, rains, and kind remembrances all help us to be the more thankful.

E. G. Lowdermilk, Supt.

—Rev. W. F. Ashburn had sixteen teeth extracted at one sitting recently—all his upper teeth. He lives to tell the story.

ORATION THAT WON CONTEST

The seven orations on "The Constitution," delivered before an audience of 8500 persons at Washington as finals in the national contest for schoolchildren, were all excellent in the opinion of Chief Justice Taft and his supreme court associates who acted as judges. However, that of Herbert Wenig of Hollywood, Cal., more nearly met Vice-President Dawes's conception of good oratory i. e. "reason forcibly expressed and logically arranged." Wenig won first prize. His oration, which can be profitably read by every loyal American, follows:

From the beginning of recorded time the force that has propelled civilization onward has been man's desire for freedom. When that desire fails the wheels of progress cease their turning, and when most active civilization makes the greatest advancement.

Born beneath the sunny skies of Greece nurtured in England's island empire by those who wrested from an unwilling royalty the bill of rights and the Magna Charta, fostered in America by those lofty spirits that guided our revolution to success, its most baffling problem was faced by those men who, in May, 1787, in the city of Philadelphia, took up the work of consolidating and perpetuating the fruits of victory. For the crown and consummation of freedom's forward march was the American constitution.

Look with me at that group of men who in four months wrought out of the chaos and confusion of the confederation a constitution for all time. Into that constitution went the wisdom of Franklin, the majesty of Washington, the vision of Hamilton and the legal learning of James Madison. It has as its inheritance the dash and vigor of the minutemen at Lexington and Concord, the courage in the battery smoke of Bunker Hill, the prayers at Valley Forge, and the patriotic sacrifice in the ice and snow along the frozen Brandywine.

For the first time since governments had been instituted among men that constitution provided for a government whose base was in the bedrock of the God-given rights of the individual; for the first time a government had been formed, which guarded its citizens against encroachment of class and arbitrary power; for the first time man's desire for freedom found complete fulfillment in the constitution of the United States. In its check and balance system safety is assured. In its presidential message and presidential veto, in its representative initiative and senatorial clarification, its judicial review for constitutional violation, and finally in its amendatory prerogative, the constitution furnishes to the United States of America the greatest written guide for law making and potential progress ever devised by the human mind. And almost a part of the covenant itself incarnate and forever inshrined—a bill of rights guaranteeing to the individual his life, liberty, and property, undisturbed except by due process of law.

One hundred and thirty-nine years have passed since Washington took the oath of office to uphold that constitution. One hundred and thirty-nine years of constitution[al] blessing to America is the gift of the immortal men of '87.

My fellow countrymen: Only an American who knows our history, can feel the sacred symbolism of that constitution; only one whose soul is steeped in the spirit of the [o]ff days when the old meeting house in Philadelphia felt the throb of the great hearts of the constitutional fathers, can understand.

What solemn obligation is ours, to teach those who come among us from foreign shores, and who often, all too often, come to scoff because they do not understand. And here is our duty, here is our obligation to for those who do not know must be enlightened; and those who do not care must be taught to love our institutions, and the constitution by which they live.

And for those, who come with hatred in their hearts, ladies and gentlemen, no words of mine could fully express the indignation that should rouse every true American heart to stand on guard as they did on Concord bridge, who gave to us our flag, our country, our constitution.

For this flag, for this country and this constitution, Webster's voice still reverberates in the old senate chamber. For this Union and this constitution Lincoln wept, prayed and died.

"The flag," says Justice Holmes, "is but a bit of bunting to one who insists on prose."

But its red is our life blood, its stars our world, its blue our heaven. Its owns our land. At will it throws away our lives.

Without the constitution there would be no flag with its beautiful symbolism. There would be no united country; no supreme court to safeguard our liberties; without the constitution there would be no American republic founded upon equality; there would be no representation founded upon the ballots of free people.

Was there ever a document like this? Was there ever such a challenge to intelligent citizenship? Was there ever a martydom so sweet as death for its perpetuity?

The past has given us this constitution, let us guard with hallowed hand our inheritance and transmit it to the generation yet to come with no blot from our neglect and no blemish from our misdeeds.

The spirit of indifference which exists today toward our governmental institutions must be replaced with a spirit of interest upon the part of an intelligent and courageous citizenry. We must exercize that "eternal vigilance" which is the "price of liberty." If our constitution is to remain a vital living organism of government, if we are to hand down to posterity a constitution stronger and better because we have lived under it, you and I must stand sentry at the gate of constitutional promise guarding our citadel of freedom against the insidious plans of would-be reformers.

For real dangers are appearing on the horizon. Today disturbing reports reached us of the activities of organizations seeking to teach the necessity for a new national document. We are asked to destroy our constitu

tion and to replace it with another made to satisfy the personal and selfish desires of class.

Ladies and gentlemen, if ever such a call comes, may every true citizen set his face "like flint" against the change and with universal voice let us fling back the answer. "Remove not the ancient landmark which thy fathers have set."

The pages of this sacred document are fast crumbling away, but their meaning and their significance are carried in your heart and in mine. Baptized by our fathers' blood, consecrated by our mothers' tears, dedicated to immortality by a free people, may our constitution ever stand as the emblem of "Peace on Earth, Good Will Toward Men," the sacred embodiment of the soul of the American people.

CROOKS, CORKSCREWS AND BOOTLEGGERS—THEY SHALL NOT PASS.

We have seen recently the largest crowd we ever saw assembled under one roof. It was the crowd which assembled Tuesday evening (February 23) in the Public Hall, Cleveland, Ohio, to hear Billy Sunday deliver an address on "Crooks, Corkscrews and Bootleggers—They Shall Not Pass." Fifteen thousand people were packed in the hall, and the police estimated that there were 15,000 who tried to get in and were not able. It would seem that the popularity of Billy Sunday has not waned to any considerable degree. The Christians of Cleveland specially welcomed the appearance of Billy Sunday at this juncture, because the city council of Cleveland had recently passed a resolution to petition Washington for light wine and beer. The resolution was passed in the face of the indignant protest of the best elements in Cleveland. Then Billy happened to ramble along and said a lot of things that many people were aching to have said. He has relieved the minds and the feelings of Cleveland church people very considerably. Those in charge of the Public Hall said that twenty-one minutes after the doors were opened 15,000 were in the hall, and great multitudes who were not able to get in filled the streets near the hall. Billy spoke in his characteristic language. He was acrobatic and full of ginger. Without fear he smote the enemy full and hard upon the face. He said: "Modify the eighteenth amendment? You might as well try to cross the Atlantic ocean on a grindstone drawn by cockroaches. You might as well try to elect the pope imperial wizard of the Ku Klux Klan. Our trouble is that we have a lot of bifocal politicians and judges; they see wet out of one eye and dry out of the other....We are told that nothing was created in vain, but I doubt if God had anything to do with producing this bunch of vultures who are known as bootleggers. Upon no other ground can I account for the brains of a buzzard, the heart of a hyena, and the odor of a polecat being found in a thing called human." Many times during his address the audience broke forth in a storm of handclapping and cheers.—United Presbyterian.

THE DENOMINATIONAL LOOK.

Alabama. The Pa... o... the Birmingham Ch... pas... tor, who is also teach... ... with ... new typewriter.—No ... pastors of th... ... arranged for th... ... th... Conference Budgets.

Eastern. More th... ... by the membership of ... ... the debt for impr... ... church was reopened a ye... ... at Roseland, N. J., ... tensive improvemen... ... June. The improve... ...

Illinois. President ... the churches in Chic... ... the roof of the S... ... lon Park church is ... the Chatham Fi... ... ed; at Wakeford a cam... ... a new community ... ... way.—The Willi... ... church have purcha... ... special occasions, ... church kitchen, and ... ing for the pulpit.

Maryland. At the ... pastor and house-w... ... age of the Evergreen ... was announced that ... ray, Presiding Bi... ... church, had given a ... parsonage debt.—Extensive repairs following the fire in the ... church have been ... reopened for services.—... Kent Island, ... on May 30th.—Mr. ... ber of the Rhode Is... ... Washington, D. C., ... member of the Sch... ... Some fine Children's ... ported: West Baltim... ... $800; Starr Church, ... Linthicum Height... ... Del., $110; Parkslev... ... Church, Balto., $25... ... lyn p'ans to build ... building.

Michigan. Dr. H. L. ... of Adrian College, de... ... addresses at the ... ... loon League when it met ... at Detroit. —Adrian College ha... ... in its history. More will be said about it in the next "Outlook."

Missouri. The ... the new Pleasant Hill church ... recent Sunday. The church w... $4,000. This is the third ... ... both of the former ... destroyed by lightning.

Ohio. Rev. Roy J. ... of the Steubenville Church, ... successful contestants ... for the World's Christian E... ... be held at London ... points than any ... ... members of the Sunday ... ing his wife's ...

Onondaga. At the ... Meeting the need of a horse for Miss Dexter, one of the workers at Pine Ridge, was made known. One of the ministers of the Conference has undertaken to raise the money to buy the animal.—The church at Fishers Landing was reopened and dedicated on May 23.

Pittsburgh. Rev. A. E. Fletcher, D. D., has been elected Chaplain of the Western Penitentiary.—The Mt. Washington church has an orchestra of forty pieces. Besides adding greatly to the various services of the church, it plays for the services in the parks during the summer months.—Receipts from the Community Fair held by the Squirrel Hill church went above $1,000.

Washington. Ground breaking ceremonies incident to the building of the new Seaview Methodist Protestant Church, Seattle, were held on May 16, and were a notable success. —The pastor of the First Church, Seattle, Rev. W. P. Roberts, was recently elected a member of the Executive Committee of the Seattle Council of Churches.

West Virginia. So far this year the Western church has added 165 to the membership. The Sunday school is the largest in the county. "The History of the Methodist Protestant Church in West Virginia," by Rev. I. A. Barnes, is off the press. (I wish some one in North Carolina would do the same for us. C. W. B.)

McAdams.

John F. McAdams, born February 11th, 1867, died July 5, 1926.

Funeral services conducted from Hebron Church July 5th, after which the remains were placed to await the Resurrection Morn in Hebron cemetery.

The following ministers conducted the funeral services: L. W. Gerringer, T. M. Johnson, and the writer

The large congregation present showed the esteem in which his memory is held.

Bro. McAdams confessed Christ and joined Hebron Methodist Protestant Church in childhood where he remained a faithful member until death. He will be missed in his church and community. He was also a trusted Public Official, having served Orange county for a number of years as County Commissioner and at the time of his death serving the county as Register of Deeds. He was completing his third term as Register of Deeds and was recently nominated for another term.

Several of the county officers attended and acted as pall bearers on this occasion. He will be missed in county affairs.

Of his immediate family he leaves his companion and four children as follows: A. Kennett McAdams, Mrs. T. A. Gills, Mrs. P. N. Thompson and Mrs. W. E. Berry: two brothers, Lytle H. and Geo. L. McAdams, and seven grand children. These will miss him most.

Those who knew him best loved him most. May the bereaved ones be comforted by Him who can "bind up the broken hearts."

B. M. Williams.

-He that hoardeth up money taketh pains for other men.

LOST ON ANNIVERSARY DAY.

A True Story

Florence Scott Hurst.

Eleanor's embroidered white dress and pink slip, her pink socks and white sandals, her white hat faced with pink, and her pink-tasseled white parasol were all laid out on her pink-and-white bed. If you had lived in Brooklyn and realized it was June, you would have said at once that this must be Anniversary Day. And that was what Eleanor's father said that very morning when mother let him peek at the dainty things as she laid them out after breakfast, making sure that nothing had been forgotten.

"Let's see, what anniversary is this, Persis?" he asked. "Something beyond the eighty-fifth, anyway, isn't it?"

"Eighty-fifth! It is the ninety-seventh," replied his wife emphatically. "I never get over the wonder of it! We had nothing like it in New England when I was a girl—though they do say most good ideas start there."

"Oh, you Puritans with your Plymouth Rocks and your Paul Reveres! No, you can't claim Anniversary Day. That is a Brooklyn institution. For ninety-seven years the Sunday schools of Brooklyn have annually paraded our streets and parks. Once a year we let 'em know what an army of Protestant children we have in this city of churches. Soon one hundred years"—

"Yes, yes," interrupted Persis, "I have no doubt—may we live to parade on the hundredth anniversary. But just now, Robert look at your watch and remember you must be back by two o'clock if you are going to the Park with us."

"Whew! It's nine already. Wh-ew!" whistled Robert, blowing a kiss, seizing his hat, and closing the door almost in one motion.

At two o'clock, however, when Eleanor, decked out in pink and white, stood waiting by the window for the first glimpse of father, the telephone rang and father quietly announced that business would detain him until too late to see the parade. "Tell Eleanor I'm sorry," he added, and rang off.

"O dear!" said Eleanor, almost ready to cry with disappointment. It was so perfect to have mother and father when they went anywhere.

"Never mind," comforted mother. "You have me and I have you, so let's start!"

There was something left to be glad about decided Eleanor, especially as she had a lovely new parasol to tilt over her shoulder! The public schools were all closed in honor of the occasion, and many other white-dressed children were on the street.

"Do you remember, Eleanor," asked mother as they walked along, "the first time you were in the anniversary parade? No, I don't believe you do—you were not quite two years old. We joined the parade as the Sunday schools marched back from the Park, but you could not walk fast enough to keep up even with the kindergarten children. We dropped back and back and on the second block the minister caught sight of you, picked you up, and carried you on his shoulder for another block. After that we stayed on the sidewalk and took our own pace."

"Didn't I see the parade the year before when I was not quite one?" asked Eleanor, interested in these stories of the baby that had been herself.

"Oh, yes, but from your own little carriage on the avenue. I kept you out of crowds and away from cake-and-ice-cream refreshments at that time, you may be sure."

"I remember the ice cream last year," said Eleanor, brightening. "We all sat beside a long, long table in the Sunday school room, and one boy had six plates. He really, truly did!"

"His mother wasn't around, I know," laughed Eleanor's mother.

"Oh, see the crowd!" exclaimed the little girl. "They're marching out of the church. We are just in time!"

Yes, there was a crowd: a crowd of boys and girls—among them Boy and Girl Scouts in uniform—and a crowd of men and women some of them pushing baby-carriages. A block or two down the street another similar crowd was assembling at another church. And a block or two up the street still another group with band and banners grew larger every minute. For in this parade, not only the "Methodists and Baptists have just gone along," but the Episcopalians, Congregationalists, Presbyterians, Dutch Reformers, and all the rest fall into line.

Eleanor quickly found her place with the primary class, just back of the kindergarten, where her mother always marched to help keep the little ones in place.

The various groups were soon moving, hundred of children with their teachers coming from the south to join other hundreds approaching from the north, meeting on the broad avenue that leads to Prospect Park and marching together to the entrance. White and blue and gold were the banners at the head of each Sunday school where the little folks of the kindergarten led the hosts—banners with pictures of little lambs, or the Good Shepherd, or the star of Bethlehem. Then came Scouts with their nation's flag, and class after class from primary, junior, intermediate, and senior departments. Each school repeated the order of march: little ones leading and those of larger and largest sizes following.

Hundreds of people lined the way and cheered the groups as they passed, especially those decorated with bright caps all alike, or brilliant sashes, or gaily striped parasols. Click, click, click, went cameras here and there. And now they were in the Park—the mounted police guarding their passage across the Drive. In a few moments they reached the Long Meadow—and long, indeed, it looks to the little people, stretching away to the distant reviewing stand. But before they paraded its length, they rested on benches above which were signs lettered with the names of the churches. Scouts came with pails of water, teachers produced sanitary drinking-cups, and universal thirst was quenched.

Soon the roll of drums brought the paraders to their feet. Tramp, tramp, they marched time as the leading band began to play. They were off over the Long Meadow—banners, babies, grown folks, and all—coming down the slopes, emerging from the shade of the trees, falling into a long, long line of fours.

Eleanor trotted along beside the primary class banner, proud to hold one of its floating blue ribbons. She tried to keep her line of fours even, but you know some children just can't keep step and others will look around, instead of keeping "eyes front." But as they neared the reviewing stand, all, young and old, walked more erectly and sedately, for here were the officials and guests, men and women of national and local importance. Sometimes the President has come to Brooklyn to review the parade, sometimes a senator or the governor of the state, always some one who brought honor to the assemblage that honored him.

Cheers, nods, and smiles of recognition, and the grand stands, too, were passed. Immediately the marching line divided, the schools coming from the south and east turning back toward the southeast entrances, and the north and west sections going their ways, also—and thereby hangs this tale, for Eleanor's mother had not known of this division. She had dropped out of the line before its long march and taken a short cut to the West Drive, there to await Eleanor's coming with her class. From that point the two had planned to join friends and return to another Sunday school to which they had formerly belonged.

So mother watched from her station on the West Drive while hundreds and hundreds of the many thousands of marching hosts passed. Surely Eleanor's Sunday school should have reached here, before this, she thought uneasily.

"Have you seen the banners of St. Paul's?" she asked a woman who stood near keeping a baby-carriage in constant motion.

"St. Paul's? Oh, they go out 'way across the Park from here," was the reply.

"They do?" gasped Eleanor's mother. "Why, then, my little girl has gone that way! I was watching for her here."

"Now, that's too bad. Sure she has went the other way. They always do," rejoined the woman, interestedly. "But she'll keep on back to the church there with the rest. Don't you worry none. 'N' even if she didn't, some one would take her all safe to the p'lice station. Lots get losted ev'ry year. But your girl, she'll go back all right to St. Paul's."

"I hope she will. I'm sure. Thank you." But Eleanor's mother felt a little troubled on that point. She tried to reassure herself by thinking firmly, "Of course Eleanor will not leave her Sunday school teacher until she actually sees me. Of course not. It will be all right."

For herself, she decided to take a car outside the Park and try to reach St. Paul's by the time Eleanor arrived there. Just as she turned away, the banners of Westpark Church came by. Here were the old friends and relatives who had invited her and Eleanor to return with them for refreshments. She fell into line long enough to explain where Eleanor was and where she must go.

and then walked on to take the street car.

Strangely enough, after leaving the Park by a side entrance, she glanced across the street and saw again the same Westpark friend to whom she had first spoken, now hurrying to reach the church ahead of the line. She waved gaily and then stopped in surprise as her friend beckoned urgently to her. She crossed the street and the friend said, "Have you seen Eleanor? She was looking for you in the Park just after you spoke to me."

For a moment the world and all therein whirled before mother's eyes! Eleanor alone hunting through the Park for her—this hot day—in the confusion—among the scattered throngs—the police station, maybe!

"Oh, what shall I do?" she said, white-faced and trembling.

"Come down to the church; perhaps she will be there," replied her friend, not at all disturbed. "I told her to go to Mrs. Lowe, for I saw you talking to her after you spoke to me. Oh, she'll be all right. Probably she's marching along with Mrs. Lowe. Why don't you go and meet them and find out?"

There seemed nothing else to do. So hastening and fearing to hasten, mother went on until she saw again the approaching Westpark banners. She could hardly bear to look! But there was Mrs. Lowe, cheerful and smiling as ever, and there—there was Eleanor parasol and all, marching beside her own little cousin!

"Oh, Eleanor," said mother as soon as the line reached the church and disbanded, crowding into the assembly rooms eager for the promised ice cream and cake, "oh, Eleanor, where were you?"

"Oh, I'm so hot!" exclaimed the little girl. "I never was so hot in all my life! And I was lost and you were lost and I ran across the whole meadow three times trying to find you. I'm so hot I don't believe I'll ever be cool again."

Mother was a little alarmed herself at Eleanor's flushed face, but she slipped out into the kitchen past the ice cream tubs, and wet a clean handkerchief in cold water and bathed Eleanor's forehead and eyes and hot cheeks. And by the time the little girl had rested ten minutes, she was ready to eat ice cream very, very slowly and cool off inside.

"But how did you finally decide to come here with the others?" asked mother a little later.

"Well, when I got to Mrs. Lowe and found you had gone to find me, I thought she meant you had gone after my class, so I ran after my class again. When I caught up with them they were across the rustic bridge, but I couldn't see you anywhere. I looked at everybody, but nobody was you! So I ran back again to catch up with Mrs. Lowe and the Westparkers. They had kept marching along all the time, and I chased them across the Drive and out the entrance and down the Avenue just about a block before I looked up and saw you. And I was pretty thankful I can tell you!"

"You poor child," sympathized mother "You were as worried over your lost mother as I was over my lost child. Never mind, dear, it's over, but there is one thing: we will not let it happen again!"

"I guess not," echoed Eleanor, hugging her mother's hand.

That night after a tired Eleanor had told father all about it, she went very readily to bed; but when her prayer was said, she clung to her mother's hand a little longer.

"Oh, mother, I was so glad to find you again today. A lost feeling is an awful feeling to have."

"I know, dear; I had it, too. And I just asked our Heavenly Father to keep you safe and help us to find each other quickly."

"Did you, mother?" asked Eleanor, surprised. "Why, so did I. And He did, didn't He?"—Zion's Herald.

WHAT LISA HAD TO GIVE.

"I'd like to give a thousand dollars and I have only ten cents; but I'll give that," said Lisa to herself, and with an unclouded face she placed her little all on the plate.

She thought she gave only the dime in church; but she gave a drink of water to a thirsty child, and food to a beggar. She gave a helping hand to an old lady crossing the crowded street, and she gave a smile and a kind word to a discouraged boy.

She carried a bunch of flowers to a sick neighbor, and she offered to take care of the baby that the weary mother might rest quietly. She found grandmother's glasses, and she had father's slippers and paper ready for him when he came in tired at night.

All this and much more did Lisa give. Silver and gold she had none, but such as she had she freely gave, out of the very fulness of a loving little heart.

And he who seeth, in secret took note of Lisa's gifts and accepted them.—The Child's Gem.

PERILOUS TIMES.

Perilous times are here. They have always been here. Every age is afflicted with a different peril. The peril of the early church was persecution. The peril that followed the era of persecution was false doctrine. The peril of the middle ages was formalism. The peril that pervades more or less in every age is worldiness. The peril of this age is the invasion of science, falsely so-called, into the sacred precincts of religion.

Fallacious science has two and only two rules of evidence, the five senses and the human reason. The inspiration of the Scriptures cannot be established by either of these rules, so they say, the book is not inspired The supernatural contents of the Bible are contrary to the common experience and reason of men, therefore, they say, they are not true. It is contary to reason for any one to be born of a virgin, therefore, they say, the virgin birth of Jesus Christ is a myth, and He is not the Son of God that He claimed to be. It is contrary to observation and reason for any one to rise from the dead, therefore they deny the bodily resurrection of Jesus Christ. It is contrary to reason for God to create the universe and all its contents in six days of twenty- four hours each, therefore, they say, it took the Almighty millions of years to produce this world by the slow, unproven, and unprovable process of evolution. It is contrary to reason, say they, for man to be saved by the blood of a crucified Redeemer, therefore man must be saved by evolving and cultivating certain inherent virtues, these same stimulated now and then by the example of this same crucified Redeemer.

There is a third method of acquiring knowledge that scientists allow in the natural realm but deny its operation in spiritural. Life, growth, fruitage, electricity, gravitation, and many other forces of nature cannot be explained or understood by the exercise of the reason. They are accepted by faith. An Unseen hand has placed them here. The best and highest knowledge comes through the exercise of faith. God has spoken. We believe He has spoken. We believe what he has spoken. God has wrought wonders in nature, in revelation, and in redemption. We believe and accept as true what He has wrought, though we may not understand one half of them.

A fourth method of acquiring knowledge is through Christian experience. God reveals Himself in the believing soul. Christ becomes enthroned in the believer, the hope of glory. And man comes to know God, His love, His holiness, His power through the inner experience. And the recreation undergone in the soul by faith makes plain and acceptable every work of God in creation, nature, revelation, and redemption.

THE CAT IN THE BAG.

Little Arabella Frost was almost asleep; her curly head was nestled on the soft pillow of her brass cot, and the dark lashes rested on her pink cheek. Almost asleep, but not quite; the little ears were still open, and she heard mother say to big brother Joe, "Then the cat is out of the bag."

"What cat, mother?" asked Arabella, sleepily, without opening her eyes.

"Never mind, baby; go to sleep," said mother.

"What did they put the cat in the bag for?" Arabella asked herself; "it must be a wild cat." Just then she saw the bag—it was empty; she saw the cat—it looked very wild; it seemed to be biting and scratching many people, and in a great fright Arabella screamed and—woke up!

You see, she had gone off to sleep and dreamed about the cat getting out of the bag, and mother had to take her on her lap to get the little girl quiet again.

Then mother told her that letting the cat out of the bag meant telling a thing that ought not to be told, and that a story was sometimes just like the cat she had dreamed about; it hurt people when it ran about.

"If you hear anything ugly about your little playmates, darling," said mother, "remember what the cat did when she got out, and tie your bag as tight as you can."—Elizabeth P. Allen,—Selected.

FROM PASTORS AND PEOPLE.

Asheville.—While I am sending the Herald another installment of "the Denominational Outlook," I shall take the occasion to say a word or two about the outlook for our church here. It continues to be hopeful, and our people are encouraged to go forward.

We have been engaged in a campaign to buy new Hymnals to replace those in use for the past twenty years or thereabouts. Have almost enough to get the number we need, and expect to order them next week.

During the pastor's absence in the College campaign, the pulpit has been cared for by Rev. J. S. Williams. He preached once. The other services were supplied by the following: Rev. E. R. Lineberger, Rev. Homer Casto, and Dr. Julian Pennington.

We observed Children's Day on the first Sunday morning in June. The pastor was absent because of the College campaign, but reports are that the exercises were fine. Much thanks are due Mrs. J. S. Williams and Mrs. Ward for getting up the program. The offering was the largest in the history of the church here, almost double any previous year.

The church was complimented one day this week. The President of the D. A. R. sent word that our church was the only one in Asheville that called attention on the bulletin board to the fact that Sunday, July 4th, is the 150th anniversary of the signing of the Declaration of Independence. The pastor will preach Sunday morning on "America's Contribution to World Welfare."

The meetings of the various societies in the church have been unusually well attended lately. The last Missionary Society meeting had the largest attendance yet. The assessment for the Student Loan Fund was overpaid almost double.

Prayer meeting attendance is growing. The lecture room was practically full last Wednesday night. The pastor is giving a series of addresses on "The Friends of Paul."

We have raised our General Conference Budget in full, in fact a little more than overpaid. About half of the Annual Conference Budget has been paid. We shall put the emphasis on raising the balance during the next two months.

We have to record the death of another member of the church, Mrs. T. C. Johnson, who, before her marriage about eighteen months ago, was Miss Margaret White. The church has suffered greatly this year from deaths, most of them unexpected.

Thanks to Brother Hyatt the bulletin board has had a top put on it. A glass window provides space for the name of the church and the pastor. This is removable so the pastor's name may be changed as occasion arises. We think we have the finest bulletin board in the city. It is home made, and cost about half the price of the advertised boards.

When you folks come to the mountains, don't fail to drop in for a service. Several of our folks have been by. They helped us, and we hope we returned the favor.

C. W. Bates, Pastor.

Notice, Christian Endeavor Members of Third District.

The first meeting of the Third District Christian Endeavor Union will be held at Graham M. P. Church, Saturday, July 10, 1926. Two sessions 4:30 and 7:30 o'clock. Interesting programs are being arranged for both meetings. Every Christian Endeavor Member of the Third District is expected to be there. Picnic supper will be served. So come and bring your basket.

Pauline Nicholson, Cor. Sec'y.

Denton.—Despite the fact that last Sunday was a rainy day, we had our Children's Day service, and with very good attendance considering the weather. We are glad of our young folk, they rendered a very splendid program. It was composed of several songs by the choir, some special selections, readings, recitations, dialogues, etc, by the children. Everybody seemed to enjoy the hour. The preparation of the program and the training of the children were under the supervision of Miss Bettie Loftin and Miss Kathleen Frank. The missionary offering amounted to nine dollars and three cents. We were glad to have Rev. C. T. Goode, pastor of the M. E. Church of this town, with us and conduct the morning worship.

Our Christian Endeavor Society is very much alive and having interesting and helpful meetings. Fifteen members of the society are now taking the Christian Endeavor Expert Course. The class meets at the church at night, and not only the young folk take the course, but married men who work all day and then come out to church at night in order that they may better equip themselves for Christian Endeavor work and raise the efficiency of their society. We thank them for their interest.

Our mid-week prayer meetings are very inspiring, not because of the large attendance, but because of the earnestness and enthusiasm of those who do attend and pledge themselves to join in one united effort of prayer and sacrifice to God for our revival which will begin on the first Sunday in August. We believe in prayer and that prayer is the key that unlocks the doors of Heaven, and seeing the spirit of prayer that is being manifest among the members of this church, we are hoping for and looking forward to a great revival. By that time we hope to have the church debt cleared up so that we can have our church dedication service on the first Sunday of the revival.

Glenn Madison.

Randleman.—The revival which began at our church here sometime ago continued for three weeks and three days. The attendance throughout, as well as interest and results, have never been surpassed or equaled in my ministry. Every church in town cooperated. The laymen and laywomen from High Point, Asheboro and Cedar Falls did a fine work in Randleman. There were 160 conversions and reclamations. There was no flimsy handshake get religion and join the church proposition. Excepting those who were converted outside the church, nearly every one knelt and prayed through at the altar. Nineteen have joined here so far. The number looks small compared with the conversions reported. Some were members elsewhere. Others will probably unite elsewhere.

On the fourth Sunday evening at Worthville an interesting children's day service was held. The children were well trained and the singing was excellent. A children's day service will be held at New Salem next Sunday night. Level Cross will have an all day service the fourth Sunday in July.

The third quarterly Conference will be held at Worthville Saturday before the third Sunday at 2:30 P. M. The nominees for delegate to annual conference are Rom Ward and A. G. Myrick.

Funds are being accumulated for the purpose of painting the parsonage.

Mrs. Maggie Lineberry of Mt. Lebanon is in Clinic hospital, Greensboro, for treatment.

W. H. Neece.

High Point.—The Board of Stewards held a meeting last Tuesday evening, and adopted resolutions offering a vacation of two weeks to the pastor, Dr. Brown, when it is agreeable to him. At the close of the service Sunday morning, Mr. D. A. Neese, Chairman of the Board, made this announcement. Dr. Brown accepted with many thanks, and said that on account of the Young People's Summer Conference and other matters, he would not be able to take this vacation before August. A motion to close the pulpit for two Sundays was carried, but Sabbath school will be conducted as usual.

The officers and teachers of the Sunday school will hold a meeting at the church on Wednesday evening at 7:30 o'clock.

The Woman's Foreign and Home Missionary Societies held their monthly meeting Monday afternoon in the home of Mrs. H. U. Oakes on Ennis St.

The Home Society was highly elated to receive a check for $100 for the Scholarship Loan Fund from Mr. and Mrs. E. L. Douglas. Their generosity is most praiseworthy, and is greatly appreciated by the entire Society. We are trying to make our Home Society 100 percent efficient according to the Efficiency Chart as prepared by the Executive Board.

We are very sorry to note the illness of Miss Ruth Moffit, daughter of Mayor and Mrs. H. A. Moffit, and her friends wish for her an early recovery.

Rev. P. E. Lindley, Professor of Religious Education in High Point College, has accepted the pastorate of the Community Church, Thomasville.

O. R. York has received notice that his appointment for a second term as Postmaster at High Point has been confirmed by the Senate. Mr. York has filled this responsibile post very acceptably and efficiently, and his many friends are congraulating him upon a second term.

Rev. and Mrs. J. D. Hardy are building an attractive residence on West College Drive near Pres. Andrews. Rev. P. E. Lindley is also building a home near the College.

Mr. and Mrs. Richard Reitzel have returned from a trip to Blowing Rock.

The beautiful new residence of Mr. and Mrs. E. L. Douglas on Montlieu Ave. is nearing completion, and the family will soon move into it.

Mrs. C. C. Robbins and daughter Annie returned Saturday night from a visit of some length to relatives and friends in Greenville, Miss. and Atlanta, Ga.

Mr. Earl Teague is expected home today from College Park, Texas, for the summer.

Shiloh, North Davidson Circuit.—Mr. Ed Fritts was buried at Shiloh on Sunday, July 4th. He had been suffering from dropsy for several months. Our sympathy goes out to the bereaved ones.

Our community was saddened by the terrible accident which caused the death of Mr. Jeffie Lanning. While helping a neighbor thrash wheat on Thursday at the noon hour he let his pitch fork slide down the strawstack on which he was working; then he slid down right onto the handle. The handle entered his intestine, pierced a hole in the intestine, and also pierced his bladder. His suffering was most agonizing. He was carried right to the hospital and was operated on the day following. Death came and relieved his intense suffering Friday at 2 P. M. He was only twenty-nine years of age. He leaves a wife and four little ones, who were solely dependent on him for support. I know of no more worthy cause for your prayers and also financial aid than this broken hearted widow and her four orphan children. If anyone can contribute anything to this worthy cause, please send your offering to Mr. Ray Leathermon, Lexington, N C, R 4.

Mrs. W. B. Yarborough, who lives with her daughter, Mrs. Wiley Shoaf, has not been well enough to attend church for the past two Sundays. In fact she has been unable to get up much for the last three days. Hope she will soon be strong enough to be with us again.

Brother W. J. Berrier has been absent from Sunday school for two Sundays, but was able to be with us today, and we were glad to have him back. He is our class leader and a church father to all of us.

We are also glad Mrs. W. J. Berrier is able to be with us again after a severe attack of tonsilitis.

Our Sunday school attendance has been off some for the past two rainy Sundays. It was not quite normal today, possibly because of the death of Mr. Fritts. Let's go over the top next Sunday.

Our general work is progressing very satisfactorly. Mrs. Wiley L. Shoaf, Rep.

Mt. Pleasant, Mt. Pleasant Circuit.—Bro. Millaway preached one of his very best sermons Sunday. We hear some say every one of his sermons gets better. That being true we will be real good preacher, if he lives to be old, for he says he is young yet.

Some of the Mt. Pleasant members will give a program at Nathaniel Greene High School building on Saturday evening, July 17, 1926, at eight o'clock Bro. Millaway, and also Dr. W. T. Whitsett of Whitsett, N. C., are on the program, so we we're looking forward for something good.

On the third Sunday of this month there will be all day service at Mt. Pleasant Sunday school and preaching in the morning and the afternoon singing. Some of the old friends, members, and acquaintance will be there. Come and enjoy the day.

The Woman's Missionary Societies and Precious Jewels are planning to give a public program in the near future, the exact date will be announced later. Reporter.

State St. Church.—Our work in all its branches is moving along well regardless of the recent hot weather, vacation time, etc.

Sunday school continues to hold a good attendance record and the C. E. Society is doing good work and is much enjoyed by all who attend.

The Daily Vacation Bible School closed Sunday night with a very well rendered program by the children. The work done by the director and teachers of the Bible School was wonderful.

Mrs. Curtis Koonts was general director of the work and her efficient helpers, Mr. and Mrs. Bethea and Miss Maxine Taylor, assisted her ably in all the departments of the work.

The memory work alone would have been well worth the time the children spent in the school, but in addition to this they were instructed in sewing, drawing, making card board toys and other things. A pageant was given also by some of the children from the different departments of the school. This was beautifully inspiring and helpful and much enjoyed by all present.

47 useful and pretty garments were made by the girls of the Bible School and their teachers. These were given to the children of the Home. The toys made by the children were sent to the Home too.

Miss Taylor left Monday to take charge of a Mission School at Plum Tree, a station near Spruce Pine.

Next Sunday night Mr. Bethea will talk on, "The unspeakable Turk." All these lectures have been so helpful and interesting and are always attended by a houseful of people. Reporter.

Children's Day at Bethel Church, Flat Rock Circuit.

On last Sunday morning at 10:30 o'clock an interesting Children's Day program was given by the little ones of Bethel Sunday school.

Several interesting recitations, dialogues, exercises, and songs were given. Every one seemed to enjoy the program very much.

A Reader.

Flat Rock, Vance Charge.—We are very glad to have our pastor on the work all the time. He has filled all his appointments at Flat Rock since he finished school.

Rev. R. A. Hunter filled the eleven o'clock appointment 3rd Sunday, giving us one of the best lecture-sermons I ever heard. His theme "Opportunity," in regard to our duty to Our College made it seem a blessed privilege to help in such a great work that will mean so much to God's Kingdom and mankind. Come again, Mr. Hunter.

Rev. Mr. Chambliss was there for his regular service Sunday evening at eight o'clock. He was accompanied by Rev. Mr. Hethcock, who is assisting him in a revival at New Hope. Mr. Hethcock preached a splendid sermon.

We held Children's Day service 3rd Sunday evening at eight o'clock. The children were at their best, Little Miss Marie Wortham sang a solo, which was much enjoyed, as was a song by Messrs Roy Davis, Hill Ellington and Dorsey Short. Offering, $8.17.

Our Sunday school is very much alive. One hundred and twelve on roll and better average attendance.

The Ladies' Aid is on the move; they meet for short session each first Sunday after Sunday school. They put on a program last Saturday night and received $12 silver offering and $20.80 from sale of cream.

Hope to see improvements in looks of our church as result of their work.

The Woman's Home Missionary Society hold their regular monthly meetings with good attendance and splendid program, but are not making the advance in membership and finance it should.

J. Clyde Mission Band hold their meetings twice each month. The mothers were invited to meet with us at last meeting. Not one came. We need and must have the cooperation of the mothers, if we are to accomplish the things we should. We are trying to get each member to pay their five cents per month dues regularly. Mothers, you can help.

It was voted to hold our revival at usual time, 3rd week in July, as our pastor was not going to Pastor's Conference. Members of our Missionary Society did not attend the Rally at Rehoboth as we wished they might. We that went feel it was a day well spent. Mrs. C. L. Whitaker and Miss Annie Livengood were the speakers from a distance. Both were much enjoyed. The next District Meeting will be held with Flat Rock Church in October.

Miss Mary V. White is planning to attend Young People's Conference at High Point College. Wish others might attend also.

Reporter.

It is nearly a hundred years since a division on doctrinal points among the Friends resulted in the separation of the so-called "Hicksite" branch from their Orthodox brethren. Now for the first time these two bodies have taken a step toward a mutual closer understanding by each agreeing to recognize the marriage and membership certificate of the other. This action was consummated a few days ago in Philadelphia by the two groups meeting separately.

—Rev. Edward Suits has gone to Henderson to assist Rev. W. F. Kennett in a meeting on Granville Charge.

—A mad parish must have a mad priest.

—It is the stomach that bears the feet.

SUNDAY SCHOOL LESSON—JULY 18.

The Call of Moses.

Lesson Text: Ex. 3:10-15; 4:10-12.

Golden Text: Ex. 3:12.

The Central Truth: Every call to service for God carries with it the pledge of the necessary equipment for that service.

Scriptural Points.

1. Moses' refusal to be called the son of Pharaoh's daughter revealed a wise head and a great heart. He might have disowned his people and become famous as an Egyptian statesman and warrior. His wise choice showed that in sympathies as well in fact he was an Israelite. He understood the great cost of the decision that he made. He preferred to "suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

2. His sympathies led him to attempt the deliverance of his people by inciting a rebellion. He killed an Egyptian taskmaster for cruel treatment to an Israelite laborer. He strove to make peace between two quarreling Isralites. The party most to blame spurned Moses' efforts to make peace. Moses found out that his life was threatened for slaying the Egyptian. He also discovered that his people would not accept his leadership. Disappointed in his good purposes, he fled to the land of Midian, the nearest country over which the king of Egypt did not rule.

3. Here he spent forty years in quiet pastoral life. Here his rash, impetuous spirit became chastened into meekness. Here he learned lessons of faith and reliance upon higher powers. Here he came to understand that "the still small voice" was more powerful than an army flaunting victorious banners. In finding God he had come to himself.

4. The burning bush is where heaven again touched the earth. From it Jehovah spoke a call to the prophetic office, a deliverance for Israel, and a civilization for all time. With becoming modesty and reverence Moses hid his face and removed the sandals from his feet. A chastened and humble soul listened to a message from God.

5. It was a message of deliverance, and Moses was the appointed deliverer. To this divine appointment Moses raised five objections. These objections set forth the fact that Moses magnified his own limitations and minified the omnipotence of the Most High.

6. "Who am I, that I should go unto Pharaoh?" A fugitive and an exile would have little influence in the country of Pharaoh. "Certainly I will be with thee," is God's reply to this objection. His presence and wisdom and power would more than compensate for Moses' lack of influence and equipment.

7. He next objected that the authority of this commission was entirely too indefinite "Who art thou any way?" And "what is thy name?" "And God said unto Moses, I am that I am." This a liberal translation of Jehovah, which means, the self-existing One.

8. "They will not believe me, nor hearken to my voice," is Moses' third objection. God's reply to this excuse was the performance of two miracles,—the changing of the rod into a serpent and into a rod again, and the inflicting and restoring of the leprous hand.

9. "I am not eloquent,....I am slow of speech," is another objection to undertaking this mission. God promised to supplement this defect with His own power and wisdom: "I will be with thy mouth, and teach thee what thou shalt say." To be a plain mouthpiece of God ought to have satisfied Moses, but it did not.

10. In his fifth objection, Moses said in substance, "I don't want to go anyway, send some one else." The tried patience of God now gave way to anger. He was much grieved that Moses should display such unwillingness. To humor his two last objections God promised that Aaron would accompany him and be the chief speaker.

Practical Points.

1. Not every one is called to be a leader in the large sense. But every one is called to be a follower. Jesus is still saying to a race of sinners, "Follow me."

3. Acceptable and uplifting service must recognize the one supreme Master. "One is your master, even Christ."

4. The Lord Jehovah of the burning bush is the same as the Lord Jesus Christ, who died for our sins according to the Scriptures. He is the eternal Word, the everlasting spokesman of Deity. "This is my beloved Son; hear ye him."

5. Excuses are the children of unbelief. Faith finds in God an all-sufficiency to meet every need of the soul, every obligation of life, and every demand of service. "The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33:27. "My grace is sufficient for thee." 2 Cor. 12:9.

6. A sense of unfitness may be overdone. It may become another name for indifference or laziness. "Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10.

7. To hurry into an uncertain venture is folly. Take counsel of the supreme Wisdom in every undertaking. "The steps of a good man are ordered by the Lord." Ps. 37:23.

KNOWLEDGE VERSUS WISDOM.

Glenn Frank in one of his daily contributions to the Philadelphia Record, calls attention to Bernadine Freeman's table of interesting sentences under the title, "Is this Education?" She says:

"I can solve a quadratic equation, but I can not keep my bank balance straight.

I can read "Goethe's Faust" in the original, but I can not ask for a piece of bread in German.

I can name the Kings of England since War of the Roses, but I do not know the qualifications of the candidates in the coming election.

I know the economic theories of Malthus and Adam Smith, but I can not live within my income.

I can recognize the 'leit-motif' of a Wagner Opera, but not fix a leak in the kitchen faucet.

I can read the plays of Moliere in the original, but I can not order a meal in French.

I have studied the psychology of James and Titchener, but I can not control my temper.

I can conjugate Latin verbs, but I can not write legibly."

The first half of each of these statements represents knowledge, the latter half the lack of wisdom. Knowledge and wisdom are not necessarily related. Wisdom means knowing how to live. It involves an understanding of the laws of life. Knowledge may mean nothing more than an acquaintance with certain facts and truths as a possession of the mind.

The mere school-boy of today knows more than Moses or Isaiah or Paul; Socrates or Plato. The range of our information has increased so enormously in recent years that our knowledge has vastly outdistanced that of any former age; but it would be simple foolishness to say that our boys are wiser than these great men of the past. They knew how to live and that seems to be what we supremely lack.

Whatever Jesus may have known or not known in His human life, He knew the laws of living and conformed His life to them, as no other man ever did. He did not enrich the world with His learning. He wrote no books. He did not even give us a code of laws. He made no contribution to science or art or literature, but He has been the inspirer of all these. His supreme contribution was made to the art of living, and that is true wisdom. He came not so much to inform the world as to give life to men.

Not knowledge, not even knowledge of God, but the fear of God, is the beginning of wisdom. "Wisdom is the principal thing, therefore get wisdom."—Reformed Church Messenger.

"I will place no value on anything I have or may possess, except in its relation to the Kingdom of Christ. If anything I have will advance the interest of that Kingdom it shall be given up or kept, as by keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both of time and eternity. May grace be given me to adhere to this."—David Livingstone.

—New gold desposits, believed to be the fourth in value in the whole world, have been discovered at Boliden, Sweden, just South of the Arctic Circle.

—Color light signals, declared by Southern Railway engineers to be the last word in electric automatic block signal protection, are now in service on the entire Washington-Atlantic double-track line, 637 miles, replacing signals of the three position semaphore type. The color light signal is a recent development, consisting of a series of three lamps mounted vertically behind colored lenses on a mast with an oblong sheet metal background. These lamps produce a light which can be easily distinguished at from 2,500 to 5,000 feet in bright sun light, giving an indication which enginemen can recognize even more easily than the position of the semaphore.

The only thing that fully satisfies both hunger and thirst is righteousness.

IN HONOR OF THE DEAD.

Mrs Lillian Thompson Cheek. A Tribute

In the death of Mrs. Lillian Thompson Cheek (Mrs. Thos. P. Cheek) at Mebane, N. C., June 25, 1926, death sought and found a shining mark. She was no ordinary woman. Gifted with an unusual mind, great business ability, kindness and sympathy to an unusual degree,—she held a high place in the estimation of all who knew her. To native ability she added the results of excellent educational advantages, and became one of the best teachers her county has ever known. In the circle of her home, and among her friends, her advice was always sought on all important matters, and her ability to decide upon a proper course of action was extraordinary. In church work, in school activities, and in the social circle, she was by right of her talents always recognized as a leader it was a delight to follow.

Her father, the late J. Frank Thompson, was one of the strong men of the Methodist Protestant Church in North Carolina, and upon his daughter descended many of his abilities and much of his enthusiasm for all good work. She was a community builder, and a community leader, not for any glory that might come to herself, but for the general good of all concerned. We rarely find one of such broad sympathies, and such unselfish desire for the general good, as characterized the life and activity of Mrs. Lillian Thompson Cheek.

Her friends trusted her implicitly, and in their hearts will be a vacant place that can never be filled. This earth is a better place because of her life and work. Her influence will walk the earth through all time because of the varied activities of her life, and her good deeds will live after her, and blossom through the years.

Watching her career from young girlhood, and womanhood, on through the years, I lay this sincere tribute upon her dust, feeling that one of the finest examples of God's noblest womanhood has passed from us for awhile to be with the Father, and await the coming of her friends.

William Thornton Whitsett.

Miss Evelyn Curtiss.

Liberty.—Funeral services for Evelyn Curtiss, daughter of Mr. and Mrs. J. W. Curtiss, who died Saturday night in the Clinic hospital, Greensboro, from a complication of diseases, was held Monday afternoon at 4 p. m. at the Methodist Protestant church here, of which she was a lovable and royal member. The service was conducted by her pastor, Rev. F. L. Gibbs, assisted by Rev. J. D. Williams, former pastor of the church; Rev. L. W. Gerringer, of Greensboro; Rev. G. F. Millaway; Rev. J. E. Pritchard, of Asheboro, and Rev. A. O. Lindley. The choir was composed of members of the Junior Christian Endeavor society. Little Miss Mary Bowman Shepherd and Katherine Underwood sang a duet, "In the Garden," and Rev. Lester Ballard, of Greensboro, sang "The Old Rugged Cross" and "Asleep in Jesus."

Surviving relatives are her parents, Mr. and Mrs. J. W. Curtiss; three sisters, Misses Dorothy, Frances and Cladoro; one brother, John W. Curtiss, Jr.; her grandparents, Mr. and Mrs. C. M. Jones.

Pall bearers were Frank Shepherd, Tom Stuart, Howard Swain, Donald Stockard, Benjie Ward and Fred Allred. Many beautiful floral pieces came from the friends and relatives of little Evelyn, and attested the love and esteem in which she was held. Funeral directors attending the funeral were J. H. Blue and John T. Else, of Greensboro; R. H. Sechrest and son, of High Point; Mr and Mrs. D. T. Yow, of High Point; Herbert Brady, of Ramseur; J. B. Marley, of Siler City; Ernest Thompson and W. D. Rice, of Graham; Mr. and Mrs. P. H. Elkins, of Siler City; Elvin Frazier, of Sanford. Interment was in Fairview cemetery.

Edward Hernon Page.

The darling baby boy, youngest child of Mrs. Corinne Page, died Monday, June 21st, at one P. M., after having been sick one day and a night. He was three and a half years old, and possessed all of the qualities that make a sweet and lovable child. He possessed so much of the good and so little of the evil that belongs to a child of his age that all of the neighbors are mourners as well as his mother, brother and sisters.

The disease that took him away was so rapid in its course and so severe that death was not only a shock but a surprise to all, even the skillful doctor who did all he could to relieve and mitigate his suffering.

He seemed to have pneumonia and membranous croup and tonsilitis all combined and his suffering was so manifestly terrible that heart-broken friends and nurses felt relieved when the sweet death angel relieved him and took him to that glorious nursery that the blessed Releemer had prepared for all like unto him. May his life and his death prove a blessing to many as it is to him.

Written by his loving Aunt, Mrs. Tom Billups.

In Memory.

Died at her home two miles north of Efland, on June 14, 1926 of complicated heart and kidney trouble, Bessie, wife of Dan Shanklin, and oldest daughter of John and Lizzie Cheek Miller, age 34 years. Those left to mourn her death are husband and four children, father, step-mother, one whole sister, three whole brothers, three half brothers and one half sister, as follows, Mrs. Oley Aulbest, Willie, Minick, and Claude, Sam, Dan, Jesse, and Eula Miller, all of Mebane, and Mebane R. 5.

Death is always sad, yet it is more intensified when a mother is taken from her little children, and they are left motherless.

Our hearts were crushed as we stood by and saw the "Death Angel" hovering over the pale cold brow of the sufferer, and the little children standing near their dying mother. And as we looked on the tear-stained face of the husband, and heard the weeping of the strong manly brothers as their forms shook and trembled, and the two sisters all of whose hearts were bleeding in sorrow, we thought of the aged father whose illness prevented him from being at the bedside of his dying child, and of the dear step mother who did all she possibly could for Bessie during her illness. Oh, how earnestly we begged and prayed to keep her with us. But God knew best. Dr. Thompson of Mebane, was constant in attendance at her bedside. Her and her husband's relatives, good and kind neighbors and friends, did all possible to alleviate her suffering and stay the hand of death. Bessie was a devoted mother, a faithful wife, a loving daughter and sister, a good neighbor and friend, and a Christian woman loved by all who knew her, as was evinced by the large number of people that attended her funeral, and the many beautiful flower designs contributed by loving hands.

Funeral services were conducted from Lebanon M. E. Church (of which she had been a member since girlhood) by her pastor, Rev. S. F. Nix, of Hillsboro, assisted by Rev. Mr. Hurley of Mebane, who paid beautiful tributes to her memory. Her body was laid to rest in the old Lebanon Church yard near by her two little baby boys, mother, and little brother, whose spirits with hers now mingle in the Bright Beyond.

May God, "The Great Comforter," take care of the motherless children, and comfort the other sorrowing ones, and as they are gathered in one by one, may they at last form an unbroken circle around "God's White Throne."

The lonely home, the vacant chair,
We see them day by day.
Oh, how sad and lonely there,
Since mother went away.
Not now, but in the coming years,
It may be in the "better land,"
We'll read the meaning of our tears
And then we'll understand.

One Who Loved Her.

Inez Lanier.

Lucy Inez Lanier, born March 3, 1925, died at the age of fifteen months and twenty-seven days. She was the daughter of Mr. and Mrs. Lester Lanier.

Inez has been sick for quite awhile, bearing her suffering with patience. She was such a good baby, and will be so much missed in her home, and her little face from our Sunday school.

"Jesus has taken a beautiful bud out of our garden of love, and borne it away to Heaven above."

Funeral services were conducted at Lineberry church July, 1st, at 10 o'clock, by pastor Rev. C. E. Ridge, assisted by Rev. J. L. Trollinger, Rev. Henry Bell, Thomasville, N. C.

Inez, thou hast left us. In our home no more to be;
In our Sunday school your face we cannot see;
You have gone where father and mother can meet you,
Gone to the Homeland fair.
Some day we'll meet you, Inez, over there.

L. E. F.

Begun on page one.

8:55—Personal Evangelism, Rev. L. W. Gerringer.

9:50—Devotional Service, Rev. S. K. Spahr.

10:45—Study Period.

11:40—Young People's Division, Organization and and Program, Rev. N. M. Harrison.

Second Year.

8:00—How to Teach Religion, Rev. P. E. Lindley.

8:55—a. Home Missions, Rev. R. C. Stubbins.

b. Foreign Missions, Mrs. A. G. Dixon.

9:50—Devotional Service, Rev. S. K Spahr.

10:45—Study Period.

11:40—a. Parish Program of Religious Education, Rev. P. E. Lindley.

b. The Daily Vacation Bible School, Dr. C. E. Forlines.

Third Year.

8:00—Community Forces for Religious Education, Rev. N. M. Harrison, Jr.

8:55—a. Home Missions, Rev. R. C. Stubbins.

b. Foreign Missions, Mrs. A. G. Dixon.

9:50—Devotional Services, Rev. S. K Spahr.

10:45—Study Period.

11:40—a. Parish Program of Religious Education, Rev. P. E. Lindley.

b. The Daily Vacation Bible School, Dr C. E. Forlines.

Courses For Adults First Year.

8:00—Church School Organization & Administration, Rev. J. S. Eddins.

8:55—a. Home Missions, Rev. R. C. Stubbins.

b. Foreign Missions, Mrs. A. G. Dixon.

9:50—Devotional Service, Rev. S. K Spahr.

10:45—Study Period.

11:40—The Adult Bible Class, Rev. J. S Eddins.

Second Year.

8:00—How to Teach Religion, Rev. P. E. Lindley.

8:55—Personal Evangelism, Rev. L. W. Gerringer.

9:50—Devotional Service, Rev. S. K. Spahr.

10:45—Study Period.

11:40—Serving the Neighborhood, Rev. R C. Stubbins.

P. E. Lindley, President.

REGISTRATIONS.

We are still advancing toward the fifteen hundred mark, but not very rapidly. We have not reached the four hundred mark this week. Many of the churches have not yet been heard from. We know you are interested and we are still depending on you. "Eventually, why not now?" The Conference convenes only ten days from the publication of this issue. Come on, Friends, send me five hundred registrations next week and keep me busy!

274. Rev. F. L. Gibbs, Siler City.
275. Miss Marion Cooper, Siler City.
276. Lebus Stone, Siler City.
277. Mrs. H. E. Vassar, Spring Church.
278. [illegible]nville.
279. [illegible] Braswell, Whitakers.
280. [illegible]er, Union Grove.
281. [illegible] Carroll, Denton.
282. [illegible]dison, Denton.
283. J. U. Lanier, Denton.
284. [illegible] Bettie Loftin, Denton.
[illegible] J. Atkins, Charlotte.
[illegible] Dellinger, Charlotte.
[illegible]lotte.
[illegible], Charlotte.
[illegible] Winston-Salem.
290. [illegible] Winston-Salem.
[illegible] Winston-Salem.
[illegible]. Winston-Salem.
[illegible]. Winston-Salem.
[illegible]ram, Winston-Salem.
295. [illegible]herman, Winston-Salem.
[illegible]Beachcrman, Winston-S.
[illegible] Winston-Salem.
[illegible]. Stallings, Mecklenburg.
[illegible] Stallings, Mecklenburg.
300. [illegible]. H. A. Jordan, Henderson.
[illegible]. W. H. [illegible]. Henderson.
302. [illegible] Hayes, Henderson.
[illegible] Ballard, Registration Mgr.

WANTED.

[illegible] hundred people to register [illegible] People's Summer Conference. [illegible]pected to support this [illegible]heir registrations. We need [illegible] with which to finance [illegible] competent instructors have been [illegible] the expenses of some will have to be [illegible].

[illegible] week remains before the [illegible] register now. Send [illegible] Rev. E. Lester Ballard, [illegible] fifty cents for adults, [illegible] children.

[illegible] two or three hundred [illegible] and the conference, July [illegible] College. Many young [illegible] need but are not financially [illegible] S. S. churches, [illegible] not better spend a little [illegible] in one young people to this conference. Ten [illegible] will pay the expenses [illegible] attend to this now, and send the young people that they may get the instructions and inspiration that will make them more efficient workers in your local churches.

L. W. Gerringer.

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HIGH POINT, N. C.

Co-educational, denominational, but not sectarian. Third session begins September 7, 1926. Students can now register for the fall semester. A deposit of five dollars insures a room.

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R. M. ANDREWS, *President*

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Glenn and Coble.

On June 10th a beautiful wedding ceremony took place at the home of Mr. and Mrs. L. L. Patterson, Hoke Street, Burlington, by the writer, when Miss Edna Moore Glenn became the bride of Mr. John M. Coble, Jr. The young couple left immediately for a trip north. They will make their home in Burlington, as Mr. Coble is in business there.

The bride is a daughter of Mr. and Mrs. J. O. Glenn, the groom is the son of Mr. and Mrs. John M. Coble, of Burlington.

We wish for this young couple much happiness in life.

T. A. Williams.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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UNG PEOPLE'S CONFERENCE—LAST CALL.

ust NEXT week comes the annual Young ple's Summer Conference. Once it seemed long way in the future but now you may be getting ready for the trip, for it es next week. Trains, buses and cars will headed for the College at High Point nday morning and afternoon of July 19th. expect to be at the College for the evenmeal Monday. Of course we will be busy stering and making the new acquaintes as well as shaking hands with our old nds.

ll indications point to a wonderful conence. Among the speakers and teachers the best we could find in the country. one solid week you will be surrounded the inspiration of greatness and uplifted the pure environment. Young people have his week of school a splendid, thorough, ructive program of wholesome activi. Religious education is the theme but it worked out with an enjoyable process of ruction, fellowship and recreation.

o just get together the necessary articles your room here at the college—towels, clothes, etc—and come along for a "reous camping" for the week. Don't forget r musical instrument, tennis rachets, s, bats etc. Come prepared to have the week of your summer existence.

emember this is the LAST CALL. Pass long. There may be others who want to e too. Urge many of your young friends come. The cost is only ten dollars but the efits are beyond measure.

et us greet you at our college and your ege Monday, July 19th.

P. E. Lindley, President.

THE BETTER DISPOSITION.

nstead of complaining because there is more, be thankful that there is as much here is.

INFILTRATING INFIDELITY.

In the Parable of the Tares the presence of the noxious growth in the field of the man who had sowed "good seed in his field" is explained by the statement, that "while men slept an enemy came and sowed tares among the wheat and went his way."

The statement is most significant. It is while men sleep that pernicious tenets and demoralizing teachings are planted and propagated.

Such destructive work is not done openly. It is done under various subtle disguises and plausible professions of devotion to truth.

Unitarianism has thus been propagated in the United States while evangelical Christians slept and dreamed not of what was going on. Now, its advocates are beginning to see with pride full-grown tares which they have sowed in our Lord's field, and they are confessing openly the processes by which they have accomplished the result in which they rejoice.

For example a writer in the Christian Register said in an article approving these processes:

"Our doctrines are especially good for budding and grafting on older stock. If the name is sometimes repellant the substance when transplanted and allowed to spread by inoculation has a wonderful power of expansion. We are sometimes astonished to see how our position on the Virgin Birth, miracles, etc., has been incorporated in the old faith. To be sure these new and vigorous branches are of a nature to render the remainder of the tree of but little value."

The same correspondent continues:

"The Unitarian body is constantly grafting new thought, purpose, and method on the older Churches....By indirection a large part of the finest and subtlest work is accomplished. ....No great landslide from the old ranks as was once predicted has taken place, but it is one thing to tear down a structure with tremendous noise and dust and another to transform it vitally or to assist the spirit of the age in this great work."

In the same Unitarian paper Dr. J. W. Day, a leading preacher of Unitarianism, wrote:

"A good many Unitarians are doing more good where they are than they do anywhere else. They are undoubtly capturing strongholds that we could never carry by direct attack. They are the modernists of Protestantism who are working from within the fold ....We want more of them, and we want them where they are."

The latter part of what Dr. Day says shows who among these sowers of tares in the field are the worst enemies of evangelical Christianity.

A leader of Unitarianism in the Middle West is reported to have said not long ago:

"Ten years ago we set out to capture the large universities of the land and we have practicaly done it, and now we are setting about to capture the Y. M. C. A. and the Y. W. C. A."

There is something of boastfulness in this statement which is not justified by the facts. But this secret and treacherous Unitarianism has penetrated many institutions of learning and it has been far too successful with its designs upon theY. M. C. A. and the Y. W. C. A.

If Unitarianism is true, evangelical Christianity is nothing less than foul idolatry; and if evangelical Christianity is true,, Unitarianism is nothing less than vile infidelity. In either case they are incompatible and irreconcilable.

We believe Unitarianism is infidelity and has no just ground to claim the name of Christianity at all, and it is evidently seeking to infiltrate its infidelity into all the Protestant Churches of our country.

Its methods of capturing and corrupting the evangelical Churches of the country are uncandid, deceitful and cowardly.

The facts set forth above amply sustain this sharp indictment, and in our possession are many more proofs that are equally clear and conclusive.

The Unitarian conspirators who are betraying the evangelical Churches from within must be exposed and ejected before the treacherous schemes of Unitarianism proceed further.

The issue must be made plain and then fought to a finish. The outcome will not be doubtful when the multitude of our trustful souls who are now sleeping have been awakened to the dangerous designs of the Unitarians, which are so openly avowed and shamelessly confessed. —The Southern Methodist.

The Bible makes us, but does not make us all alike. Rather it delights to individualize and to distinguish.—Rev. R. F. Horton, D. D.

The Word of God Inspired presents to us the Word of God Incarnate—in the greatness of His Person, the value of His work, the diversity of His offices, the tender love and sympathy of His heart. To know Him should be our great object in reading the Holy Scriptures.—William Hoste.

I early formed the habit of reading through books of Scriptures and mastering their contents and plan as a whole—a practice I cannot too strongly recommend.—Prof. James Orr, D. D.

THE ROAD TO INSPIRATION.

It is quite true, of course, that only those travelers who have made a given journey are qualified to speak of the road and to discuss the beauty of the landscape along the way and at the end. And the road to inspiration is no exception. Only actual travelers may speak with authority. But still it seems that concerning an excursion of so much fascination surely anyone may, without charge of presumption, take an interest in the landmarks along the various stages of the route.

The first third of the journey is absurdly easy. Every one takes it practically without effort. No directions are needed beyond the proverb, "Seeing is believing." Through eyesight and like means the surrounding facts are assembled in vast numbers. Some of them are true and may be accepted; others make, in some curious way, a wrong impression on the mind. A professional magician, for example, can deceive the senses of the most intelligent people with astonishing success. At other times those who insist most vigorously on what they have seen with their own eyes fall short of the truth about as badly as does a six year old boy when he undertakes to describe what goes on under the floor-boards of an automobile. The observer is honest and sincere enough, but plainly something is lacking in the report.

The entrance into the second stage of the journey, an event that soon becomes imperative, is a great experience. It is a discovery of the Understanding. And from that moment life becomes more than a series of disconnected facts that are perceived by the senses. Life has relation, and use of the understanding to appreciate relations is a delightful activity. Everything is related to everything else. Somehow day and night, life and death, good and bad are all tied up with each other. And upon all else, when the suggestion is made that people and animals are connected in a rather embarrassing relation, it is not surprising that patience should give way under the strain. The business of understanding all the relations of the world in which we live is a frightfully big job.

At this point about the best one can do is to make generalizations. These serve a tremendous need, and those who provide such partial truths and constantly correct them do an inestimable service. But the so-called laws of science are not pure truth, and no one pretends that they are. About the best we can say is that, "Under certain complex conditions, provided this and provided that, barring accidents and disregarding exceptions to the rule, the self-starter on a car will live up to its name and put the motor into action." Not much more can be hoped for.

Hence the general acceptance of the doctrine of relativity is no wonder. Those who tinker with automobiles and radios and the like are certainly obliged to use it. In a general way it works. To show an interest in anything further is to be laughed at. Absolute truth according to popular supposition is not practical.

After dealing for a while with half-truths and quarter-truths and laws that are true only under the most elaborate conditions, however, the normal mind develops an appetite for things that are really dependable. Luckily there is a small supply for this very demand, and the supply is constantly increasing. It is fortunate that some generalizations, like 2 x 2 equals 4, are exactly true —yesterday, today, and forever. There is such a thing as absolute truth, and he who seeks may find. It stands for all time, unaffected by the changes of the moon, the conditions of the weather, or the views of the political party that happens to be in office.

In literature the first sentence in the Bible is as good an illustration as any: "In the beginning God created the heavens and the earth." When was the beginning? What sort of a power was God? How did He do it? Critics and controversy may illuminate the terms employed; but when the meaning has been understood, the same statement is satisfactory: "In the beginning God created the heavens and the earth." The writer was able to see a relation between the Infinite and the Finite that simply represents perfection of thinking.

If we look for the source of a writer's inspiration, we find it in the totality of the thinking process, in the ascent from fact to principle that is crowned by the revelations of the still small voice within. Is a certain piece of writing inspired? We may be sure it is if the writer has brought his individual mind into harmony with the reality that lies hidden in the surrounding particulars—in other words, if the writer has succeeded in thinking God's thoughts after him.

Wilbur Stout.

Chapel Hill, N. C.

A METHODIST SESQUI-CENTENIAL: The Brunswick Circuit Revival Of 1776.

Methodists should recall that the year 1926 is the Sesqui-centennial of one of the greatest revivals known to American Methodism, —the revival in the Brunswick Circuit in 1776. The Brunswick Circuit was the first circuit formed in the Old Dominion, and "embraced as much territory as two or three modern Districts." It was formed on the six weeks plan, and extended from Petersburg to the south, over Roanoke river, some distance into North Carolina. While Robert Williams had preached in this section and laid the foundation for Methodism, "no regular circuit was formed until the spring or summer of 1774." The Conference held at Philadelphia in May, 1774, appointed the first preachers to the Brunswick Circuit: John Wade, Isaac Rollins, and Samuel Spragg. The next year the force was increased to five preachers: George Shadford, Robert Lindsay, Edward Dromgoole, Robert Williams, and William Clendenning. The great revival broke out near the close of this year. The year 1776 was a memorable one for the Brunswick Circuit, and George Shadford, William Duke, and William Glendenning were the preachers. Shadford and Devereux Jarratt, a clergyman of an evangelical spirit, were the prominent leaders in this great revival. As George Shadford was the chief instrument in this revival, it is interesting to recall Wesley's letter to him when he embarked for America: "I let you loose, George, on the great continent of America. Publish your message in the open face of the sun, and do all the good you can."

Shadford was an evangelist of great power. Bennett's "Memorials of Methodism in Virginia,"—an interesting old volume, now out of print,—gives a full and interesting account of the great Brunswick revival, and we cannot do better than quote freely from it:

"Shadford was amazed. Under almost every sermon sinners were convinced and converted; often three or four at a time.' "... After describing the conversion of a notorious dancing-master, the narrative proceeds: "Shadford was on another occasion stopped by a great flood of water; turning back, he came to a large plantation and asked for lodging. He was kindly received, and after taking some refreshment, proposed to preach if a congregation could be had. A messenger was sent out, and many came, 'but they were as wild as boars.' The word however took effect upon their rude hearts; the planter and his wife were both converted and a society of sixty or seventy raised up in the settlement. The work gradually increased through the summer and fall; in mid winter it broke forth with unusual power. It began almost simultaneously at three different points, two of these were in Mr Jarratt's parish, the other in Amelia county. The people in these neighborhoods had long been notorious for their wickedness. Immoralities of all kinds abounded. They delighted in gambling, swearing, drinking, racing, and held all sacred things in utter contempt. The year previous a few souls had been gathered in this unpromising field; this was the earnest of a great harvest. Shadford moved among the wondering multitude like an angel of light. Chapels and private houses were crowded by curious hearers; 'their ears were opened by novelty, but God sent His word home upon their hearts.' Convictions were powerful, indeed, awful; mercy! mercy! was the cry that rose to heaven by day and by night. The meetings were held for hours through the day, and often whole nights were spent in the blessed work of saving souls. All ages, and all grades felt the power of God and fell before it; veteran, gray-headed sinners, men in middle life, in the full strength of their manhood, young men, and maidens, and children of tender years, bowed together before the Lord, and lifted up their prayers to the mercy-seat. The preachers were not enough to carry on the mighty work; exhorters and class leaders took the stand, and multitudes hung upon their lips to hear the word of life.

"No matter who spoke, the power of God 'was still among the people;' and often in the prayer meetings held by the people themselves, the manifestations of the Spirit were glorious and awful. Through a circumference of four or five hundred miles the flame swept on with increasing power."

"The Windows Of Heaven Opened."

It is well that we have a report of some of these great revival scenes from such a trustworthy source as Jesse Lee.

"In the beginning of May, 1776, at a quarterly meeting at Boisseau's Chapel, Dinwiddie county, the work broke out with astonishing power. 'At that meeting,' writes Jesse Lee, 'the windows of heaven were opened indeed, and the rain of divine influence continued to pour down for more than forty days.' In the love feast, on the second day, the whole assembly felt the power of the Holy Ghost. No sooner had the exercises begun than 'the house was filled with the presence of God;' the flame leaped from heart to heart; sinners fell to the floor under strong conviction; mourners rose with shouts of praise; Christians were filled with love, and gave glad testimony to the power of Christ to save from all sin. The love feast ended, the doors were thrown open, and an eager multitude filled the house. The mingled scene of anguish and rejoicing struck them with astonishment. Silent they stood looking on; and then one after another sunk down with trembling and tears, and cried aloud for mercy. The work increased in power as the meeting progressed, and on the last day they continued in the meeting house till dark and then sent for candles, and continued till some time in the night. The noise of the battle rose on the still evening air, and rolled away in the distance. 'I left them,' says Jesse Lee, 'about the setting of the sun, and at that time their prayers and cries might be heard a mile off.'"

Thomas Rankin's Successful Labors.

Thomas Rankin also had a prominent part in this great revival. Dr. Bennett says:

"In the summer Thomas Rankin came into Virginia. He preached his first sermon at Boisseau's Chapel on the last day of June. Under the second sermon, in the afternoon, 'such power descended that hundreds fell to the ground, and the house seemed to shake with the presence of God.' The building was filled to the utmost, and hundreds from without pressed on all sides to get in. 'Look wherever we would, we saw nothing but streaming eyes and faces bathed in tears; and heard nothing but groans and strong cries after God.' The voice of the preacher was lost 'amid the groans and the prayers of the congregation.' More than an hour the mighty effusion lasted. in vain the preachers attempted, again and again, to speak or sing. They could only sit in the pulpit 'filled with the divine presence, exclaiming, "This is none other than the house of God! this is the gate of heaven!"' The meeting continued until night, and even then the people reluctantly withdrew to their homes.

"The next Sunday he preached at another church thirty miles distant. The text was from Ezekiel's vision of the dry bones: 'And there was a great shaking.' The house was crowded, while 'four or five hundred stood at the doors and windows, listening with unabated attention.' During the sermon he was compelled to stop several times and beg the people to be composed. They could not. While he was speaking, some were on their knees, others on their faces, 'crying mightily to God.' 'Hundreds of negroes were among them, with the tears streaming down their faces.'

Next Sunday he was again at Bois eau's. The people were more quiet than on the former occasion, and at the close of the sermon he thanked them for their 'good behavious.' He then left the place to dine with a friend. No sooner was he gone than they began 'to sing, pray, and talk to their friends.' Many knelt as penitents, and when the preacher came back, he found fifteen happy converts. He begged them to be quiet while he preached again. They restrained themselves till near the close of the sermon; then cries and tears, and prayers, again burst forth. In vain he appealed to them; the tide of feeling was too strong. He sat down and asked Shadford to speak to them. He rose, 'and in a little time cried out in his usual manner: "Who wants a Savior? the first that believes shall be justified.' In a few minutes the house was ringing with the cries of broken-hearted sinners, and the shouts of happy believers. It was an awful time indeed."

Closing his account of the great revival, Dr. Bennett says:

"Fourteen counties in Virginia were reached by this blessed work. It crossed the Roanoke into North Carolina, and in both States the fields were opening wide and white to the reapers. When the preachers closed up their year's work, the result was glorious. Eighteen hundred had been added to the societies. Many had been sanctified and rejoiced in that perfect love that casteth out all fear."

When we read this awe-inspiring account of the great work of God in the early days of Methodism, we are thrilled, for it reminds us of the apostolic days of Christianity. May the baptism of the Spirit come upon us today as it came upon our fathers!

H. H. Smith.

ARE SMOKING WOMEN ENTITLED TO RESPECT?

Will H. Brown.

Two young men in Chicago accosted two girls on the street at night, and were arrested for the offense. In their defense they said of the girls: "They were smoking on the street, so we naturally concluded they would not object to a flirtation." They each paid a fine of $10, but in doing so declared they still held their original opinion of girls who smoke.

A reader of the Los Angeles Times writes that paper: "It seems that women with all their boasted intuition would realize that in aping men's habits they are losing men's reverence and respect."

The Rural New Yorker says that smoking women are responsible for at least part of the loss of respect which many city men now manifest toward women.

A reader of the Chicago Daily News—a young man, he declares himself to be—says he has found, by compiling statistics, that "ninety-seven of every one hundred men would never marry girls that smoke," and adds: "Girls, if you want a man with good moral character to be your husband, don't smoke."

H. W. Calder, of the New York Telephone Company, discussing the subject of feminine users of tobacco, says: "Personally, I have very little respect for the woman who smokes."

Although the Prince of Wales has been a heavy smoker, he evidently doesn't think much of women smokers. Here is what he said when asked what he thought of the modern girl: "If you mean the close-cropped, cigarette-smoking, mannishly-dressed, noisy girl, I must confess that the modern girl does not appeal to me in the slightest."

A MIXTURE NO NATION CAN STAND.

By Allan L. Benson.

We are going to quite a lot of trouble in this country to ascertain whether we can stand outlawed booze and crooked politics—mixed. We stood booze for three centuries, before it was outlawed, and, though it did us much harm, survived it. We have always suffered from a certain amount of crooked politics. During the days of lawful liquor we stomached many a mixture of politics and booze, but never until now did we have to deal with a mixture of outlawed booze and crooked politics—a blend that is beginning to sputter from machine guns in the outlying districts of Chicago. Mayor Dever had scarcely finished defending the fair name of his city before a senatorial committee in Washington when the concoction exploded, killing an assistant prosecutor and two crooks with whom he was riding, and causing a Cook County judge to declare that, unless certain evil practices were stopped, the city would yet be in the hands of a mob. What has happened in Chicago can happen and may happen anywhere else.

It should be plain to almost anybody that illegal booze and crooked politics cannot be safely mixed, yet this is the one question that arises from the growing tumult over liquor, There is not a wet leader in the country who does not know that the Eighteenth Amendment to the Federal Constitution can never be repealed. There is no person in the country who can read who does not know that so long as the amendment exists it will be unlawful to make and sell any intoxicating drink. Even if Congress were to enact a law purporting to legalize a drink that was in fact intoxicating, the act would be unconstitutional and the United States Supreme Court could do nothing else but set it aside.

So long as a majority of the members of the Supreme Court can read and understand plain English there is not the slightest possibility that any intoxicating drink can ever be legally made and sold in this country. What any state legislature may say to the contrary will have no more legal standing than would the same words if uttered by an inebriated gentleman leaning against a telegraph pole at two o'clock in the morning looking at the moon.

Before booze can be made legal in this

country the wets will have to control a two-thirds majority in each house of Congress and a majority in three-quarters of the state legislatures. Nothing of the sort is even remotely possible, even if one look forward half a century. As a matter of fact, the farther one looks forward the slimmer is the chance of such a wet victory, because booze has been dying out of the United States ever since it came into it. Its grip is being loosened all over the world, even where there is no prohibition. A saner spirit prevails.

Such facts, however, do not disconcert such gentlemen who, as a wet United States Senator declared would have their alcoholic drinks, 'constitution or no constitution.' They are going about it to break down the Volstead law if they can, and trample over the Constitution that they have no hope of getting out of their way. The whole question is going to be thrown into politics and the dry leaders expect that the liquor issue will be the big thing in at least the next two presidential elections. It may last longer than that. The drys do not intend ever to quit so long as prohibition is under fire. Nor do they expect the problem to be settled speedily. Neither side has any such expectation.

Wet gentlemen who are sitting around the country with their tongues out, expecting almost any time to see light beer and wine with a little whisky under the bar would do well to wake up. Nothing of the sort is in sight. The most that wet leaders hope for is to control Congress in six years. The worst that dry leaders fear is a temporary defeat somewhere on the road to final victory, and if such a defeat should ever come they believe the dry sentiment of the country would insist that all lost ground be recovered.

The day is near, according to those who know what the dry forces are doing, when those who back the Anti-Saloon League will insist that such presidential candidates as receive their support must be dependably dry, officially and privately. In politics there is a good deal of difference between being dry and being dependably dry. The late Mr. Harding was officially dry, but not dependably so because he was personally wet. There is no reason why his record in this respect should not be discussed, even though he is dead, since it is a part of the history of the United States.

Mr. Harding was the kind of a prohibitionist, of whom there are millions in this country, who was personally wet, yet down in his heart believed in the value of the law. He used to say to Wayne B. Wheeler: 'You needn't talk to me about the virtues of prohibition, Wayne, I know drinking is bad for people and believe in ending it.' Yet when Wheeler urged him to cease drinking on the ground that he was setting a bad example, the most that Wheeler could get from Harding for a long while was that some time or other he would swear off. As a matter of fact, he did not swear off until he was on his way to Alaska.

At Denver he made a very vigorous prohibition speech. After he made it he did not feel that, in honor, he could go on drinking. He swore off, and one of the correspondents who accompanied him sent a dispatch back to his New York newspaper that was printed under the heading, 'Harding Quits Drinking.' Yet never was there a time when Harding, as President, was not officially dry. He had to be since prohibition was the law and he had taken an oath to enforce all laws. But as a matter of private habit he was wet. And it was very unfortunate for prohibition that it had to come in under this unlucky star. Those who would like to violate the law looked to Washington for a sign as to whether it would be safe to do so. What they saw and heard gave them heart. They went ahead. They organized, expanded and dug themselves in. Gifford Pinchot once told the writer that if Roosevelt had been President when the Volstead law came into existence he would, within three weeks, have made everybody understand that it would be extremely unsafe for anybody to violate it and that, as a consequence, the law would have been accepted and obeyed. Certainly Harding's attitude helped to make the situation that now exists.

There is now a division among the dry leaders as to whether they should make a fight in both of the great parties to compel the nomination of presidential candidates who are actually and dependably dry. Those who believe this line will be drawn in 1932 are not so sure about the wisdom of drawing it in 1928. It is doubtful if it will be drawn when Mr. Coolidge's successor is chosen. Both candidates will have to declare, of course, that they are in favor of enforcing the law so long as it is the law, but one or both of them may really be very half-hearted about it. It will be the pleasant task of the voters to look beneath these official utterances and try to determine which shell the pea is under.

The Republican candidate, whoever he may be, will probably stand for prohibition as a general proposition, while maintaining silence, if he can, as to whether he favors a redefinition of what constitutes an intoxicating beverage. The Democratic candidate also will probably stand for prohibition, but he may have a great many things to say with regard to the right of each state to declare what, within its limits, shall constitute an intoxicant.

In this respect, New York is setting the pace. The people of the State of New York are to vote next autumn upon a series of involved questions prepared by Elihu Root, the purpose of which is, as Senator Borah has pointed out, to nullify the Eighteenth Amendment. The questions are phrased in fine words—there is even something said about making only such changes as will permit the sale of 'beverages not in fact intoxicating' but the plan leaves to the several states the right to declare what, within their borders, shall constitute an intoxicating beverage. In other words, the Federal Government is asked to step aside and let the various states declare for themselves what a part of the Federal organic law means. Mr. Root did not suggest that the Federal Government step aside in the matter of defining other parts of the Constitution. It is only with regard to the Eighteenth Amendment that he proposes such an innovation.

Of course Senator Borah is entirely right in declaring that if the New York plan were to be followed, nullification would result. There could be and might be forty-eight different answers as to what constitutes an intoxicating beverage, and some of the answers would be wet enough to keep the whole country saturated.

The strategy of the wet leaders lies in reviving, as far as booze is concerned, the old doctrine of states' rights. With complacent courts and loose legislatures enough wet spots could be sprinkled about the country so that the dry states could not possibly be kept dry. Of course there is no assurance whatever that the courts would be complacent, and the probability is that they would not be, but the wets are so hard pushed that they are turning down nothing that might possibly prove to be a way out.

The main thing is to keep up a clatter and, if possible, convince the people that prohibition cannot be enforced because so many are opposed to it. Without a leg of law to stand upon they have nothing to lose whatever may happen and there is always a possibility that something may happen to change the outlook. That is why they clamored for hearings before a senatorial committee last April, as it is also why 'straw votes' were taken in such newspapers as were willing to play the wet game. The hearings amounted to nothing except that they gave the wets an opportunity to get out their propaganda through the press of the country. The wet propaganda was, of course, offset by the propaganda of the drys, yet the wets, nevertheless, had again reminded the country of their existence. The straw votes, too, added to the clamor and convinced those who were already convinced.

When one thinks of what crooks can do with ballot boxes guarded by officers and covered with the sanctity of the law it is humorous to think what wets could do—and doubtless did—in a straw vote that violated no law regardless of how many fake votes were registered.

To make a big showing, all the liquor interests had to do was to buy extra copies of the papers, clip and mark the coupons and put them in. Yet all of this wet propaganda did one thing that perhaps the wets did not expect it to do and certainly did not want it to do—it aroused the drys who went to sleep after the Eighteenth Amendment was adopted. It did more than that. It brought out support that the drys had never before been able to get. A group of Episcopal bishops whom the anti-saloon forces had long vainly urged to endorse prohibition began to speak vigorously about the time of the Washington hearings. Also, little rivulets of money began to pour into the anti-saloon coffers, showing that the springs still exist that once produced funds so voluminously. In fact there are many other indications that 'the wets will defeat themselves.'

While there is no conceivable chance that

the wets can ever win, it seems certain that the liquor question is destined to plague American politics, city, state and national, probably for twenty years. It is a pity, because when public attention is concentrated upon a single subject opportunity is offered to smuggle in much selfish legislation that would otherwise be defeated. It is unfortunate, too, that until such time as the people shall become thoroughly aroused the mixing of unlawful liquor and crooked politics will continue. But what else is there to do but fight out the battle to the end? Mayor Dever, at the Senate hearings, spoke feelingly of the deplorable conditions that law violators had brought about and declared it to be the duty of Congress to work out a plan that would be satisfactory to both sides. There would be no doubt of the duty of Congress to do this if it were intellectually conceivable that such a plan could be drafted. In the very nature of things both sides cannot be satisfied. For the truth of the matter is that one side wants intoxicating beverages made and sold and the other side doesn't.

All of the wet talk about the desirability of having 'light wines and beer' and beverages stronger than the Volstead Act permits that 'are not in fact intoxicating'—all this talk is bosh. No wets wants wine, beer or anything else that is not intoxicating. No wine was ever made that couldn't intoxicate. Wine can be watered until it is harmless and a very few prefer to drink it that way, but wine thus watered would not satisfy the wets. Such beer as we used to make did not have the punch of whiskey, but enough of it would intoxicate anybody. It did not make them climb telegraph poles, but it had an effect.

Granted that one-half of one percent is below the limit of intoxication for most persons—what of it? Would it do any good to increase the legal limit to a point just below where it would become intoxicating? Would the wets be satisfied then? Everybody knows they would not. Canada's 4.4 beer makes no hit anywhere. Everything that could not intoxicate would still be near beer or weak wine. What wet cares for a little more alcohol provided the legal limit is still too low to feel? It is the feeling that the wets seek. Anything that exhilarates will intoxicate if enough of it be drunk. And the Constitution is the authority of the prohibitionists for saying that intoxicating beverages shall not be made or sold in this country.

Therefore, the fight must go on. There is no room for compromise. Both sides cannot be satisfied. It is what one side wants that the other side, backed by the Constitution, says cannot be. And so long as the Eighteenth Amendment stands, it will be the duty of the Congress, the President and the courts to enforce it.

President Coolidge's attitude toward prohibition does not make much of a hit with the drys. They feel that he mixes too much politics with his enthusiasm for enforcement. Personally, of course, as well as officially, he is dry. Politically he balances things nicely. His Attorney-General, an old Vermont lawyer, talks prohibition straight from the shoulder and even raps Government officials for criticizing the law that they are directed to enforce. At the head of the Treasury Department, however, is Mr. Mellon, a retired distiller who, under the Volstead Act, is the chief prohibition enforcement official. Mr. Mellon probably believes he is enforcing the law as well as he can. The drys do not agree with him. Many severe things have been said about Mr. Mellon's brand of enforcement. Perhaps the best that can be said about him is that for a former distiller he is a great prohibitionist.

At that, enforcement is making progress even under Mr. Coolidge and Mr. Mellon. It is making progress because it had to go ahead if it were to move at all. Mr. Harding left a record in this respect that could not easily be touched without improving it. In other words, Mr. Coolidge is the beneficiary of a poor precedent. But as the fight against booze grows hotter, he and his successors will have to do a still better job of enforcement. The drys are not forever going to put up with make-believe enforcement at Washington. They know the law can be enforced if the President is determined to enforce it. It is nonsense to suppose that the Government cannot prevent the illegal withdrawal of millions of gallons of industrial alcohol each year if it wants to.—The Dearborn Independent.

Greer, S. C.—It has been a very long time since I have made a report of the Anderson and Yarboroughs work. Last conference the conference decided to annex the two works for one year on account of the tremendous crop failure we had in the Piedmont section. The work is scattered over four counties. I pass through six counties to cover this vast circuit. I have driven my Franklin over 10,000 miles in six months time. Not on joy rides but on real ministerial drives. In spite of the vastness of the work our work seems to be growing. We were much blessed on our last visit to our churches. We began at Liberty Hill and preached a sermon on the subject of Profit and Loss. We tried to get the people to an attitude where they would figure on real profit. Not all that looks like profit is really profit. We felt like praising the Lord when we extended the mourners bench for those who really wanted to be a profit to God and to themselves. To our surprise four came forward. Among them one young man for whom we have been praying for some time. We took five members into our Liberty Hill Church last Sunday. We went to Fairview the following Sunday when again we had the folk to figure on Profit and Loss. We had five who came forward for prayer. There seemed to be a good atmosphere. Conviction was felt. We feel as if the revival spirit has already began to burn at Fairview.

Our revival meeting begins at Fairview July 18th. The last time we were at Harmony we had 17 hands raised for prayer with five kneeling at the penitent form for prayer. We are praying for a mighty outpouring of God's spirit upon this large work during the revival meetings. We hope to see many turned from their ways of sin to Jesus. Sister Koons who has been with me in many a revival meeting in the last 12 years of our married life has been in poor health for some time. We were compelled to carry her to the Hospital last week at Chick Springs. Her condition is quite critical. The doctors are at loss to know the reason of her intense suffering. I would like to make a request that all the Methodist Protestants and others who believe in prayer to please pray for her that she might be healed for his Glory. She has meant so much to me in all previous meetings, many times preaching for me, never failed in prayer and personal work. It seems almost as if my right hand were gone.

Sincerely yours in His service.

R. G. Koons.

Asheville.—This week will be unusually full.

Tuesday our brotherhood picnic at Aston Park. President Dixon will be present for the principal address.

Wednesday night our third quarterly conference. Dr. Dixon will attend.

Thursday afternoon our Missionary Societies will meet at Aston Park.

Friday night an ice cream social will be given by the Christian Endeavor Society to raise money for delegate's expenses to Young People's Conference.

Among the visitors at our church Sunday Mr. and Mrs. R. T. Pickens and their two daughters, and Mrs. Geo. R. Brown and daughter of High Point. Mrs. Brown and Miss Brown are attending the conference at Blue Ridge.

Bessemer City.—We are moving along very nicely at present. We have been doing some repair work on the outside of the church and hope to have it remodeled inside shortly.

The Ladies' Aid Society have purchased a nice new piano for the church which was much needed. They are a busy crowd of workers and believe in doing things. We will have Home coming here first Sunday in August and wish to extend a hearty welcome to all the ex-pastors and members to come and join us in having an old time gathering. Come and be with us, friends, and try to make the day an enjoyable one. Dinner will be served on the grounds picnic style.

With best wishes to all.

Lucy Blanton, Reporter.

Midway, Haw River Ct.—Our pastor filled his appointment last fourth Sunday, and at night we had the Children's Day exercise. It was not my privilege to be there, but have heard others say that it was a success, and the children did well. Much credit is due to Miss Sallie Dobbs and others. Collection was something over $11.

We did not have preaching yesterday on account of the revival at Fair Grove.

Our meeting will begin the 4th Sunday in this month. Will ask the prayers of all who feel interested in us. Pray that we may have a glorious revival. Mrs. G. W. Apple.

MY VISIT TO SEATTLE, WASHINGTON.

Following the directions of the Board of Home Missions, I left Baltimore June 7th on an official visit to our three churches in Seattle. My route from Chicago was by the Burlington Railway to St. Paul, and from there to Seattle by the Great Northern. These roads very generously favored me with trip passes, which greatly lessened the expense of travel. Their employees are courteous and the scenery through the Rocky and Cascade Mountains is most charming.

My stay of twelve days was pleasant, and I am fully convinced profitable to both the churches and the Board of Home Missions. I am indebted to the pastors and other friends for their kind hospitality, and their efforts to add to the enjoyment of my visit.

With the exception of the two Saturdays we were engaged every day with some duties relating directly to the work before us. The first Sabbath was given to Ravenna and Seaview Churches. The summer exodus had already begun. The people of the Pacific coast are noted for their fondness for outdoor life. During the summer season they camp in the mountains in great numbers. Notwithstanding this we had at Ravenna in the morning 212 in the Sunday School and 150 in the public service.

It is gratifying to report that this church is making encouraging progress under the faithful and efficient ministry of Rev. W. L. Hoffman. During the pastorate of his predecessor, Rev. George W. Beck, a splendid modern church 70 by 70 feet, with Sunday school rooms, was built at a cost of $35,000. In all my travels I have not seen a better building for the money. They also have a comfortable and attractive parsonage. Ravenna is a suburban section of Seattle and is a promising field for a successful church.

Brother Hoffman has had some problems to solve and serious difficulties to overcome. Such are frequently met with in the establishment of new churches. In this case these have been met with discretion and patience, and peace and harmony prevail. The Sunday school which has an enrollment of 400 is still growing. New members are being added to the church, while the financial conditions are improving. There is a debt of $8,000 on the property which is being met by annual payments. On the morning of my visit an offering was taken for this which was followed by personal solicitations and amounted to $700 with the expectation of making it $1,000. I have confidence that the entire amount of this debt will soon be secured and the church will become self-supporting. This is one goal which brother Hoffman has before him.

In the evening I was at Seaview and preached to a congregation which taxed the capacity of the chapel to the limit. This church was projected during a visit of Dr. Charles H. Beck and myself to Seattle eight years ago. This was during the pastorate of Rev. L. B. Smith, D. D., at First Church. He purchased the lot and superintended the erection of the chapel. They still tell how he became both carpenter and painter. The parsonage was erected during the pastorate of Rev. O. B. Williams. Dr. R. N. Orrill, a minister of the Methodist Episcopal Church, who resides in Seattle, has been supplying the church for more than a year. Dr. Orrill is not only an efficient minister of the gospel, but is both broad-minded and fair-minded. His pastorate at Seaview has been very successful. The congregations and Sunday school have both largely increased.

More than sixty members have been added to the church. The spirit of the people has undergone a great change. There is a zeal and enthusiasm among them that makes the outlook very hopeful. I was with them in their quarterly conference Tuesday night. The reports, which were written, showed every department of the church active and prosperous. There were funds in every treasury. They have a very comfortable parsonage. The balance of the debt on this, amounting to $2,500, was recently paid.

The principal item of interest here, however, is the new church. This has been talked of for a long time. Steps were taken looking to this during the visit of Dr. Lewis and Dr. Beck a year ago, but nothing definite materialized until the beginning of 1926. Since then the Building Committee has been busy and the Secretary of the Board of Home Missions has been cooperating with them.

Two things looking to this end were accomplished during my visit. A loan of $10,000 was secured from the Washington Mutual Savings Bank of Seattle, and the laying of the corner-stone of the new building. The Building Committee had raised $6,300 in cash and subscriptions and had erected the foundation. The first unit of the church will be two story brick veneer 44 by 70 feet and will cost approximately $20,000. In addition to the audience room and basement, there will be several small rooms for Sunday school classes. These, with the present chapel, will furnish ample room for a large school.

The erection of this church marks a new epoch in our work in Seattle and gives us another very creditable church building. The corner-stone was laid on the evening before my departure for the east. A large company of friends gathered. The exercises were participated in by our three pastors and the writer. The building will be completed by early fall. It will be paid for in time and should become a strong and self-supporting church.

I will conclude the account of my visit to these churches in another letter. I am reporting in the order in which the churches were visited. The schedule of visitation was made previous to my arrival, by a committee composed of the three pastors and a layman from each church.

J. M. Sheridan, Sec. Board of H. Missions.

The following is the summing up of the Church Problem in Mexico, by Bishop James Cannon, Jr., of the Methodist Episcopal Church, South. This excerpt from Bishop Cannon's article is taken from the New York Times Current History Magazine for July, 1926, in which appears a very interesting symposium from every angle of the problem. Bishop Cannon had supervision of the work of the Methodist Church in Mexico for eight years.

The effort which has been made by Roman Catholics to link up Protestantism with its attack on the Mexican Government has been so far an utter dismal failure. Protestantism has no faith in such pleas for "religous liberty." Whenever and wherever the Vatican has had the power it has permitted no freedom of worship. It did not permit it in Mexico, Cuba or in South American countries as long as it could prevent it. It endeavors today to stifle all Protestant efforts in Spain, Poland, Italy, Rumania and indeed everywhere else. It is in so doing perfectly consistent with its exclusive claims. But it cannot secure support from Protestantism in its effort to compel the Mexican Government to give to the hierarchy its old position of domination over the people under threat of present pain and future damnation. It is even possible that Protestantism for the ultimate good of Mexico may decide that, although it can never agree that any human government or agency has the right to restrict the simple preaching of the Gospel entirely free from political activities, yet it may hold that right in abeyance rather than seriously embarrass the Mexican Government in its present life and death struggle to free the country from clerical domination of the people. Certainly the present-day situation in Italy, Spain, Poland and other countries is sufficient proof that nothing would be more hurtful to Protestant aims and activities and to religious liberty in Mexico than a victory for the Roman Catholic hierarchy led by the Vatican in the present conflict. Although there is no certainty that the Government will be obliged to take such steps, yet it is possible that it may be necessary for the present distress to prohibit religious activities of any kind by the Protestant missionaries, not because the Government believes those activities will be hurtful, but because Roman Catholics' clamor for a technically consistent enforcement of the Constitution may require it.

Perhaps the most significant fact for citizens of the United States which has developed in this matter is the open effort which has been made by Roman Catholics in the United States in response to the Apostolic letter to compel the Government of the United States to aid the Vatican in the accomplishment of its designs upon Mexico by demanding, not only in the press but in the Congress of the United States, actual intervention in Mexico by the United States Government to secure again for the Church the position and power which for four centuries it so shamefully abused. The violent attacks upon the Mexican Government in both houses of Congress, culminating in demands for intervention, and the intemperate denunciation of President Coolidge by Archbishop Curley of Baltimore for entertaining a Cabinet officer of the Mexican Government are symptomatic of the tendency of the leaders of the Roman Catholic hierarchy to confuse the proper relations of Church and State, and to expect the Civil

Government to be subservient to the order of the Church.

THE LYNCHING RECORD FOR THE FIRST SIX MONTHS OF 1926.

The races of the persons lynched and the number in each race were: Negro, 6; White, 2; Indian, 1. The offenses charged were: murder, 3; rape, 1; attempted rape, 2; making improper proposals to woman, 1; burglary, 1; wounding officer of the law, 1.

The states in which lynchings occurred and the number in each state are as follows: Arkansas, 7; Florida, 3; Kentucky, 1; Mississippi, 2; New Mexico, 1; Texas, 1.

SUMMER CONFERENCE.

Stewardship.

The subject of stewardship will be taught at the Summer Conference, by Rev. N. G. Bethea. He is a very fine teacher and will make his subject most interesting. I wish the President of the conference had arranged for every member of the conference to take this, one of the most important courses, that will be given. If every adult member of the Methodist Protestant Church would T'the one year, our college would be free from debt. You will be missing a great deal if you fail to take Stewardship.

Take the course, then go back to your Christian Endeavor Societies, Missionary Societies and probably study it with your Wednesday night prayer meetings. Our beloved church needs this emphasized as much as any other one phase of its work.

"Will a man rob God?"

Joy Harris Glascock.

Sec. of Stewardship for Home and Foreign Missionary Societies of N. C. Branches.

THE 40TH ANNIVERSARY.

By the time this is read by our people throughout the denomination the fortieth anniversary of the organization of the first Methodist Protestant Church in Japan will have passed into history.

It was a bright Sunday morning, July 11, 1886, when the writer and his wife met our Japanese friends in the church services, then held in a Japanese lawyer's residence, built in foreign style, in the Japanese section of Yokohoma, not very far from the railway station, and organized a church of twelve members, the first Methodist Protestant church in the entire heathen world.

The building has long since given way to the march of progress, and of these first members a goodly number have gone to "the better country," one, brother Sakai, was pinned down in the earthquake and was burned to death.

The building for the First Church was erected by Rev. T. H. Colhour, in the foreign settlement near the Japanese part of the city, but was later taken down and rebuilt among the homes of the Japanese on a fine site. This building was demolished during the great earthquake of September 1, 1923, but has been rebuilt in a more substantial manner, and is well suited to its purposes, and, under the leadership of its faithful pastor, Rev. C. Sakai, who is also the president of the Japan Mission Conference, bids fair to accomplish a work of large proportions.

The First Church Yokohoma, was followed by the organization of the First Church Nagoya, in November, 1887, by the writer, with 19 members, and this by the organization of the First Church Shizuoka, by the late Rev. E. H. Van Dyke, with 18 members, followed by others, and then the organization of the Mission Conference September, 1892.

From those beginnings the work of our church has extended to China and India where the work is well organized, with a Mission Conference in each, schools, medical and other departments attest the fact that God has answered the prayers of our people for the success of our foreign missionary enterprise.

It must follow that it behooves our people to support adequately the work which has grown as we desired and prayed for, and cannot be maintained with as little money as when we had only one field to develop.

Repeatedly have appeals gone forth for every Sunday school to order the Children's Day supplies, and hold a service, and secure as large an offering as possible.

There is plenty of time to hold a service yet. Just order the supplies, and arrange for holding the services as soon as possible.

Send your card to me at Berwyn, Md., and prompt action will follow.

We are gratified at many of the offerings which have been reported. and hope all will do their best, and that the offering will be sent in to your annual conference treasurer with the clear statement "This is the Children's Day offering for Foreign Missions."

The President of the General Conference has published "When the collection is sent in it must be distinctly stated that it is for the Board of Foreign Missions as the collection for Children's Day. This will be counted on the apportionment of the Budget for that church just as the regular collections for the Budget. But it will not be given entire to the Board of Foreign Missions unless it is stated when sent to the Annual Conference treasurer." Hence it is most important that you comply with the above request, and make it plain it is the Children's Day offering otherwise the Union Board stands to lose 75 percent of your offering. Fred C. Klein

CHILDREN'S HOME.

Pleasant Grove Station. $11.02; Welch Memorial, $9.89; Charlotte, Richland, $1,46; Flag Springs, Why Not, $2; Rehoboth, $8.50; Lineberry, Davidson, $6.26; Pleasant Grove, Davidson, $2.48; Chapel Hill, Davidson, $2-26; Oak Grove, Cleveland, $2.44; West Lexington, S. Davidson, $3.59; Friendship N. Davidson, $5; Midway, Haw River, $5; Concord, First Church, $25.

Sunday Schools:

Mt. Pleasant, Mt. Pleasant Charge, $6.59; Worthville, Randleman, $4.21; Mt. Zion, Pinnacle, Birthday offering, $3.84; Whitakers, $7; Miss Mamie Johnston, Sunday eggs, $1.-50; Grace, Greensboro, $34.80; Grace Baraca, Greensboro, $25; Siler City, $3.81; Friendship, Mt. Hermon, $3.55; First Church, Charlotte, $8.50; Mrs. Robert Petree Sunday egg money, $3.

I am glad to say that every boy and girl in the Home has recently started a little bank savings account.

I feel sure that all their relatives and friends will be glad to encourage them in this enterprise.

Again I thank you all.

E. G. Lowdermilk, Supt.

ATTENTION.

Seventy-five percent of the church membership in America today is found in the country church. Eighty-five percent of the membership of the North Carolina Conference of the Methodist Protestant Church is rural. Rural church is receiving more attention at present from the larger denominations than any other subject. Why not, when it comprises seventy-five percent of our interest?

The subject assigned for the courses in Rural church are "Home Missions"—more properly called "The Whole Mission of the County Church," and "Serving the neighborhood." Both of these subjects are based on practical experience and tested methods in country and community churches. We are not only anxious to hear our young people taking these courses, but hope all our pastors serving small town and country churches and those serving city churches who are ambitious to sometime become country pastors take the courses also. We hope you will come to class at least, for your experience is worth much to the class.

R. C. Stubbins.

—In the South Seas there is a little fish about six inches long that leaves the water to hunt insects and worms on the beach.

—Tokyo experienced an average of fourteen earthquakes a day during 1925. The majority of them were minor disturbances

—Official figures of the United States Government show that 119,568 men and women in the armed forces of the nation lost their lives as a result of the World War. These included 36,815 killed in action; 1-536 who died of wounds; and 68,941 who died of diseases and other causes.

—Roller skates are coming into favor as a means of conveyance in the West. It is possible to roller skates from Vancouver, British Columbia, to Tia Juana, Mexico, except for short detours, and scores of skaters carrying shoulder packs are using this method of locomotion. They can travel many miles a day.

—When the tire of an automobile blew out as it was passing a pasture in Iowa, six mules stampeded, broke through the fence, and kicked the automobile full of holes.

—It costs the United States Treasury $5,-000,000 a year to replace worn-out paper currency. Twelve hundred tons of worn and damaged paper money returns to the Treasury each year.

WOMAN'S MISSIONARY DEPARTMENT.

Edited by Miss Esther Ross, Asheboro, N. C.

EFFICIENCY CHART FOR AUXILIARIES WOMAN'S HOME MISSIONARY SOCIETY.

Requirements:

1.—Emphasizing ,Christian Stewardship Bible readings and prayer, 10 percent.

2.—Using the programs with literature provided by the Board, 5 percent. The use of a Study Book, 5 percent.

3.—One-fourth of the homes represented in subscriptions to the Missionary Record, 5 percent. Stressing the church paper , 5 per cent.

4.—Having officers corresponding to those in the Branch, 5 percent. Secretaries of departments communicating with similar secretaries in the branch promptly, 5 percent.

5.—Using the Blessing Boxes, 5 percent. Holding a Public Thank Offering Service 5 percent.

6.—Increasing active and honorary membership, 5 percent. Securing at least one Life, Memorial or Perpetual Member, 5 percent.

7.—Advocating Sabbath Day Observance, 5 percent; and Law Enforcement, 5 percent

8.—Missionary instruction of Young People, stressing the different phases of our own work, leading toward permanent organization, 10 percent.

9.—Raising your apportionment, 5 percent. Sending in your moneys monthly, 5 percent.

10.—Being represented at your Branch Meeting, 10 percent.

Charlotte, First Church.—The Children's Day exercise was the 3rd Sunday evening. The program was fine and the children well trained under the direction of Mrs. J. E. Hawkins. The collection amounted to $25.00.

The Juniors are enjoying a new piano in their department purchased by the Sunday school and friends.

We have with us now Mrs. W. A. Neal as pianist and choir director.

Mrs. Mabelle William Brown of Winston-Salem was a visitor with us Sunday morning and night. The congregation enjoyed hearing her sing a solo "Open the gates of the Temple" Sunday morning. In the evening she and Miss Carrie Muse sang a duet, "One sweetly solemn thought." We hope she will come again.

The Ladies' Aid Society are planning an ice cream supper Saturday evening the 17th on the lawn near the church.

The Annual S. S. picnic was thoroughly enjoyed by all last Saturday.

We are planning to make some repairs and do some painting in our church in the near future. Our church will be dedicated the 1st Sunday in October. Dr. A. G. Dixon will preach the dedicatory Sermon. Others have been invited to rejoice with us on that day.

Mr. and Mrs. Surratt with several others assisting have just closed a very successful Daily Vacation Bible School with an enrollment of 72 children. We feel much and lasting good has been accomplished through their effort.

Some of the visitors in our congregation recently were Fred Pritchard of High Point and Mr. Bunch of Asheboro. Glad to have them. Four new members have joined with us since last report. Robert Nichols, Miss Mangum, Mrs. Poiter and Mr. Scruggs. We are glad to welcome them into our church.

We trust several of our young people attend the Young People's Conference at High Point next week. Mr. and Mrs. Surratt will leave Monday to be there through conference.

Our church has joined in with the other churches of this community in union prayer meetings to be held at Park during July and August.

Our pastor is giving us some very fine sermons. Last Sunday morning his subject was "Christians helping the devil," made some of us almost feel ashamed of ourselves but he does that right often. Reporter.

Forter.—The Home coming day, which was held last Sunday was largely attended and enjoyed by all. We consider it a great treat, to have Bro. Lowdermilk and a class of children from the Children's Home, to be with us and to render such a beautiful program. Following the children's program Bro. Lowdermilk delivered an instructive address. This led us up to the noon hour. Then the ladies spread the dinner on the big table, which was truly enjoyed by all.

After a short period we reassembled and continued the program with the following speakers, all who gave interesting addresses: Rev. F. G. Little, Mr. C. F. Ritchie, Rev. H. W. Kelly. We are very sorry that the late hour would hardly admit of an address from Bro. A. Ridge, the other speaker on program, but this was a day to be long remembered by those present for its up-lifting attitude.

We will begin our revival meeting the first Sunday in August continuing in the following week, with Rev. J. W. Hulin of Midland, as helper. We are trusting, praying and believing that there will be much done for the Master. Pastor.

Corinth and Littleton, Littleton Ct.—So much time has passed since I reported.

Children's day service was held at Corinth last Sunday. It was said to be the best service held at Corinth. Credit is due Mrs. Walter Carter and Mrs. B. F. Morris for training the children. To Mrs. Bernice Carter for her faithful service as organist. Sunday school growing in interest and number.

Here at Littleton we feel so despondent over the loss of Brs. Rightmeyer, who passed to his reward Sunday night, the 4th, about 2 o'clock. He was a pillar of this church, a strong one, though for the last six months he had been very weak, I mean weak physically. Hardly a month ago he attended church and took the offering, looked so feeble he could hardly get around but managed to, and that was his last work for the church. Next time he was a corpse brought in. Funeral service at 10 o'clock Tuesday, after which he was taken to Vaughn cemetery for burial. Just how long Mr. Rightmeyer had served as superintendent the writer does not know. Of course an obituary will appear lat

Third quarterly conference is to meet at Littleton M. P. Church Saturday, 1 2 o'clock. We are much behind in fina Bro. O'Briant deserves to be paid in ful every way. He has served us faithfu Think we never had a pastor who did r visiting among the sick than he has done. just love to have him with us,

Fannie Barnes. Rep

Eden Halifax Charge.—Sunday, July 4, ing fair we had a good congregation at E Our pastor, Rev. C. L. Spencer, delivere very impressive sermon on the quest "What will you do with Jesus?" dwel at length on the betrayal, arrest, trials crucifixion of Christ, and bringing before the question of what we are doing v Christ in our lives today.

Ballots were cast for delegate to the ual conference. We also hope to be rep sented at the Young People's Conference.

I am taking the liberty to remind our m bers that our stewards are ready at all ti to thank you for your pastor's salary. Th will be but two more meetings of the qu terly conference before the yearly conf ence. Don't let's lead people to believe t old Hambone was talking about us when said, "Folks goes to de show and pays a lar and sets as fur up as dey kin and goes church and pays a dime and sets as fur b as dey kin."

Thursday, July 29, will be clean up d The Ladies' Aid society will meet at church that day with the other members the church and we hope to get the house grove cleaned up in readiness for our me ing which will begin on first Sunday in A

Our Sunday school is doing nicely. We c gratulate our Supt., Mr. J. W. Hardee. has been very punctual and has met with several times when he was really physica unable to be there.

Our Ladies' Aid Society will serve fr chicken and accessories in the grove at t home of Mr. and Mrs. W. C. Moon on W nesday, July 14, 7 to 9:30 P. M. Everybo is invited. The price will be very reasonab

We are looking forward to a great rev al. Mrs. L. A. W., Reporter

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POSSIBILITIES IN A GIFT.

When Livingstone went to Africa, a Scot woman who had saved up thirty pounds ga it to him with the words: "I want you save yourself needless toil and exposure hiring some competent body servant, w will go with you wherever you go, and sha your sacrifices and dangers." With that m cy, Livingstone hired his faithful serva Sebantino. In the heart of Africa, a li threw the missionary down and crushed t bones of his left arm. But Sebantino sav Livingstone at the risk of his own life. Wh if the gift had not been made?

How few students of the book there a I mean folks who read it eagerly as a lo letter from God; who ponder its phrases r critically but with loving imagination! George Clarke Peck.

REGISTRATIONS.

Young People's Conference, High Point College, July 19th-26th.

THE ELEVENTH HOUR HAS ARRIVED!

The Conference is upon us. The time is short to act now. What we do we must do quickly. Have you decided to attend? Fine! You will never regret it. The blessings you receive will be yours to appreciate and enjoy, and to impart to others when you return home.

Will your Society or School send delegates, paying part or all of their expenses? Doubly fine! It will be money well invested. The mental and spiritual help that these young folks receive will be of permanent future value to your Church.

Have You Registered?

Still the call goes out, echoing and reechoing into every nook and corner of our Conference district. It is not too late yet to register. Send your fee in at once. If you can't get it to me this week, bring it with many others you have obtained to the Conference. Help someone in your Church to get free entertainment for having procured 100 registrations. Be one of the 1168 who have not registered, and help to put it across in fine style. Again I say, it isn't too late yet.

303. J. K. Osborne, West End.
304. Mrs. J. K. Osborne, West End.
305. Miss Margaret Osborne, West End.
306. Miss Annabel Thompson, West End.
307. Miss Laura Thompson, West End.
308. Mrs. V. C. Stockard, West End.
309. Mrs. L. W. South, West End.
309. Mrs. L. W. Routh, West End.
310. Charles Routh, West End.
311. Miss Emily Ward, West End.
312. Dr. Joy H. Glascock, West End.
313. Miss Josie Causey, Calvary.
314. Rev. J. F. McCulloch, Calvary.
315. Rev. J. D. Williams, Reidsville.
316. Mrs. T. F. Humphrey,
317. Miss Margaret Floyd, Granville.
318. Miss Clellie Hedgepeth, Granville.
319. Miss Nettie Stuart, Liberty.
320. B. R. Watts, Weaverville.
321. Mrs. B. R. Watts, Weaverville.
322. Lester Watts, Weaverville.
324. Mrs. Lester Watts, Weaverville.
325. Lester Watts, Jr. Weaverville.
326. Billie Watts, Weaverville.
327. Mrs. Walter Cheek, Weaverville.
328. Carlie Mae Cheek, Weaverville.
329. Bill Stroup, Weaverville.
330. Mrs. Bill Sroup, Weaverville.
331. G. D. Hampton, Weaverville.
332. Rev. J. D. Cranford, Weaverville.

E. Lester Ballard.

SOME "LAST MINUTE" REGISTRATIONS.

A cart-load of registrations came in after the above list had been sent to the editor. We want these published this week, too, if it is possible.

HURRAH FOR ALBEMARLE! It looks as if she is going to head the list this year again. Unless some of you other churches come in strong before the Conference convenes, Albemarle will take the lead.

303. R. C. Powell, Denton.
304. Mrs. J. C. Beam, Bess Chapel.
305. Miss Velma Beam, Bess Chapel.
306. Miss Virginia Beam, Bess Chapel.
307. Miss Annie Hull, Bess Chapel.
308. Rev. E. A. Bingham, Bess Chapel.
310. Miss Mae Smith, Mt. Pleasant.
311. Marvin Blackwelder, Concord.
312. Miss Nola Helms, Concord.
313. Jernie Sides, Concord.
314. J. M. Blackwelder, Concord.
315. Mrs. J. M. Blackwelder, Concord.
316. Ray Sides, Concord.
317. Mr. Winsel, Concord.
318. Miss Bernice Nash, Concord.
319. Miss Dora J. Pair, Greenville.
320. Miss Fannie Barnes, Littleton.
321. John Coston, Littleton.

ALBEMARLE (Count Them.)

322. Miss Blanche Furr.
323. H. L. Lowder.
324. C. W. Hatley.
325. R. D. Biles.
326. W. M. Lowder.
327. H. W. Kelly.
328. Bobbie Biles.
329. Christine Biles.
330. Loletta Kelly.
331. Hughie Thompson.
332. Ruth Greene.
333. Ira Smart.
334. Arthur Coley.
335. Patrick Poplin.
336. Lucienne Whitlock.
337. Mr. Leonard.
338. Duncan Ussery.
339. Atlas Burleson.
340. C. S. Moton.
341. Mrs. C. S. Moton.
342. C. B. Efird.
343. Mrs. C. B. Efird.
344. Doris Hatley.
345. Ray Hatley.
346. D. J. Hatley, Jr.
347. Juanita Hatley.
348. H. A. Bowers.
349. Mrs. H. A. Bowers.
350. J. A. Lee.
351. Velt Burleson.
352. Wren Burleson.
353. Kathalene Smith.
354. Maurice Hutchins.
355. Edith Hutchins.
356. Margaret Hutchins.
357. S. R. Hutchins.
358. James Gardner.
359. Crowell Smart.
360. Houston Maulden.
361. K. T. Andrews.
362. I. L. Hatley.
363. Dewey Hatley.
364. Creed McManus.
365. Jerry Bowers.
366. J. E. Lowder.
367. Donald Hatley.
368. George Carter.
369. M. Hatley.
370. Bill Lowder.
371. David Burleson.
372. L. L. Crayton.
373. W. C. Harwood.
374. Bruce Russell,
375. K. P. Efird, Jr.
376. Cecil Hatley.
377. E. D. Lemmons.
378. Hue Harkey.
379. Mrs. Hue Harkey.
380. Tiler Smith.
381. W. L. Barbee.
382. Jas. A. Furr.
383. Jewell Eudy.
384. Lilly Eudy.
385. Annie Maulden.
386. L. A. Poplin.
387. Freeman Watson.
388. Reuben Lowder.
389. Irenus Efird.
390. Harry Melton.
391. M. L. Loftin, Jr.
392. W. L. Vanderburg.
393. Mabel Harwood.
394. M. L. Harkey.
395. Mrs. M. L. Harkey.
396. Jimmie Peck.
397. Grace Smith.
398. Boone Morton.
399. Kinneth Archer.
400. E. B. Smith.
401. Samuel Andrews.
402. H. C. Lipe.
403. W. M. Lowder.
404. Mrs. R. D. Biles.
405. Miss Louise Biles.
406. Louise Shoe.
407. Elizabeth Greene.
408. Miss Mae Harwood.
409. Margaret Greene.
410. Lucille Greene.
411. Luke Cook.
412. Mrs. J. U. Whitlock.
413. C. L. Hatley.
414. Mrs. C. L. Hatley.
415. Irene Hatley.
416. Francis Hatley.
417. D. J. Hatley, Jr.
418. Doris Hatley.
419. Ray Hatley.
420. Juanita Hatley.
421. Mrs. S. R. Hutchins.
422. George L. Melton.
423. Joe Scarboro.
424. A. S. Burleson.
425. Mrs. A. S. Burleson.
426. Ira Burleson.
427. Scott Burleson.
428. Vest Teeter.
429. Howard. Eudy.
430. Max Ritchie.
431. Jack Melton.
432. Ora Coley.

E. Lester Ballard.

—Last Saturday while we in Greensboro were sweltering at a temperature of 101 degrees, Rev. J. E. Pritchard writes that it was only 97.5 at Asheboro. He invites us down to enjoy the delightful climate of that region. We thank him. When the mountains round about Asheboro grow a little taller, we may be tempted.

—New York police are now provided with pistols capable of cutting a clean hole through the body of a motor car going sixty miles an hour.

TOMMY'S GLORIOUS FOURTH.

Uncle Ned looked very solemn indeed.

"And do you mean to tell me that Tommy O'Rourke hates the Fourth of July?"

There was a shrill chorus.

"He said he did, and he wouldn't shoot firecrackers nor torpedoes, 'cause they're no fun, anyway."

"Whew!" whistled Uncle Ned. "I didn't think there was a boy like that in the whole country. Maybe there is a reason for Tommy's feelings. Perhaps he doesn't have as much of a Fourth as you do. You know I've promised to help you celebrate, and I propose we show Tommy O'Rourke how nice a real Fourth can be. You get all your firecrackers, and I'll soon be back with him," and Uncle Ned strode out of the gate.

How he did it they never knew; but half an hour later he reappeared, holding Tommy by the hand. The boy's eyes were red, and his freckled face was shining with cleanliness; but, more than that, there was a look of great wonder at his invitation.

Uncle Ned supplied him with firecrackers and punk, and he was soon in the midst of the fun. His crackers went off just at the right moment and his "sisters" were the envy of the other boys. The little, brown face was aglow with happy smiles, and Uncle Ned, who was the jolliest boy of all that day, watched him with a little lump in his throat.

There were many sorts and sizes of firecrackers and torpedoes; and Tommy was in the thick of it all, his small grimy hands busy as bees, his eyes dancing with happiness, and his stomach comforted with Aunt Molly's good things to eat.

It was dusk when Mrs. O'Rourke arrived on special invitation to witness the grand display of fireworks

"An' it's the toime of yer loife ye're havin' allannah," she said to Tommy, "thanks to the kind heart. Sure, sir, it's Tommy that saved up twinty cints for the Fourth, an' that dirty Moike Rafferty took 'em away this marnin'—bad cess to 'im, an' 'im there wid not a cracker at all, at all!"

The boys looked at each other and then at the shamefaced Tommy, but Uncle Ned came to the rescue.

"It's high time to begin, boys," he cried. "It might be well to settle beforehand who is to help me send up the big rocket."

"Let Tommy!" they cried with one voice, and "Tommy it is," said jolly Uncle Ned.

Then came the other rockets—a great many of them.—the Roman candles, giant crackers, pinwheels, and last of all the big paper balloon. The boys watched breathlessly as it mounted higher and higher, careening as the air currents struck it: then, righting itself, it drifted straight toward the hill. As the balloon, now only a mere point of light, was swallowed up in the distance, Uncle Ned turned.

"Hats off, boys," he cried. "Three cheers for our country and for Independence Day!"

The boys gave the cheers with a will, and Tommy's voice was loudest of them.—F. M. Pendleton.

FIRE CAKE.

Ella and Edward Brown had seen many interesting things in their short lives, for instance, real savage Indians and they had been in some Indian fights. Once Edward had been shot at, and although he was only ten years old, he knew enough to throw himself down and "play dead." If he had run probably another arrow would have followed the first one, and maybe found its mark.

Edward was something like his father, always thinking up things to do. Edward's father had invented a vest and helmet which would keep out most Indian arrows and it had saved his life once, the vest had. Edward's ambition was to grow up into a great Indian fighter, and go out West and fight the fierce plains Indians.

This was all very well, but all of a sudden people stopped talking about Indians, and everything was about British and Red Coats. Then Edward wanted to grow up and be a great soldier and lick the Red Coats.

"I'm glad you're too young to go to War," said Ella. "War is awful."

"Yes, but you believe in Liberty, don't you?" asked her brother. "Wouldn't you fight for what you believe in?"

"Yes, I would, but I don't want you to go and get killed," said Ella.

Mr. Brown cleaned his old musket and marched off to fight under General Washington and Edward had to content himself with helping on the farm and taking care of his mother and sister. He felt quite important being the Man of the House. Ella was busy too.

One day as the children sat on the front step waiting for some word from their father, they saw a man coming on horseback.

"One of the Riders!" cried Ella. "Perchance he has a packet from Father!"

The man was one of the Riders, who were the Postmen in that day. He was a rough-looking man with red hair, and not one of the Royal Mail Riders, who belonged to the British. He was one of William Goddard's Riders, and William Goddard was a good patriot in Baltimore, the Father of the Post Office, because he was the first American to carry mail for people.

Well, the Rider drew up beside the children and handed them two letters, then he said that they should watch out because the soldiers were coming, not the Red Coats but the Continental Army, the Patriots.

"They are going to camp by the River," the Rider told Edward and Ella.

It was like Circus Day to those children. They waited and waited, and pretty soon, sure enough! they heard the drums and fifes. Then the soldiers came, three regiments, almost a thousand men. As soon as they had pitched camp, some of the men began exploring around. Two of them came to the Brown's farmhouse.

"I'm one of the drummers," said the little skinny soldier, and the other one said he was just an ordinary soldier.

"Won't you drum for us some time?" asked Edward, eagerly.

"We are not allowed to drum except at certain hours," said the man. "But I can practice between four and five in the afternoon. If it please you I will bring my drum and drum for you."

The other soldier was sniffing the air hungrily, for Mrs. Brown and Ella were baking. Ella came out soon and asked the soldiers to come in and have some hot bread and butter and milk.

While they were eating the soldier whose name was Bert Simmons said that he would like Ella to bake bread for him.

"Not this fine bread," he said. "Just hard bread will do for a soldier."

Ella said she would try and the soldier explained that he wanted her to bake fire cake, which was hard like a cracker and good enough for a soldier.

"Each man of us gets one pound of flour a day, but most of us are not bakers, and we have no ovens," he said. "We make fire cake on hot stones, but it is vile stuff."

"We would gladly bake bread for several of you," said Mrs. Brown. "We can at least do that much to help the cause of Liberty."

"And you need not go unrewarded," said Soldier Simmons. "A pound of flour will make more than a pound of bread. Keep the extra flour for pay, and to engage men to cut wood for your oven. There will be money in it if you manage well."

"We wish to make no gain by the War," said Mrs. Brown. "But we will keep enough to pay our expenses and the rest we will return to the Army."

After this Ella and Edward and their mother were busy from morning till night, baking fire cake for the soldiers. More and more came with their flour and Mrs. Brown sent some to neighbors. Soon all the women were baking bread. It was done so cheerfully, because each felt that she was helping the cause of Liberty.

"We are marching away early in the morning and I have brought five hundred pounds of flour to be made into fire cake to take with us on the march," he said.

Five hundred pounds! Poor Ella and her mother looked at the great sacks of flour, but they were patriots and began at once to stir and weigh and make fire cake. Edward was left sleeping in his bed. Some of the soldiers came and chopped wood for the oven and by morning the hard tack was ready for the men.

After that the mother and daughter were too tired and sleepy to stay up another moment. They tumbled on their beds and fell sound asleep. Edward, who had had his rest, ran out to watch the soldiers march away. He followed them for two miles, tramping beside the friendly drummer—but they were all friendly. They turned to wave him a farewell, and suddenly they gave a shout. Edward looked back and saw flames and smoke coming from the spot where he knew his home stood.

"The oven," he cried. "It was too hot and has set fire to the house. Mother and Ella are sleeping. Oh! Oh!"

He began running back as fast as he could. The drums behind beat a hasty signal and

in a moment, thud! thud! the regiment was running behind him. Would they be too late to save the brave lady and the loyal little girl? It seemed so.

"Fire cake!" sobbed Edward. "It was fire cake for us!"

Quickly the men formed a line from the well. Edward rushed to barn and found two more buckets. They passed water from hand to hand, but the flames were leaping high. Some of the men tried to go into the house from the front, but they could not.

All hope was dead. Edward threw himself on the ground and cried. The Captain said: "These were true heroines and patriots!" All the men stood silent while the Captain began to speak, when suddenly from the barn a voice exclaimed: "Edward!"

"Mother!" he shouted, dashing up.

"Wait!" screamed Ella's voice. "Please see if you can't find two coats for us. We escaped with our lives and —only our nightdresses."

Coats were soon found and there was great rejoicing.

"Never mind," said the brave mother. "We shall be very comfortable in the barn. It is an honor to bear hardship for one's country!"

Little did they expect in those hard days that soon the Fourth of July would be celebrated from Coast to Coast and good Americans all over the world remember and glory in Independence Day!—Selected.

PROMISES.

"So they chose you to give the big address before the Philharmonic Society on the eighteenth. Oh, Mrs. Norman, how perfectly splendid!"

Betty Harper was perched on the arm of her friend's chair, and she gave the older woman a little squeeze with her round, white arm as she helped herself from a little plate of cakes on the nearby table.

"You'll wear your black lace dress and your pearls," she went on. "Oh, and do your hair all tucked in under, won't you? You know—the way I like it best. I do wish I were going to be there. I'd be so proud of you!"

"Foolish!" laughed Mrs. Norman.

"If it were anything else except this trip I'd stay at home just on purpose, but an auto trip of a whole week— we'll spend one night in the town where mother was born Auntie's promised to show Cousin Amy and Louise and me where they fished and mother almost got drowned when she was three years old. And Quebec— Oh, I just dream of it nights!"

"Of course you do. It's a wonderful thing for your aunt to take you three girls."

"But you must save the manuscript of your address so I can read every word. What's it going to be about?"

"They've asked me to speak on Beethoven and that's what is bothering me. The town library is so weak on musical subjects. I might go to Putnam, but it's a long trip on the bus and I should have only a little time at the library. I'm unusually busy this week, too."

"Oh, Mrs. Norman, I [illegible] terial. Clara Hunt, [illegible] with me, lives in [illegible] teaches music. He has [illegible] library you ever saw. [illegible] him because he sleeps [illegible] books like that. I'm [illegible] for you."

"That would be a help because [illegible] have material that [illegible] and over and of course [illegible] common subject, but you [illegible] your trip"—

"No, I won't, truly. I've been meaning to see Clara for ages, and [illegible] by her door. Please! I'd love to."

"That's very [illegible] now is the only day I could [illegible] week. If you're [illegible] haps I'll let you help [illegible]"

"Bet-t-ee!" came [illegible] house next door. "I [illegible]"

"My goodness, the [illegible] to mend his bag. He's [illegible] his paper route at [illegible] minutes past now!"

"You're sure you won't [illegible] those books on Beethoven." [illegible] asked as Betty took [illegible] "And you won't forget it."

"Forget it! The very idea!"

"All right, dear. Then I'll [illegible]"

As Betty sped up the [illegible] home she was met by a [illegible] ten.

"Say, Betty, you promised to mend my paper-bag and it [illegible] now. I'll be late and the [illegible] office will be mad and all the [illegible] route will be too. I'll [illegible] it before she went out. [illegible] —

"Yes, yes, I know, Philip, [illegible] loud. I'll hurry as fast as I [illegible]

Philip stood leaning [illegible] ing his toes as she worked. "[illegible] one, you are," he muttered. "[illegible] things for a fellow and [illegible] it. Louise don't promise [illegible] she doe"—

"Here you are, Phil. It's only [illegible] ate and I'll give you car-fare, so you'll get there just about as soon."

When he had gone [illegible] ty answered it.

"Where were you this [illegible] a rather cool voice over the [illegible]

"This afternoon! Why, Jane, what do you mean?"

"Didn't you promise to meet me at Willard's at two o'clock to help [illegible] for the Philarmonic affair?"

"But we said Thursday."

"This is Thursday."

"Why—why, no, it's Wednesday, isn't it?"

"Of course it isn't! And I waited a solid hour and a half!"

"Oh, Jane, I'm so sorry. I [illegible] was Wednesday, truly. [illegible] shame! Can you ever forgive me?"

For an instant the girl on the other end of the wire hesitated. Then she laughed. "I [illegible]

[illegible] day"—

[illegible] Betty mourned. [illegible] tells me. Some day I'll [illegible] get me into no [illegible] tell me, did you [illegible]

[illegible] orchid crepe. Your [illegible] along and she helped [illegible] a good. I never know [illegible] and I want to look [illegible] that. Your friend [illegible] going to give the address, isn't she?"

[illegible] planned to get some mater- [illegible] Clare's father," Betty an- [illegible]

[illegible] nice! They say he has the big- [illegible] subjects in this part [illegible] you start for Quebec?"

[illegible] us in the car Monday [illegible] excited I can hardly sleep!"

[illegible] A whole week's auto [illegible] are to miss the Philhar- [illegible] though."

[illegible] but that's Friday night and [illegible] Saturday and of [illegible] compared with this won-

[illegible] But everybody expects [illegible] will be fine. I think [illegible] anyway, so tall and [illegible] You're very fortunate to know [illegible]

[illegible] hour up, Betty stood mus- [illegible] "I am fortunate to be [illegible] with a person like Mrs. [illegible] woman is in this town would [illegible] know her well, and here I [illegible] she's been so good to me, ev- [illegible] died when I was a little [illegible] I'm glad to be able to help [illegible] Why"—

[illegible] waited hurriedly. "If [illegible] don't I had an appointment [illegible] at four! It makes her [illegible] to be kept waiting, too. I must fly."

[illegible] went shopping in prep- [illegible] trip and in the afternoon [illegible] and Louise to meet a vis- [illegible] friend. This girl had recently been to Canada, and Betty came home even more excited than before. Saturday morning she and [illegible] washing and ironing [illegible]

[illegible] nothing should happen [illegible]" cried Betty, as she ran [illegible] of her blouse.

[illegible] Nothing's liable to as- [illegible] this."

[illegible] of things might! Auntie's car [illegible] struck by lightning or the chauffeur [illegible] or you might break [illegible]

[illegible] do think up such lovely things! [illegible] can't be auntie's car getting [illegible] day."

[illegible] to be a party of friends from [illegible] and then travel to dinner and fa- [illegible]

[illegible] Sunday the two girls kept peering

(continued on page 14.)

FROM PASTORS AND PEOPLE.

Asheville.—Sunday, July 4, Pastor Bates gave us two exceptional sermons. In the morning, "America's contribution to the world's welfare." In the evening, "Where art thou?" the first of a series on "The great questions of the Bible." Brother Pickett Montgomery with Mrs. Montgomery were welcome visitors. There were a number of other visitors at both services, also at the midweek prayer meeting Wednesday. Misses Norvella and Verdie McIntyre left last week for Columbia University. They will be much missed at our services.

Our hearts go out in sympathy to Mrs. Pearl Sullivan Barnard in the loss of her only child—a beautiful lad of eight. The little fellow was fatally hurt by falling on the sidewalk while at play. His conversations about heaven had shown a premonition of an early translation. Almost from infancy he had the habit of prayer.

The readers of the Herald will be interested to know that a granddaughter of the late Dr. Cicero Harris was, with her husband, honored in a brilliant reception in Biltmore Forest Friday night of last week. She is Mrs. Joy Kime Benton. Their gracious host and hostess were Dr. and Mrs. Ray Griffin. Several hundred people attended.

Reporter.

Miss Mary Josephine Morrow.

There comes a time when death must enter the home of every one. On May 24, death entered the home of Mr. and Mrs. Graham Morrow for the first time, and took from them their daughter, Miss Josephine. It was heartbreaking to the parents to part with her, but their great sorrow has been made lighter as they think of her beautiful Christian life.

Miss Morrow was a loyal member of Salem M. P. Church, having joined when just a little girl. Almost all of her life of 21 years was spent in the Master's service. Possessing a beautiful Christian character and a charming personality, she was loved by all with whom she came in contact, and in her passing the community feels a great loss. Coming years cannot erase the memory of her; it will grow brighter as we remember the goodness there was in her heart.

In addition to her parents she is survived by one brother and two sisters.

The funeral service was conducted by the writer, interment taking place in the family burial ground. H. L. Isley.

Enfield Charge.—We must make a combination report since we have waited so long.

Early in the Spring Dr. and Mrs. Dixon came down and we traveled over this district seeking to arouse more interest concerning the general work of the church. The last meeting of this nature was held in at the Enfield church and Dr. Sexsmith and Rev. Lawrence Little were with us. The visit of three Specialists were no doubt very helpful to our district.

The 5th Saturday and Sunday in May found us in another district convention at Spring Church on Spring Church Charge. Here we had a fair attendance on Saturday and a large attendance on Sunday. All those who brought messages to the conference did well. Doubtless the address of Dr. Carl C. Taylor, Dean of the Graduate School at N. C. State College, was one of the best and most effective addresses we have listened to in a long time. His subject was, "The Rural Church a Social and Religious Institution." The largest attendance was from Spring Church Charge, the second Greenville charge, third Whitakers, fourth Enfield, fifth, Littleton, and sixth, Halifax.

The work on Enfield Charge is making some advance in growth through the Sunday school and Christian Endeavor. The Sunday School now has the largest enrollment in its history. The Whitaker Chapel C. E. still increases in membership and interest.

We are looking forward to the Summer School and Summer Conference with much interest and here and now call on the First District to get busy with registrations and also send up a large attendance again this year. R. C. Stubbins.

Cid, South Davidson.—As we have been enjoying the reports from other places, maybe some one will be glad to hear from us.

Our Sunday school is doing fine.

Our prayer services are growing in interest. It keeps widening out. It was at Mr. Isaac Black's last Saturday night. Mrs. N. W. Lanier was leader. It goes to Mrs. Bettie Barnes next Saturday night, close to Dr. Myers.

We had our Children's Day service on the 11th inst with a right large attendance.

Cid church was nearly full. They rendered a very splendid program, composed of songs, recitations dialogues &c, by the children.

We are proud of our young folks. Everybody seemed to enjoy ours. It was the stillest audience that almost could ever be seated. There were three duets sung, but the one that was rendered by the two little Misses Harris of Thomasville, aged nine and eleven years, was applauded to the fullest extent.

The preparation of the program and the training of the children were under the supervision of Mrs. N. W. Lanier and Mrs. C. O. Leonard. The Missionary offering was $9.36.

There were three prizes offered to the one that got up the largest Amt.. The prizes went to Miss Abseiler Holles, Master Foy Lanier, and Miss Ora Wright. Mrs. Herman Heifner acted as organist, and gave us some excellent music. The exercise was applauded by many. We had a lot of out-of-town guests.

There were several inspiring talks made by Mr. C. O. Leonard, Rev. Avery Wooddell, and Mr. Hermon Heifner.

There is a good revival going on at Clarksbury church, conducted by several men of High Point called the "Gang." Lots of interest is manifested. Have had several conversions. Don't know when it will close.

A well wisher to the Herald and its many readers.

Shiloh, Randolph Charge.—Children's Day was observed at our church last Sun July 11th. A very interesting program rendered by the little folks and the cho to be congratulated upon the songs w were led by Mr. Thomas Reynolds. church was decorated with beautiful flow An arch was erected at the altar, and it covered with green twigs and Queen A Lace, Gladiolus, Sweet Peas and Hyd were in tall vases about the choir and a The program is as following:

Song No. 1., Choir; Welcome, Jay J son; Recitation, Helen Brown; The use Life, Class of children; Christ and the tle Ones, Clarice Whitaker; Song No. choir; Recitation, Richard Garrett; Drop the Pennies, Helen Brown; A Summer I Fern Garrett; Primary Missionaries, c of children; Song No., 7., choir; Why N Fern Garrett and Annie York; Polly's buke, Ruth Capps; Looking Forward, A Glasgow; What Jesus Said, a class; S No. 13., choir; What we bring to Jesus class of boys; Her way, Helen Henders Recitation, Mary Etta Kime; A Dialogu class of boys; Song No. 23., choir; Li Ones of India, Rosa Staley; God's L Mattie Jordan; How They Joined the So ty, a class of girls; Song No. 26., ch Collection, Edwin Henderson and He Pickard: Talk and Benediction by pastor.

We as members wish to thank the con gation for the nice collection, which $25.26 and also we appreciate the kindn of our leader, Mr. Reynolds, and Mrs. J. Pickett, Mrs. A. L. Kimes and Mabel Y for the entire program.

Our C. E. Society elected new officers J 4. The new officers being; President, El beth Hanner; Vice President, Charlie H phill; Sec. and Treas., Mabel York. The ciety meets every Sunday afternoon a o'clock. Every body invited to come and h make it the best society ever.

Our special meeting starts the second S day in August. Bro. L. W. Gerringer of vary Methodist Church of Greensboro assist Rev. A. O. Lindley in the services.

The third quarterly meeting will be h at Grays Chapel next Saturday, July 17.

Several of our members have been on sick list lately, but we are glad to hear t are improving nicely and we hope to h them with us again soon.

Our Sunday school is improving in sp of the weather and we have a large atte ance of Sundays.

Best wishes to Herald and readers.

Reporter

Henderson.—During the months of J and August, the churches of the city holding union services at the evening ho Next Sunday evening the services will be our church, with the pastor of the Christi Church preaching.

Last Sunday the election of the deleg to the annual conference took place. T nominees were Mr. J. P. Hicks and Mr. B. Hight. The result will be announced the third quarterly conference, which w be held Monday night.

e expect to hold a revival meeting in church the latter part of September.
v. R. A. Hunter expects to attend the mer Conference in High Point, July 19 6. The young people have been urged to d the Young People's Conference at Point College July 19 to 26.
feature of the morning service yester- was a solo sung by Miss Ferree of Ashe- N. C.
e Vance County Missionary Union had ry interesting All-Day program at Re- th church July 1. The meeting was op- with Miss Mary White, District Chair- presiding. Rev. M. P. Chambliss con- ed the devotional. Rev. W. F. Kennett gave an address of welcome to the visi- The secretary being absent Mrs. L. R. h read the minutes of the last meeting. rts from the different societies were then d for. These were given by the presi- of each society and were very encour- g. They told the various ways they had d their budgets, and each one gained helpful points to take home.
v. R. A. Hunter was then called upon to reasons for missions, after which he duced the speaker for the morning, who Miss Annie Livengood, of High Point ge. Miss Livengood, who is studying he foreign field, gave a splendid address Home Missions. She gave a great deal of rmation which was helpful and thorough- joyed by every one.
ter singing another hymn the meeting rned for the noon hour. A picnic lunch served on the church grounds.
omptly at one o'clock everyone re- nbled for the afternoo session. The ing was opened with Mrs. R. W. Harris, iet chairman, presiding. Rev. R. A. ter conducted the devotionals. Mrs. s Floyd and Mrs. Asa Wright sang a tiful solo, "Missions Farewell."
s. Clifton Whitaker, of High Point Col- was then introduced by Rev. W. F. nett. Mrs. Whitaker gave a very inspir- ddress on the foreign work. She special- mphasized the young people's work and ation, for she said "one must have in- ation to receive inspiration."
round table discussion was then led by Clifton Whitaker.
iss Helen Hayes told about the Young le's Conference at High Point College, 19 to 26, and urged the young people o.
e president of each society was appoint- o serve on the program committee for next meeting, which will be at Flat Rock ch in October.
s Mary White stated that both of the ct chairmen were willing to go to any ty that asked them to come.
fter singing another good old mission n Rev. W. F. Kennett pronounced the diction. Reporter.

Children's Day Sunday.

e will hold Children's Day service at Hermon Sunday, July 18th, at eleven ck. Preaching in the afternoon by the pastor. Come and spend the day at old Mt. Hermon.

John P. Loy, Superintendent.

Flat Rock Circuit.—We have just closed a very good meeting at Gideon's Grove.

Bro. A. Ridge came to me on Saturday before first Sunday and did the preaching till Friday night. He preached the gospel with power and all seemed to enjoy his messages. While we did not have the visible result that we hoped to see, yet it was a good meeting; the church was revived and there were nine conversions; four joined the church. There were many unsaved that would not yield to the gospel, but we believe the gospel that Bro. Ridge preached will yet bear fruit in the lives of some of those that did not yield.

Joel B. Trogdon.

NOTICE.

The third quarterly conference of Flat Rock Circuit will meet at Bethel church on Saturday before fourth Sunday in July at 2:30 P. M., being 24th. I trust we may have a good number from each church present.

Joel B. Trogdon, Pastor.

High Point.—The Christian Endeavor Society enjoyed a pleasant outing and picnic at Hayworth Springs, three miles from the city, on Monday evening. The members motored out, held their usual weekly meeting, and an appetizing lunch was served at 7 o'clock.

The Ladies' Aid Society departed from its usual custom, and held its monthly meeting Monday evening at 7:30 o'clock in the home of Mrs. S. S. Coe in Emerywood. It is decidedly more pleasant on these torrid days of summer to meet in the evenings. The Ladies' Aid is still active; on Monday a Committee of which Mrs. J. W. Hinkle and Miss Delia Barker were Chairmen, served dinner to 20 members of the Committee of Social Agencies of High Point. After the business of the Society was finished, Mrs. Coe, assisted by Mrs. James T. Ryan and Miss Annie Robbins, served delightful ices and home-made cake.

Circle No. 4 of the Foreign Missionary Society, composed largely of the members of the A. M. Idol Philathea Class, will meet next Thursday evening with Miss Lucille Pickens on West Broad St.

The Young People's Summer Conference will convene at High Point College next Monday, July 19th, and a large number of young men and women from various sections of the state is expected through the week. A splendid program has been arranged and published. Rev. Nat Harrison's many friends will be delighted to greet him again after an absence of a year in Chicago.

Mrs. George R. Brown is spending ten days at the Y. W. C. A. Conference at Blue Ridge, N. C. as a representative from the local "Y."

Mrs. Joseph McAlister of Hopkinsville, Ky., and her little daughter have arrived to spend a few weeks as guests of her aunt, Mrs. J. B. Spencer and her uncles, Messrs. C. L. and J. A. Gray. Mrs. McAlister's mother was Miss Lillian Gray, who was the daughter of the late Mr. and Mrs. Armistius Gray, and was reared near Jamestown, where she attended the noted Jamestown Academy taught by Prof. J. M. Westmerly in the 80's. Though she passed on seventeen years ago, many of her school-mates and friends of her youth hold her in precious memory, and they are happy to greet her daughter.

Mrs. Coe of Greensboro is a guest in the home of her son, Dr. S. S. Coe.

Miss Ruth Moffitt has gone to Asheville to spend some time for her health.

James Moffitt has returned from a trip to Wrightsville Beach.

Mrs. R. T. Pickens and daughter, Virginia and Annette, have returned from a trip to Black Mt., Asheville, and Mt. Mitchell.

Mt. Pleasant, Mt. Pleasant Circuit.—The annual Sunday school picnic will be held at the church on Saturday before the first Sunday in August.

Some of the members have become afflicted and the infirmities of old age keep them from attending church services regularly. They are Mr. and Mrs. R. F. Amick, Mrs. Judge Euliss, Mr. Filmore Richardson, Mrs. Hetty Amick and Mrs. Victoria Mendenhall. We surely do miss them, for they were always there when they were able.

Mrs. Sallie Cobble, better known as Aunt Sallie John Cobble who is and has been an invalid with rheumatism for some years, has been more feeble for the past two weeks. She is sorely afflicted, but is happy in the Lord, she is so interested in the members and old friends and acquaintance of Mt. Pleasant community that she is asking all about them when anyone from there visits her. She would be glad if any of you would call to see her if it is only for a few minutes.

Remember all day services at Mt. Pleasant next Sunday, July 18. Reporter.

Haw River Ct.—Our special meetings for this charge will be held as follows:

Fair Grove, 2nd Sunday in July which is now being held. Rev. W. M. Pike is doing the preaching with great power. Bros. Edward and Cagle of Greensboro gave us two good discourses Sunday. We were glad to have them.

Friendship, July 3rd, Rev. E. O. Prichett of Bethel New Jersy, will be the help. Prof. Cates, of Burlington will be choir leader.

July 4th, Midway, Rev. W. T. Carson the help.

August 1st, Mizpah, Rev. N. G. Bethea will assist us.

At Mizpah the people are holding weekly prayer services preparatory to the meeting.

The people of Mizpah community were saddened by the death of sister Fletcher Stallings—an obituary will appear later.

W. D. Reed.

—Alexander the Great had snow transported from the mountains to cool the wine for himself and his soldiers.

(Continued from page 13)

at the sky for possible storm clouds, and frequently Betty would hold out her wrist to her sister.

"Feel my pulse and see if I'm coming down with rheumatic fever or have a stiff knee, or something, so I can't go!"

But her pulse was perfectly healthy and the evening sky was cloudless. "Oh, dear! Only think!" Betty sighed resignedly as she snuggled down into bed.

It took her a long time to get to sleep, for she was just dropping off when suddenly she came wide-awake with a start. Her throat went choky and queer with the horror of that lightning thought. She had completely forgotten to see Clara Hunt's tickets, also those books on Beethoven!

She lay rigid in the dark for a moment. Then she stole quietly out of bed and over to the window seat. The yard was flooded with moonlight and a light breeze stirred the tree tops outside her window. Just where the road went round the hill like a broad curving ribbon she could see the bungalow that was Mrs. Norman's. If she were awake, what must she be thinking of her? Leaning her head on her hands, Betty tried to plan what to do.

"Mrs. Norman's depending on me, and it's for the big Philharmonic concert, too—there'll be crowds of people to come here from people from Putnam and Westonia. Everyone has told us [illegible] into trouble by my carelessness. How could I ever have forgotten a thing like that! Of course she can go to the Putnam library, but they haven't as good books on music as Mr. Hunt and besides"—She gave a little gasp as she remembered. "Why, didn't I hear last night that the man who runs the bus in Putnam was in a smash up and his bus will be out of the garage for a week!"

She tried to think whether she could not go out to Clara's the next morning and get back in time to start with the others, but she knew it could not possibly be done. There was just one thing to do. She had given her word and she must keep it. For a moment she sat leaning her head against the window-casing. Then, slipping into bed, she buried her face in the pillow.

The next morning when Louise called her she made no move toward getting up. "I'm not going," she said, so low as to be almost inaudible.

"Not going! Are you sick? You're joking!"

But she was not joking, and neither Louise nor her father could get her to tell why. Her aunt and cousin Amy arrived, and her aunt questioned and tried to persuade her.

"Don't say any more," she choked, biting her lips. "I—I—just can't go."

And at nine o'clock she sadly watched the automobile start on its way.

Then she called Clara Hunt on the telephone. Yes, Clara was at home and would be glad to see her. Without a word to anyone she stole down the street and knocked at

[illegible] by Mr. Raymond. It was midafternoon [illegible] on the returning car, her arms full of books, and presented herself at Mrs. [illegible]

"[illegible] child, I thought you'd gone [illegible]"

"[illegible] promised you—that is, you see, I [illegible]—oh!"—dropping her books on [illegible] and flinging her arms around Mrs. [illegible], sobbing as if her heart would break.

"[illegible] you poor child!" For a moment Mrs. Norman laid her cheek against Betty's [illegible] then she drew the girl over to a place [illegible] her on the davenport.

"[illegible] dear, I want to talk to you. I wouldn't have had you give up your trip on my account for the world, but I will admit [illegible] morning when I thought you'd gone [illegible] without ever remembering, without even [illegible] Why, I was just a little bit cross [illegible]"

"Oh, Mrs. Norman, don't!"

"I [illegible] want to scold you, dear, but it [illegible] worrying me for a long time because you are so careless about your promises."

"[illegible] never again"—

"[illegible] a long time, dear, but I do want [illegible] you what you have done [illegible] be quit enough to give [illegible] a chance to make good her [illegible] a long way toward overcoming [illegible] look at the books [illegible]t."

[illegible] Betty rose to go [illegible] a moment against [illegible] going to hear your [illegible] of you, I know. And [illegible] that down in the [illegible] girl who is going to try [illegible] hard never to forget another [illegible]ise?"

[illegible] sighed tenderly. "Yes, Betty dear, I believe I shall."—Helen M. Whitehouse, in Zion's Herald.

SUNDAY SCHOOL LESSON—JULY 25.

The Passover.

Lesson Text: Ex. 12:1, 2, 21-28.

Golden Text: I Cor. 5:7.

The Central Truth: Jesus Christ is the [illegible] that taketh away the sin of the world" and saves from the retribution of sin.

Scriptural Points.

1. Moses and Aaron made the journey to-[illegible] from Midian to the court of Pharaoh. They brought to this monarch a message from God,—"Let my people go that they may serve me." To this demand of the Most High Pharaoh gave a defiant and contemptuous No. "And Pharaoh said, Who is the Lord, that I should obey his voice? I know not the Lord, neither will I let Israel go."

2. Ten terrible plagues were visited upon this [illegible] king, who began to yield when four of them were inflicted. These were the plagues of blood, frogs, lice and flies. "And Pharaoh said, I will let you go,....only ye shall not go very far away." This was not satisfactory, and the plagues kept coming.

3. Three more plagues followed, those of death of cattle, boils, and hail. Then another partial permission was given: "Go now, ye that are men, and serve the Lord." The men were just a part of the people. God demanded that all the people, men, women, and children, should serve Him in the promised land.

4. Another plague was sent, that of darkness, a darkness that was felt. And another insufficient permit was granted: "Go ye, serve the Lord; only let your flocks and herds be stayed." All the flocks and herds must go too "There shall not a hoof be left behind."

5. One more plague, the death of all the first born, wrung from Pharaoh a full and urgent permit to leave this sorely stricken land. So insistant was the request of the Egyptians that the children started on their journey at night.

6. It was a most memorable night. A lamb for each family, or one for two small families, was slain. The blood was sprinkled upon the two side posts of the door and the cross-piece above the door. This was done so that the destroying angel might pass over such houses and not destroy the first born within.

7. The lamb roasted by the fire was eaten with unleavened bread and bitter herbs. This was the institution of the Passover to be observed as a memorial of deliverance when the first born of the Egyptians was slain. And it was to be observed annually to the end of time.

8. At the quiet and unexpected hour of midnight the destroying angel visited every home of the Egyptians and took the life of the flower and promise of the household. The first born in each home lay a corpse. A cry of great distress went up all over the land of Egypt.

9. A new era of time was inauguarated. It was a new beginning of God's dealings with mankind. A new nation was about to be organized for the service and glory of God. The history of the race now turned over a new leaf.

Practical Points.

1. To say no to God is to invite self-destruction. "But he that sinneth against me wrongeth his own soul; all that hate me love death." Prov. 8:30.

2. A half-way Yes is equivalent to a positive No. A promise with reservations is no promise at all. It is a cheap attempt to still the voice of conscience. God will have the whole heart or none at all. The devil gets the benefit of every compromise with righteousness. "No man can serve two Masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and Mammon."

3. No one can reject the gospel and get away with it. "Be sure your sin will find you out." Num. 32:23.

4. The most glorious fact of revelation is that Christ tasted death for every man. Will anyone let him die in vain? "If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

5. Every day is a new beginning of opportunity. "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning; great is thy faithfulness." Lam. 3:22, 23.

6. A good beginning does not always have a good ending. The road to heaven like the road to hell is paved with good intentions. Every one of the two million who left Egypt fully intended to reach the promised land. But Caleb and Joshua were the only adults that got there. "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24.

BISHOP CANDLER'S MONDAY MORNING ADDRESS AT THE BALTIMORE CONFERENCE.

The expectation of the many who heard with interest and profit the morning addresses of Bishop Candler, was amply met in the closing exposition of the Sermon on the Mount.

Bishop Candler read Matthew 7:21-29. His opening statements dealt with the reception given the word of Jesus by the people.

"We read here that the people were astonished at the doctrine of Jesus. Some of us may be surprised that they were astonished. Our surprise should be that we are not stirred by Jesus' words.

"The people were astonished at the doctrine and the preacher as well. The call we hear sometimes to leave matters of doctrine and go back to the Sermon on the Mount is really a desire to get rid of the preacher on the mount."

Determines Destiny of Man.

The Bishop said that "the sayings of Jesus are to determine the destiny of man. It is to determine whether character is to be like a house founded on a rock or on shifting sands. It is the Lord that speaks here. We must accept Him as Lord or reject Him altogether. If He is not Lord divine He is a most atrocious impostor.

"We need to know Him here, for He shall judge us hereafter. 'Many will say unto Me in that day, "Lord, Lord, did we not prophesy in Thy name, and in Thy name do many mighty works?" and then will I profess unto them, I never knew you; depart from Me, ye that work iniquity.'"

Speaking of creeds, the Bishop said everybody has a creed. Politicians have creeds and, incidentally, he stated that in most instances now they have but one creed—"What can we do to get elected?"

Like Various Schools of Medicine.

"Our creed comes from heaven," said he. "We cannot conceive of the incarnation of God without a supernatural birth. If Jesus was not supernaturally born He was naturally born. If He was born only of the flesh He was not the incarnation of God."

Paying his respects to the innovations in the realm of the Christian creeds, he likened them unto the various schools of medicine—the homeopathic, hydropathic, osteopathic, etc. "All of these paths," he said, "lead but to the grave."

He declared that the bodily resurrection of Jesus lifts humanity into the realm of the heavenlies.

He quoted Bishop Pierce, of the earlier period of Methodism, when giving his solicited opinion of a sermon that savored of Universalism, preached by a Methodist preacher with whom he was rooming, as saying, "You covered up hell with a bunch of flowers so much as to make it positively inviting."

Every Teacher a Shepherd or a Wolf.

Applying the teaching of the Sermon on the Mount to the ministry, the Bishop made a tremendous hit by declaring that "every public teacher becomes a shepherd or a wolf."

He described the awful consequences of a preacher degenerating into the destructive work of a ravening wolf. —Selected

ON HELL.

(Extracts from a Sermon by John Wesley.)

"Where their worm dieth not, and the fire is not quenched."—Mark 9:48.

Every truth which is revealed in the oracles of God, is undoubtedly of great importance. Yet it may be allowed, that some of those which are revealed therein, are of greater importance than others; as being more immediately conducive to the grand end of all the eternal salvation of men. And we may judge of their importance, even from this circumstance: that they are not mentioned once only in the sacred writings, but are repeated over and over. A remarkable instance of this we have with regard to the awful truth which is now before us. Our blessed Lord who uses no superfluous words, who makes no "vain repetitions," repeats it over and over in the same chapter, and as it were, in the same breath.

And let it not be thought, that the consideration of these terrible truths is proper only for enormous sinners. How is this supposition consistent with what our Lord speaks to those who were then, doubtless, the holiest men upon earth? When innumerable multitudes were gathered together, he said to his disciples (the apostles), "First of all, I say unto you, my friends, fear not them that can kill the body, but after that they have no more that they can do. But I say unto you, Fear him, who after he hath killed hath power to cast into hell; yea, I say unto you, Fear him." Luke 12:5. Yea, fear him under this very notion, of having power to cast into hell; that is, in effect, fear, lest he should cast you into the place of torment. And this very fear, even in the children of God, is one excellent means of preserving them from it.

It behooves, therefore, not only the outcasts of men, but even **you, His friends**; you that fear and love God; deeply to consider what is revealed in the oracles of God concerning the future state of punishment.

THE CHRISTIAN MESSAGE.

It was the proud boast of the Apostle Paul that he was not ashamed of the Gospel of Jesus Christ, for the very good reason that it was the power of God unto salvation to every one that believeth. Just because it is that, because it is effective in the redemption of human life and the freeing of souls from the curse of sin, as ault after assault has been made upon it. It is not strange that it should be so attacked and that attempts should be made to rob it of its fundamental truths. We must expect these attacks, and not be surprised nor discouraged when they come. It is to better purpose if we keep ourselves on the alert to defend the fundamentals of our faith, and more than that, declare them vigorously to the world.

There was a day when Christianity was endangered by the armed Mohammedan hosts who swept across Europe, giving those whom they conquered the choice of the sword, tribute or the Koran. They seemed irresistible until they met the still more valiant soldiers of Charles Martel, who broke their power and saved Christian civilization from annihilation.

There is no army today marching forth to conquer the world by force of arms for some religious faith, or to uproot some religious system. The world pretty generally recognizes the impossibility of accomplishing that result by such means. But Christianity is being endangered by an enemy of another kind which is making its assaults by teaching ideas and theories, both in the realm of religion and philosophy, which either directly oppose the tenets of orthodox Christianity, or so modify them as to rob them of heir very essence and power.

PROTECTION FROM POISON OF FALSE DOCTRINE

What would we think of town commissioners who would connect up their water systems with poisonous springs? We are confident that such officers would promptly lose their jobs. What are we to think of teachers and agencies which open the way for the stream of error to permeate the church? Surely it is fair to say such teachers and agencies should be removed.

What would we think of a father who, because of his desire to maintain a large manufactory, would not protect his children against the poisonous fumes that come from that factory? It would be fair at least to say that he was unworthy of fatherhood, and he should be compelled to save the life of his children, or they should be removed from him. What shall we say of a church so carried away with the idea of a big organic union that it is ready to allow its people to be spiritually poisoned in order to accomplish it? Surely such a church would receive condemnation from him who stood in the midst of the Golden Candlesticks.

The church must do something to save her people from the poison of false doctrine, and that something is imperative and immediate.

—A mosquito, with the assistance of the wind, is able to fly a mile. An ordinary house fly can travel a distance of eight or ten miles.

—The number of residents served by each city letter carrier varies from 1,200 to 1,500 according to the topography of the district served, figures published by the Post Office Department reveal.

WANTED—A CONSECRATED WOMAN.

The Eastern Carolina Training School for Boys is in need of a matron to handle the house-keeping work of its first cottage. The school is located about four miles from Rocky Mount. For this reason we want a woman who was reared in the country and who will not be bothered by the "lonesomeness" of country life. We want a woman who is interested in this type of work in a permanent way, not as a temporary job. She must be familiar with general house-keeping, the handling of food, the making of bread, the keeping of milk and the making of butter. She must know the rules of sanitation as this is a state institution and things must be kept clean. She must be a consecrated Christian woman and love boys. On Sunday she will be asked to take a Sunday School class of Boys.

Boys are detailed to do the work but must be constantly supervised. The work is not hard if the mangement is good. The place pays $50.00 a month with room and board. The room is a large airy one with electric lights and bath, hot and cold running water.

Having been a reader of the Herald since childhood and knowing the type of homes into which it goes I am asking Mr. McCulloch to publish this in the interest of giving some good woman a good home where she can do real missionary work and at the same time give us a good woman. The woman should be old enough to be "mother" to the boys, yet young enough to be able to do the work. Possibly the widow of some minister will be interested, or some teacher who is looking for work less strenuous.

Samuel E. Leonard, Sup.

MARRIED.

A marriage of interest to their many friends was that of Miss Beulah Kindley and Mr. Robert Kirkman which took place on Tuesday evening, June 29, 1926, at six o'clock at the home of Rev. T. F. McCulloch, who performed the ceremony.

The bride, who is a daughter of Mr. and Mrs. G. W. Kindley, was becomingly dressed in blue georgette with blue hat and gray accessories. Mr. Kirkman is the son of Mr. and Mrs. J. Ed. Kirkman of the Moriah Community, and is a useful member of his church.

Immediately following the ceremony the bride and groom left by motor for a trip to the western part of the state. For the present they are making their home with the groom's parents near Greensboro.

—Misses Pearl and Mary Wills McCulloch are resting at Wrightsville Beach, near Wilmington.

—Captain C. E. McCulloch with his children recently visited Guilford and Randolph relatives and friends. He is master of trains for the Atlantic Coast Line in Wilmington.

—Rev. Mr. Whisner filled the pulpit of Calvary church last Sunday night and is expected to do so next Sunday morning at which time Pastor Gerringer will preach to the Gerringers in a family reunion near Elon College.

HIGH POINT COLLEGE

HIGH POINT, N. C.

Co-educational, denominational, but not sectarian. Third session begins September 7, 1926. Students can now register for the fall semester. A deposit of five dollars insures a room.

Splendid courses in modern language, English, science, education, religious education, etc., offered by competent instructors. Correspondence solicited.

R. M. ANDREWS, *President*

—Rev. L. W. Gerringer has been assisting Rev. B. M. Williams for part of two weeks.

—Grace church is having no night services luring the hot weather, thus giving Dr. Spahr a partial vacation.

—We had a call last Saturday from Dr. J. D. Williams and J. D. Williams, Jr. The latter was recently graduated from Western Maryland College and is planning to enter a medical college, probably in Philadelphia.

—Bro. R. F. Williams is representing furniture manufacturers as sales agent. He is now at home in Greensboro for a little while.

—Weeks, former Secretary of War, is dead. His friends say overwork caused his death. His funeral will be tomorrow in a Unitarian church of which he was a member in Newton, Mass. Interment will be in Arlington Cemetery, Washington.

—At Calvary church on Tuesday night the losers in a financial contest entertained the winners.

—Rev. O. B. Williams has moved to Hendersonville, N. C.

—The Hendersonville News is out in a special edition calling attention to the growth and advantages of that mountain city.

RELIGION AND FREEDOM.

There is an old notion that to become a Christian means to surrender. IT IS TO ENLIST. There is a strange idea that to make Christ our Lord is a resignation. It is consecration. There is a peculiar notion that limited, narrow life. But Jesus came to live as a Christian is to know a that men might have life more abundantly. Religion is a personal matter between the individual and God. God has revealed Himself in His Son. Men can be truly free only when they become like Christ in motive and purpose. A ship is free when its port is chosen. Its rudder under control, and with sail set it bears up in the teeth of the storm. A man is free only when he has chosen the goal of his life; when he can say, "THIS ONE THING I DO."—Sel.

—Out of every one hundred married women in this country, nine are working for pay outside their homes.

WEDDING GIFTS

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Mrs. Jewel McMillan.

Mrs. Jewel McMillan, daughter of Mr. William Madden, was born August 4, 1904, and passed from this life Sunday morning, May 16. On July 28, 1924, she was married to Frank McMillan who survives her. While in her early teens Mrs. McMillan became a Christian and joined Saxapahaw M. P. Church, later transferring her membership to Concord M. P. Church. She was a loyal church member, a sincere Christian, and a kind friend. This writer visited her quite often during her last illness. She expressed herself as being ready to meet her God in peace.

The funeral service was conducted by the writer, after which her body was laid to rest in the Bethlehem cemetery. H. L. Isley.

Methodist Protestant Herald.

ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN.

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J. F. McCulloch, Editor and Publisher

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LESSONS FROM THE LIVES OF BURBANK AND DAVEY.

(From the Christian Observer, Lousiville, Ky.)

Recently two men noted for their knowledge of plant life have passed into the Great Beyond. Men and women who give thought to the more vital things of life find many interesting points in the contrast between the life and death of Luther Burbank as a professed infidel, and the life and death of John Davey, Father of Tree Surgery, as an avowed Christian.

Here were two great naturalists working with the instruments of nature, and yet one believed that death is the end of life and the other that death is but a door to a new existence. It is difficult to realize that such dissimilar views could be held by men who e work, in the main, was along the same general lines.

Luther Burbank worked with plants and vegetables, which come into life in the spring and pass away in the fall. The falling leaf, to him, was not a propheey of spring but only a token of death. Was he influenced in his mental attitude by the brevity of the life with which he dealt?

John Davey dealt with trees, whose lives extend through many generations of mankind and ofttimes through many centuries. Perhaps he was subtly affected by the grandeur and the longevity of his friends, the trees. But best of all he believed in God and God's Word as revealed in the Bible. John Davey saw the tree as a living thing—as the handiwork of God. Natural objects, the stately tree, the roadside flower, the green carpet of grass—all were to him manifestations of divine providence and power and love.

His soul thrilled to the beauty of the tree. He wanted to save it from wanton destruction and preserve it for generations to come, as a living friend and benefactor of man. And yet he was not unmindful of its economic value, nor of its profound effect on climate, water supply and soil fertility.

Luther Burbank, twice married, left no offspring to perpetuate his name; John Davey left five children—four sons and one daughter—to carry on his life's work and maintain his life's traditions.

Burbank spent his closing days in proclaiming a doctrine of atheism; John Davey in expounding the Christian religion. His book, "A Prayer-Made Man," written after he was seventy, is a striking testimonial of the efficacy of prayer.

Each man was a naturalist; each knew privation and hardship in youth; each had a vigorous struggle to succeed; each lived nearly eighty years. Strange, indeed, that as death drew near one should turn his face toward the setting sun, and the other toward the rising sun. Belief in God made all the difference.

TAKE THE FRUIT I GIVE YOU.

Take the fruit I give you, says the bending tree:
Nothing but a burden is it all to me.
Lighten me my branches, let them toss in air;
Only leave me freedom next year's load to bear.
Do my waters cheer thee, says the gurgling spring,
With their crystal coolness 'tis their life to bring?
Leave me not to stagnate, creeping o'er the plain.
Drink for thy refreshment; drink, and come again.
Can I yield you blessings? say the friendly heart,
Fear not I am poorer, though I must impart.
Wherefore should ye thank me, Giving is my need.
Love that wrought none comfort, sorrow were indeed.

PREPARE FOR PRAYER.

Whoever prays publicly has a greater obligation than to weave words together in prayerful phraseology. He must have a definite purpose, must know something of the particular needs, must be in touch with the spirit and the progress of the service. More than that he must have an awareness of his being called to lead others in prayer. This will not come quickly if "called on" to pray; it follows time for meditation so that his personal inclinations may be set aside or modified. Too many sudden prayers are unabashed exposures of personal concerns that have so little relation to other people that they are not "led in prayer" at all; they merely listen to somebody's prayer.

Superintendents should not forget this in making up the program for their schools. Whoever is to lead the school in prayer should be told long enough beforehand so that they can be prepared to pray.—Selected.

TIRED MOTHERS.

A little elbow leans upon your knee—
Your tired knee that has so much to bear;
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers, folding yours so tight;
You do not prize this blessing overmuch
You almost are too tired to pray tonight.
But it is blessedness. A year ago
I did not see it as I do today—
We are so dull and thankless, and too slow
To catch the sunshine till it slips away.
And now it seems surpassing strange to me
That, while I wore the badge of motherhood,
I did not kiss more oft and tenderly
The little child that brought me only good.
And if, some night when you sit down to rest,
You miss this elbow from your tired knee,
This restless curly head from off your breast,
This lisping tongue that chatters constantly;
If from your own the dimpled hands had slipped,
And ne'er would nestle in your palm again
If the white feet into the grave had tripped,
I could not blame you for your heartache then.
I wonder so that mothers ever fret
At little children clinging to their gown;
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.
If I could find a little muddy boot,
Or cap, or jacket on my chamber floor;
If I could kiss a rosy, restless foot,
And hear its patter in my home once more.
If I could mend a broken cart today,
Tomorrow make a kite to reach the sky—
There is no woman in God's world could say
She was more blissfully content than I
But ah! the dainty pillow next my own
Is never rumpled by a shining head;
My singing birdling from its nest is flown;
The little boy I used to kiss is dead!

—Mrs. Albert Smith, in Ex.

Dr. Roger Ogburn, who recently received his degree in medicine from Cornell university, sailed last week for England on board the steamer, American Farmer, as ship doctor, Dr. Ogburn is a brother of Dr. H. H. Ogburn, of this city.

—Rev. L. W. Gerringer is spending a brief vacation at Wrightsville Beach, the guest of Captain C. E. McCulloch. Dr. R. M. Andrews will fill the pulpit of Calvary church next Sunday, morning and evening.

STATEMENT BEFORE SENATE COMMITTEE.

By Ernest H. Cherrington.

The measures before this committee for which these hearings are being held involve questions of a national referendum on the National Prohibitory Law, the elimination of important regulations controlling the use of alcohol for medicinal purposes, the increase in the alcoholic content of liquors and the repeal of the Eighteenth Amendment.

The Proposed Referendum.

The proposed referendum, if adopted by Congress, would be an official sanction of a method which either directly or indirectly would tend to undermine the American form of government. It would be the first official act of Congress to defeat the purpose of that portion of the Constitution which the framers of that document considered so vitally important that they placed it beyond the possibility even of amendment.

The policy of a local or state government is determined by the collective voice of the individual voters of the community or of the state. Federal policies are determined not by the collective voice of the individual voters of the nation, but by the collective voice of the individual States.

New York State, for instance, has 10 per cent of the population of the United States, but in determining Federal policies, New York State in the last analysis has only one forty-eighth of the national voice. Such a referendum as that proposed would give to the great State of New York as much of a voice on this important national policy as would be given to eighteen other States of the Union. The methods used by the friends of prohibition during the last twenty-five years of intensive political effort have been legal, direct, constitutional methods. Those who would undo or modify the work that has thus been done, should use similar methods.

So long as only 15, or 25 or 30 or even 35 of the States desired National Prohibition they could have no voice outside of their own confines, and in fact they could not fully protect themselves and enforce their own prohibition laws because of the conditions in other States. Thirty-five States agreed upon the policy of prohibition could not dictate the policy to be followed in the city of New York or in the State of New Jersey, but when 36 States united in a demand for National Prohibition, those 36 States under the Constitution had the dight to determine the policy for the entire Nation, and to prohibit the liquor traffic even in a city like New York and a State like New Jersey.

Public Opinion and Prohibition.

Those advocating modification have suggested that prohibition does not represent national public opion.

Before National Prohibition became operative 75 per cent of all the municipalities and villages, as well as 85 per cent of all the counties in the United States were already under prohibition. Sixty-eight per cent of the Nation's population, and 95 per cent of the land area was under prohibition by State enactment. Before we had National Prohibition 66 of the 96 members of the U. S. Senate and 70 per cent of the members of the House of Representatives were at the National Capital representing States and districts already under prohibition.

The official majority for the adoption and ratification of the Eighteenth Amendment to the Federal Constitution is unparalleled in the history of the Republic. The first eleven amendments to the Constitution were ratified by the bare three-fourths majority required. When it came to the twelfth amendment we had seventeen States, but four of those failed to ratify. Five States failed to ratify the 13th amendment. Four failed to raitify the 14th. Six States did not ratify the 15th Amendment. Six did not ratify the 16th Amendment. Twelve States did not ratify the 17th Amendment and ten States have not ratified the 19th amendment. In the case of the Eighteenth Amendment, however, of the 48 States, 46 ratified.

The aggregate majority for the original Constitution in all the State ratification conventions was about two to one. The aggregate majority for ratification of the Eighteenth Amendment in all the State Legislatures was more than four to one.

By all proper standards the Eighteenth Amendment and the National Prohibitory Law were nothing more nor less than the translation of American public opinion into law.

Prior to the outlawing of the liquor-traffic by Congress and the States, the opponents of prohibition were given eminently fair consideration. They always had the distinct advantage in the contest.

So long as they could hold just one more than one-third of either House of Congress, they were able to prevent National Prohibition. Six wet States through their representatives in the lower House of Congress could have prevented National Prohibition, but the liquor traffic finally reached the point where it could not hold to its support even the Congressmen from those six wet states.

Even after National Prohibition was submitted by Congress, it had to run the gauntlet of 96 State legislative bodies (two in each State). So long as the liquor interests could hold the support of a bare majority in one house in each of thirteen States they were able to block National Prohibition. But they could not hold even that margin. Out of the 96 State legislative bodies 93 voted to ratify.

Having been fairly defeated at every point and having finally been outlawed, liquor traffic next turned its attention to nullification, thereby attempting to bring into disrepute the law and the Constitution. In a few cities and States it has succeeded in some degree, but success even there has been only a partial success, and it now seeks to secure by an indirect method what it could not accomplish directly —a method whereby conditions in a few large cities and a few States can be given over-emphasis and made indirectly to exert an influence all out of proportion to the proper constitutional and legal voice such cities and such States can possibly have in the Federal Goverment under the Constitution.

The evident object of the opponents of prohibition is to stretch the Constitution, if necessary, to bring back alcoholic beer. Before National Prohibition 80 per cent of the beverage liquor traffic was the traffic in distilled spirits. Three per cent was the traffic in wines Ninety per cent was the traffic in beer. The principal fight of the prohibition forces in the drive for National Prohibition was the fight against beer. Before National Prohibition the production of beer in the country had reached the enormous figure of two billion gallons per year. This was the amount produced and consumed in spite of the fact that most of the States produced either none or an infinitesimal amount. These two billion gallons of beer were produced mainly for the benefit of States, cities and wet districts containing a population of 35,000,000. If beer were again to be legalized, probably 90 per cent of the old liquor traffic with its attendant evils would return.

Under the old system the average glass of whisky, the average glass of wine, and the average glass of beer each contained the same amount of alcohol. That is why the different sized glasses were required. What was desired was the half-ounce of alcohol in a drink whether that particular quantity of alcohol was mixed with a chaser of a glass of water, or whether it was mixed with the ingredients that entered into the making of beer. The evident purpose of modification now is to inaugurate a program that will eventually secure that quantity of alcohol in a drink. The near-beer of today is like the old beer of pre-prohibition days, except that the alcohol in the product is reduced to less than one-half of one per cent.

It is argued that modification would not mean the bringing back of the old time saloon.

Neither the Eighteenth Amendment nor the National Prohibitory Law prohibits the running of a saloon as either a rich man's club or a poor man's club. Hundreds of thousands of saloons might be set up tomorrow in the cities and villages of the Nation. The law does not prohibit the old bar, the brass rail, the glasses, bottles filled with liquor to drink, the tables, chairs, bartenders and free lunches. The only exception is that liquors containing one-half of one per cent of alcohol can not be sold. The saloon as an institution has not been abolished by law. The saloon was simply the natural and logical vehicle for distribution which the permitted sale of alcoholic liquors seemed to require. It does not exist today in those portions of the United States where the law is enforced because it does not pay financially, but if the old liquor traffic were to be brought back the saloon either by its old name or by some new name would certainly come back. The Federal Government can not escape dealing with this problem so long as the Eighteenth Amendment stands, and if the Federal Government proposes to take upon its shoulders the task of attempting to regulate and control the saloon in addition to those phases of the question with which the Federal Government now has to deal, it will speedily find that its enforcement

sk and its difficulties have not been modified t have been multiplied.

Is Prohibition A Success?

In determining the success or failure of pro- bition, some factors that have to do with mmon knowledge of conditions should be ken into account. It is not necessary to gath- a mass of statistics to determine certain cts that have very much to do with answer- g the question as to whether National Pro- bition has been a success or a failure. Sub- antial success does not mean complete suc- ss, and there is a vast difference between a bstantial success not complete and a failure. The average observing individual can easily iswer for himself the important question as whether as a rule there is now greater or ss evidence of the beverage liquor traffic id its evils on the streets of any city, on ilroad trains, in interurban and street cars, otels, restaurants, manufacturing plants, usiness houses, local, State and Federal pub- buildings, city council chambers, State gislative halls, and Congressional lobbies. he average casual observer who recalls con- tions before the adoption can easily tell for mself whether today there is more or less idence of drinking and drunkenness at pub- meetings, in caucuses, state, local and na- onal political conventions, fairs, base-ball nd foot-ball games, holiday celebrations and nctions of almost every public character.

Is it reasonable to believe that a commodity ich as liquor which was before prohibition dvertised perhaps more widely than any oth- commodity, in the newspapers, magazines, n billboards and electric signs all over the ountry and which was sold openly in hun- reds of thousands of retail establishments on ne principal street corners of our cities and owns, would have a larger sale and sonsump- ion now that all advertisements have been rohibited; that the entire trade has been out- awed and that when one wishes to purchase a rink he must resort to clandestine places and nethods and even then not be certain as to whether he will be poisoned or whether he will e arrested?

If the liquor now used is so deadly and yet nore than ever is used, as many enemies of rohibition insistently aver, how does it hap- en that the public health record of the Na- ion is so much better in recent years and hat the national death rate has been lower ince National Prohibition went into effect, han at any other time in the history of the Republic?

Many enemies of prohibition insist that uch legislation is paternalism; that it is an ttempt to make men good by law. Certainly he prime object of the prohibition law like nost other laws that affect the conduct of the ndividual is not to make men good by law, ut rather to protect society at large from the nti-social acts of those who insist upon dem- onstrating by their conduct that they can not e made good by law.

Much has been said by the advocates of nodification about lawlessness, a crime wave nd vast increase of arrests since prohibition ame. Many people take these misrepresenta- ions without question and without regard to nany new causes of lawlessness, yet the facts are that practically the only class of crimes or arrests that have greatly increased during the past six years have been those that have to do with the regulation of the automobile and traffic. If those are eliminated, the statis- ties of 500 large cities of the United States will show no alarming increase in crime and will also show a very favorable tendency as compared with the trend of arrests and crime in other countries of the world. The city of London and the city of Paris have been re- peatedly referred to as having great success in dealing with the liquor problem as compar- ed with the city of New York under National Prohibition. In comparing statistics in such cities the general attitude of the police and the public must of necessity be taken into ac- count. For instance, men are arrested in New York City today who would never be arrested under the old system. One reason is the gener- al attitude of the public with regard to seeing a drunken individual. Another is on account of the rapid development in the use of the automobile which on the streets jeopardizes the life of a drunken man although that man may not be disturbing the peace. On the other hand, as long as the average drunken man in London and Paris disturbs no one and com- mits no other offense he is not only allowed to go along but often helped to comfort and safe- ty by the accommodating police. Nevertheless, while the convictions for intoxication in New York City between the years 1918 and 1924 increased 70 per cent the convictions for in- toxication in the city of London increased more than 200 per cent. The records available in the city of Paris show that the arrests for all causes other than intoxication increased between the years 1918 and 1924 by less than 20 per cent, while the arrests for intoxication during that same period increased by more than 75 per cent. The convictions for intoxi- cation per 1,000, 000 population in the city of New York for 1924 numbered 2,125; similar convictions in London numbered 4,058, while the arrests for intoxication per 1,000,000 pop- ulation (record of convictions not available) in the city of Paris for the same year num- bered 4,719. My own observations in the city of Montreal, Canada, have convinced me that drunkenness in that city under so-called Gov- ernment control which is however, properly speaking, Government sale, is more flagrant than in any similar city of the United States, even under the old saloon system.

It is a significant fact that of all those who have appeared before this committee asking for modification of the prohibition law there has appeared no official representative of the great student bodies in the colleges and uni- versities of the United States and no repre- sentative of the great youth movements of the nation.

Much has been said about a vast amount of drinking and increased drinking among stu- dents in the colleges and universities of the United States of America. To my knowledge only one official investigation has been con- ducted in any of the large universities with regard to this question. That was in the Ohio State University, at Columbus, Ohio, with about 10,000 students.

The following communication, signed by Dr. George Rightmire, President of the university, gives the very difinite results of that inves- tigation:

"Columbus, Ohio, April 10, 1926.

"My Dear Dr. Cherrington:

"Your letter of April 8, concerning our ex- perience at this university with alcoholism since prohibition, has been read very atten- tively. Last winter we were required here to undertake an investigation into the use of liquor among students, and the unanimous tes- timony of those who know most about student life was that the situation is better today than it has ever been known to be here, and, in fact, the situation in that respect here at the present time is thought to be highly creditable to the good sense and self-restraint of the student body. The groups of students, such as fraternities, for some years have had regula- tions against the use of liquor by their mem- bers and only a few occasions have arisen within recent years when these restrictions have been called into action. Of course, there are occasional cases of student drinking and possession of liquor by students, but the whole tendency of the student body is in the oppo- site direction.

"It would be impossible here, so the evi- dence indicated, to connect student drinking with prohibition. Many things have been said which indicate that the students rebel against the prohibition restriction, but there is no evi- dence to that effect here, and clearly drinking among students has vastly decreased in re- cent years.

"The above is based on quite a volume of testimony which we took during our investi- gation, and this testimony I regard as much superior to the statements made in numerous magazine articles and periodical issues of va- rious publications.

"Very sincerely,

(Signed) "George W. Rightmire,
"President."

Demands of Modern Industrial Age.

Economic and industrial demands had much to do with the adoption of prohibition. Those demands are more imperative today than they were when prohibition was adopted six years ago, or than they have ever been. The new in- dustrial revolution in which America finds herself already involved has made remarkable progress in six years. Where unskilled labor represented the principal factor in industry comparatively a few years ago, the require- ment now is for skilled labor, with clear eyes, steady nerves and unclouded brains. The transformation in this respect in the steel and iron industry, in mining, in transportation and in many other lines indicates that conditions have been practically revolutionized in a de- cade. Locomotive engineers, operators of elec- trical machines in factories, together with di- rectors of intricate mining machinery, as well as those in control of electrical equipment now used in practically all the great branches of industry, can hardly be benefitted by the bev- erage liquor traffic. Certainly the public is not insisting that any kind of alcoholic liquor be made more easily available to the drivers of 20,000,000 automobile and auto trucks, which have more than doubled in number since pro- hibition was adopted. These special classes

represent the great majority of the voters of the nation. They have come under prohibition, not merely by reason of the state law or of the economic law and the great social law of public safety. It has been well said that the liquor traffic belongs to a lower and a slower age. Never was that factor more to be considered than at the present hour.

Counting the Cost.

It has been suggested that it might cost $75,000,000 a year to enforce this law in the district of New York, but $75,000,000—or even many times $75,000,000—for such a purpose would be incomparably small for the Federal Government of today, as contrasted with the $1,500,000 which it cost the poverty-stricken Federal Government when George Washington, as President, spent that much money simply to make preparations for a campaign that would have cost many millions of dollars more had it been necessary to continue in order to bring to justice the law-defying distillers of Western Pennsylvinia in 1794.

The Federal Government faced another great crisis when the "whiskey ring" of distillers, brewers and high Federal Government officials, in General Grant's administration, with headquarters in St. Louis and Washington, D. C., defied Federal revenue laws and for many years defrauded the Federal Government wholesale. A very serious situation developed in connection with those whiskey and beer frauds, but General Babcock, the Secretary of the Treasury, almost single-handed and alone, took the necessary heroic measures, stood his ground against all pressure and finally brought the outlaws to book and established again respect for the Government.

The District Attorney of New York has declared to this committee that twenty-one agents of the Federal enforcement department, at a salary of $2,000 a year each, in a few weeks succeeded in reducing diversions of denatured alcohol to the value of over $200,000,000 in New York by merely standing around and furnishing that effective silent moral suasion that suggested to the denaturizers that the Federal Government is able to enforce its laws. He also reminded this committee that an effort of the same character in the city of Philadelphia evidently resulted in reducing such diversion to a very much larger degree than in New York, even without additional judges or court machinery.

The United States Government, in its wisdom, for the last several years has spent over $700,000,000 a year for the army and navy. A nation that can afford to spend $700,000,000 a year on the army and navy for protection in times of peace can spend more than $10,000,000 or $20,000,000 a year on the enforcement of the national prohibitory law. The Federal Government today is spending slightly more than one-half of one per cent of its ordinary expenditures to enforce this law. The demand of the defeatists is for the Government to confess that it cannot enforce its own laws and increase the percentage of alcohol from one-half of one per cent to two and three-fourths per cent. Why not increase the one-half of one per cent of expenditures for prohibition enforcement to two and three-fourths per cent, which would mean about $100,000,000 a year?

The need of the hour is not to surrender to those who defy the law, but to use the nation's resources to demonstrate for all time that this Republic can enforce its own mandates; not to stretch or evade the Constitu- low the line of least resistance, but to follow that line which alone will make for the preeervation of national honor.

THE WORK AND THE WORKERS.

On Thursday, July 8th, Mrs. Dixon and I, together with my brother J. A. Dixon and his wife at the Children's Home, started for Pensacola for a District meeting. We carried with us an automobile tent and camped on the way one night, and then camped on the church grounds at Pensacola for two nights.

All three of the pastors in that district attended the meetings on Saturday but not many of the people came. On Sunday we had good congregations and good meetings. Moving on from here, Bro. A. G. Wilson of the Pensacola church went with us up the new road he and his son have built to the top of Mt. Mitchell. And we found it so exceedingly pleasant that we spent one night camping near the top of the mountain through the kindness of Mr. and Mrs. A. E. Wilson. Some of the most beautiful scenery I have ever been permitted to look upon is found along this new road from the home of Bro. A. G. Wilson to the top of Mt. Mitchell. Much was added to our enjoyment of the trip by having Bro. Wilson with us to explain the many points of interest.

Any one planning to go to the top of Mt. Mitchell will do well to go to Pensacola and up to the top from the north side. It is a great mountain trip.

Rev. C. W. Bates kindly invited us to occupy his cottage at Weaverville during our remaining days in the mountains, so on Tuesday afternoon we left Mt. Mitchell and drove to Weaverville and enjoyed the cottage and the mountain life about Weaverville for five days. During our stay here we attended meetings of the Brotherhood, the Missionary Societies, the Sunday school, and the preaching services in Asheville. Spoke to the Brotherhood, conducted the third quarterly conference and preached once in Asheville. The work here is in fine shape under the splendid leadership of Bro. Bates and his good wife.

They are planning to enlarge their Sunday school rooms at an early date. This will add much to the usefulness of our plant there.

I also held the third quarterly conferences on the Weaverville charge and on the Democrat charge, and preached at a union revival service near Weaverville.

Rev. J. D. Cranford is rendering splendid service on Weaverville, the people are encouraged and the work is in good condition.

Rev. M. C. Henderson is doing his best on Democrat under the handicap of having to work at other things to support his family. We found the people discouraged a bit, but did our best to encourage them.

Summer Conference.

On Monday morning, July 19th we left Weaverville and drove direct to the High Point College for the Summer Conference. To my mind this was the best Summer Conference we have ever held. Dr. C. E. Forlines and Dr. W. J. Thompson were at their very best. All ministers who were deprived of the privilege of hearing them missed much. The faculty for the Young People's Summer Conference was a good one and the young people privileged to take the courses were fortunate. It was fine to see the college dining room filled at nearly all the meals.

Some one else, I take it, will make full report of these meetings.

Funeral of Mrs. R. G. Koons.

On last Saturday efening I received a message calling me to Greenville, S. C. to conduct the funeral of the wife of the pastor of Anderson and Yarborough Charges, Rev. R. G. Koons. Mrs. Koons was sick for some two weeks. It proved to be a tumor on the brain, and all that could be done failed to give relief and stay death. Those who knew her best speak of her in very high praise as a devout Christian woman and an excellent Christian worker. She leaves her husband and three bright interesting children to mourn their loss, also an aged mother and other relatives in Kentucky and Ohio. One sister and her husband reached Fairview Church just in time for the funeral.

Bro. Koons, because of hospital bills and funeral expenses is behind financially.

His churches are helping him, and the Masons are helping him. But he would like to help himself, and in my judgment he will render splendid service in evangelistic meetings if any of the brethren would like to have him in meetings where help has not already been secured.

An Obituary Committee for Mrs. Koons will be appointed soon.

Appointments.

August 1st, Denton, to dedicate church.
August 5th, Friendship.
August 6th, Albemarle.
August 7th, Why Not, Circuit Rally.
Faithfully yours, A. G. Dixon.

COLLEGE BUILDING FUND.

Treasurer's Report.

Previously reported, $167,344.53.

M. A. Procter, Admr. HO. Procter, $15; L. W. Cheek, $5; Mrs. S. H. Carter, $2.50; R. N. Hauser, $400.

Mebane.

Mrs. H. C. Nicholson's class, $10; Wm. Nicholson Memorial, $25. Mrs. H. C. Nicholson, $15; M. O. Allen, $15; E. W. Allen, $20; Mrs. Margie Allen Taylor, $10; Mrs. Ora Allen Terrell, $30; A. V. Boone, $3; A. S. Sykes, $5; J. F. Smith, $15; Cornelius Jobe, $1.20; Mr. and Mrs. R. T. Dunn, $10; Miss Lula Jobe, $10; Geo. W. Dodson, $5; D. M. Qualls, $50; C. C. Sykes, $5; Mrs. M. P. Nicholson, $10; Mrs. Bess Nicholson Isley, $5; Murray Nicholson, $7; J. W. Nicholson, $50; Miss Pauline Nicholson, $45; Lewis Nicholson, $5; G. E. Wyatt and family, $25.

Total, $168,050.23.

Endowment Fund.

Previously acknowledged, $5358.36.

Mrs. H. G. Ellington, $5; Mrs. H. N. Whitehead, $2; H. N. Blackwood, $10; Glen Raven Ladies' Aid Society, $25; J. O. Glenn, $50; Miss Lowell Walton, $5; L. W. Causey, $10; Mr. and Mrs. O. E. York, $2; Miss Nonie Ferguson, $4; Dr. S. S. Coe, $100.

Total, $5,571.36.

Our good friend, R. N. Hauser, gives abundant evidence of his continued interest by his generous payment. Likewise, Dr. S. S. Coe makes an additional contribution, of liberal amount. The Mebane payments apply on the note of the Board, endorsed by friends of that place, the note having been reduced from the original amount, $1000., to $300. To all these friends, the treasurer expresses his appreciation. I am feeling very much encouraged over the situation; it is easily within our power to finish the task we have set for ourselves, to the extent of relieving the college of embarrassment, and enabling it to meet its pressing obligations. Just why do we delay?

J. Norman Wills, Treasurer.

Tabernacle Charge.—The third quarterly conference will meet at Moriah church on Saturday before the second Sunday in August at 2:30 P. M. All officials please take notice and if possible be present.

The quarterly conference is a very important occasion, and I think the success of any charge depends to a great extent on the interest the officials take in the quarterly conference. Come to Moriah at the time appointed. Come with your reports ready so we can transact the business of the church as we ought.

Edw. Suits.

Spencer Charge.—Our third quarterly conference will convene on Saturday, 31st, at 2:30 P. M. The conference will be held at my home in Concord. We shall be glad to have all of the members of the quarterly conference present. Our folks at Spencer and Charlotte have bought a lot at each place; and have partly paid for them; and they are very anxious to get them paid for by Conference. Our folks at Charlotte have built a right nice little Chapel on their lot and we are holding services in it, with some success. I doubt if there are two more little bands in the State that have endured more and proven to be more sacrificial than these little bands have proven themselves to be. They deserve sympathy and help. I feel like our people who can ought to help them. I am doing what I can to help them. If you have anything to give them send it to me at Concord, N. C. Please don't ask is it a paying investment. Ask if it is a saving investment? The gospel of Salvation was to be a saving investment. One of the first things some people ask when you talk about starting a new church is, will it pay? can we build a fine church there? The greatest question is, can we save a soul out there in the dark corners of earth. Again I say it, it is not a question of paying, it is a question of saving. Nearly forty years ago when God called upon me to give up my farm to go out to preach the gospel with a dear wife and children on hand to feed and clothe, I had a good home and I loved it as well as any man ought to love his home. But I had heard the call of Almighty God to preach His word. And the worth of souls had gotten on my soul. And souls are in my eye or I would not be doing what I am doing now and have been doing for three years.

I started out under discouragement. And I have gone on through all these years of discouragement. It has cost me something to preach, but I am glad that I was willing to pay the price. I am expecting to preach on as long as I can.

It has taken some religion to go on these three years and preach any way, without even running expenses. There are many things I would like to say but I fear I would be misunderstood. I have got great joy out of my work while serving a faithful few. My wife is still here with us. She is helpless and almost mindless. I need not tell you the balance. The burden is too great for me, but not too great for me and my Lord. I buried my oldest brother the 3rd of June. And I buried my next oldest brother the 18th of July. And just a few months ago I buried my youngest sister. That takes them all but me; that makes me very lonely. Out of eleven in the family that only leaves one. I am only waiting. I have made my plans to go and see them in the near by and by. May our Father continue to bless you all. Pray for us, we need your prayers.

Yours in His name. D. A. Braswell.

THE DENOMINATIONAL OUTLOOK.

Eastern. The last payment on the pipe organ in the Manasquan church has been made. The total cost was $6,300, all of which has been raised in the last thirty months.—$30,000 has been pledged on the new Ventnor, Atlantic City, church.—Improvements to the amount of $3,000 have been made to the First Church and parsonage, Millville, N. J.

Illinois. The "Methodist Recorder" carries a picture of the new building for the Wakeford, Chicago, church, of which Rev. N. M. Harrison, Jr., is pastor. The campaign for $30,000, the cost of building, was entirely successful, and work will begin at once.

Indiana. At a recent communion service at the Rehobeth church, Garrett Circuit, thirty-two young people partook of the elements at the first invitation.—The revival service at Chattanooga resulted in forty professions and thirty-four additions.

Iowa-Missouri. The church at Marne was rededicated on July 11, after extensive improvements.—Rev. J. C. Leonard, pastor of the church at Keokuk, recently baptized seven people in the Mississippi river.—An abandoned M. E. church at Ashton has been purchased by the Methodist Protestants of that place and a class organized.

Maryland. Fifty-one additions have been made to the church at Denton as a result of the revival.—Returns from the Children's Day services are still coming in. Some results: New Church charge, $242; Sharptown, $400; Stewartstown, $354; Chestertown, $197; Nebo Circuit, $140.—The new Fairfield church is nearing completion.—Five of the churches of Forest Park, Baltimore, have united in union Sunday night services for the summer months. On July 7 the service was held in Starr M. P. Church, with the pastor of the First Baptist church preaching the sermon.

Michigan. Indications are that the enrollment at Adrian College will exceed any year in its history.—The anniversary service of the Harger Memorial Chhrch, Detroit, was held on a recent Sunday. $1,750 was raised on the debt.

Missouri. Rev. Boyden Kirkman, 12 years of age, preached the sermon at Salem church, Malden circuit, on June 20th.

Ohio. The President of the Conference, Rev. F. L. Brown, was given the degree Doctor of Divinity by Western Maryland College at the 1926 commencement.—"Dollar Day," for the raising of the Children's Day offering, was the plan adopted by the Attica church. $105 was realized. The Bates church on New Marshfield circuit was reopened on July 25 after alterations made at a cost of $1,800.—The Christian Endeavor Society of the Tiffin church has six of the County Union officers in its membership.—Mrs. M. L. Taylor, a member of Grace church, Columbus, has given $12,000 toward the new addition.

Pittsburgh. Rev. J. C. Broomfield, president of the Conference, preached the sermon at the union service of the Mt. Washington churches in McKinley Park on July 4th.—Fourteen churches of the North Side, Pittsburgh, are uniting in union services in West Park during the summer. Rev. C. L. Daugherty, pastor of Trinty church, preached the sermon on July 4th.—Twenty-five churches of the Shadyside District are also holding union night services in the Music Hall of Carnagie Institute. Rev. J. W. Hawley, pastor of the First Church, preached on a recent Sunday.

West Virginia. The Ladies' Aid of the First Church, Fairmont, have raised 3500 for improvements on the parsonage. The Foreign Missionary Society of the church recently presented the pastor, Rev. J. P. Phillips, and his wife, with a quilt containing 625 names.—The South Clarksburg church has been improved with a complete basement, and a wing added to the auditorium. A revival in the church added 91 members to the roll.—A new church is to be built for the Riverside appointment, West Morgantown charge, at a cost of $25,000.

—Christ's earthly ministry covered not quite three and one-half years—from early A. D. 27 to the late spring of A. D. 30. His baptism, according to the best authorities, probably occurred late in December A. D. 26, or during January, A. D. 27. The early part of 1927 will therefore mark the 1900th anniversary of that event, and the three and one-half years immediately following will a little more than cover the 1900th anniversary years of His public ministry.

—A hurricane in the Cuba-Florida region this week did much damage on land and sea.

The puny power of man cannot defend him against the violent assaults of the giant we call Nature.

OTHER SACRED TRUSTS PERVERTED.

By Bishop W. A. Candler.

(We wish to commend the following article by Bishop Candler, in addition to the one last week, in reference to the betrayal of trusts. "Thou shalt not steal," surely applies to churches, colleges, seminaries etc., as much so as to hen roosts and water melon patches.)—J. F. Dosier.

Harvard University is not alone in its attempted perversion of the Andover Theological seminary, which effort at the alienation of that sacred trust has been arrested by the supreme court of Massachusetts.

Other educational foundations have been subverted most successfully, and with little or no protest.

Mary Lyon, when serving in Derry academy, made so much of Bible teaching that liberalistic trustees objected, and so she went forth with her green velvet collecting bag, and from the pious farmers of western Massachusetts she raised the funds with which Mount Holyoke was founded and pledged to be "perpetually Christian."

The institution was opened in November, 1837, and for more than fifty years it was conducted with great and increasing success, the evangelical purposes of the devout founders being kept in view most scrupulously. But that pious purpose is no longer respected there.

The teacher of the Bible now teaches the young women who go to Mount Holyoke for instruction that the Apostles' Creed is no more than "a kind of shibboleth, a necessary password to the orthodox, but totally without meaning in as far as real living is concerned." In her book entitled "The Evolution of the Hebrew People," her teaching is, if possible, still more liberalistic. The story of the institution of the Passover is legend according to this female exponent of rationalism, and the history of Abraham, Joseph and David is composed of fictitious stories. Other preposterous stuff disfigures the pages of her pretentious volume.

And this teacher is the successor of Mary Lyon!

Mr. Henry F. Durant, founder and fosterer of Wellesley college, became interested in the education of women by a visit to Mount Holyoke, which he made in company with the great evangelist, Dwight L. Moody. In the corner stone of the library which he presented to Wellesley in 1871 he placed a Bible inscribed as follows:

"This building is humbly dedicated to our Heavenly Father with the hope and prayer that He may always be first in everything in this institution; that His word may be faithfully taught here and that He will use it as a means of leading precious souls to Jesus Christ. Except the Lord build the house they labour in vain that build it."

Mr. Durant was so determined that God's name only should be glorified in the institution that he refused to allow his name to be given to it, or to permit a portrait of himself in any of its buildings, saying, "The college belongs to God, not to me." In his family prayers he was accustomed to make special supplication for Wellesley daily in this form, "O Lord, bless thy college."

Miss Helen M. Gould, an evangelical Christian, endowed at a later date, in the same spirit as that of Mr. Durant, a professorship of biblical history. And behold the occupant of that chair is reported to reject the story of the creation as recorded in Genesis, the account of the experience of Moses at the burning bush, and other essential parts of the Old Testament! She holds that the accounts given of the birth of Jesus by St. Matthew and St. Luke are not authenticated, and that possibly belief in our Lord's resurrection is groundless. The conclusions of that liberalism commonly called "the higher critism of the New Testament" she accepts and imparts to the students whom she instructs.

And that is the outcome of the perversion of Dr. Durant's College which he founded and dedicated so fervently to the service of God.

Sophia Smith left a legacy of $375,000 in her will to found an "evangelical Christian College" for women at Northampton, Mass., where "the Great Awakening" began in 1734, under the ministry of Jonathan Edwards. The third item in her will read as follows:

"Sensible of what the Christian religion has done for myself and believing that all education should be for the glory of God and the good of man I direct that the Holy Scriptures be daily and systematically read and studied in said college and that all the discipline shall be pervaded by the spirit of evangelical Christian religion."

But notwithstanding this expressed purpose of the founder of Smith College, the associate professor of biblical literature in the institution is a Unitarian woman preacher, brought from Norwich, England, where the heretical teachings and influence of "Taylor of Norwich" have lingered for more than a hundred years. What an enthronement of Taylor's spirit in the home of Jonathan Edwards!

Bryn Mawr College was founded by Dr. Joseph Wright Taylor, who expressly desired that "it should ever maintain and teach an evangelical and primitive Christianity as set forth in the New Testament."

Now in Bryn Mawr there is a professor of psychology who is an atheist and who glories in what he believes is the prevalence of atheism in American colleges. In his atheistic work, "Belief in God and Immortality," he says that "disbelief in a personal God and in personal immortality is directly proportional to abilities making for success in the sciences," and at one place in his pernicious production he teaches that a death that ends all is "a satisfactory, even a desirable goal," and that "many of the most distinguished moralists condemn belief in immortality as ethically wrong." And then he adds, "Yet much is made of it among benighted Christian populations."

Yet this Leuba lives on our educational foundation established by Dr. Joseph Wright Taylor to promote evangelical Christianity!

Matthew Vassar, at the first meeting of the trustees of Vassar College, insisted "that the training of our students should never be entrusted to the sceptical or the irreligious."

Nevertheless, conditions in Vassar are now much the same as in Mt. Holyoke, Wellesley, Smith, and Bryn Mawr.

Goucher College in Baltimore was born out of the faith and toils of that noble Methodist Rev. John F. Goucher, D. D., but in the few brief years that have elapsed since his death influences have begun to operate which seriously affect its evangelical character. Mr. H. S. Dulaney, once a trustee of the institution, in resigning his trusteeship, said:

"I am led by my own investigations to the conclusions that the Bible teaching in the classes of Goucher College call in question and cast doubt upon the inspiration, credibility and integrity of the Bible."

These are the rationalistic conditions found in six of the leading colleges for women in our country.

Like conditions of liberalism have been set up in a number of the most conspicuous institutions for young men in the North.

For example, Professor J. B. Pratt, successor of Dr. Mark Hopkins, of whom President James A. Garfield said "with Dr. Mark Hopkins on one end of a log and a serious student on the other end we should have a university"—this Dr. Pratt is reliably quoted as saying, "The Bible has lost all hold on the leaders of thought and certainly is destined before many years to become one of the curiosities of the past....The inspiration of those who spoke a 'Thus saith the Lord' is only of a little higher type than that of the whirling dervishes and heathen medicine men."

And that is the truculent utterance of infidelity by the successor of Mark Hopkins in Williams College, where in 1808 was formed the first foreign missionary society organized in the United States.

Amherst College was founded in equally profound evangelical motives and purposes in the year 1821. The object of its foundation was expressly declared to be "for Christ and the Church." and its chief purpose was for the education of young men for ministerial and missionary labors, but of late years the Bible Chair of the institution has been occupied by one who was active and influential in the scheme to deliver Andover Theological Seminary into the control of Harvard University, and who makes no secret of his liberalistic sentiments.

The institutions that have been mentioned are not sinners above all others in the northern part of our country. The evil leaven of liberalism has penetrated and permeated most, if not all, the leading colleges and institutions of the North. A professor in the University of Chicago has said with perfect candor undisguised, "The American college began as an institution of religion. This status is passing. Some denominational colleges have discontinued their ecclesiastical connections and others will do so in the future on the same principle that the public schools are free from Church control. Our educational institutions have the right to self-determination when they have achieved their majority."

Nothing could be more specious than the last two sentences of this deliverance of this sapient sage of Chicago.

The public schools never belonged to any Church, and were never founded by any Church or Churches. They are purely secular

institutions of the civil government, and were not set up to serve religious purposes. Such is not the case of denominational colleges and universities. They all were established to serve definite religious ends, and they can not be diverted from the purpose of their founders without an act of dishonesty upon the part of those who would thus divert them, which approaches the sin of theft in its grossness of immorality.

This is exactly what Prof. J. Henry Thayer meant, when declining to be a party to the perversion of Andover Theological Seminary, he said, it was "because my obligation to be and be known to be an honest man outweighs all other obligations to trustees or seminary."

This theft of Christian institutions has not yet proceeded far in the South, but the process of perversion of educational trusts among us has been subtly begun.

"Eternal vigilance," it is said, "is the price of liberty," and by the same vigilance must the Southern Churches safe-guard there educatonal institutions—and they can not begin too soon to exercise this vigilance.

The Southern people can not afford to send their sons and daughters to the denatured schools of the North, nor can they afford to have their own institutions denatured by the introduction into them of the pernicious leaven of liberalism.

LAST CALL THIS YEAR.

I greatly appreciate all the efforts put forth by our officials and members in holding a Children's Day Service, and in securing an offering, and trust my dual request has been or will be complied with—to send the offering promptly to your Annual Conference Treasurer, and to state to him it is the Children's Day offering for Foreign Missions, so that all allowed the Union Board may be secured thereby.

Concern is felt, however, over the fact that quite a large number of Sunday schools, again this year, have not ordered the free supplies, because it means a loss to those schools in not giving an opportunity to their members of receiving the information provided for them by authority of the General Conference, and in not giving them the means of sharing in the God-assigned work of their denomination which is an obligation upon all our people so to do.

It is evident also that such a course results in a loss to the church in curtailing the resources now greatly needed to maintain the work already developed. And it means that the members of those schools are not being fully taught and trained in the privileges and duties of church membership, and that must result in future loss to the church of no mean proportions.

The loss of the offerings from those schools is not so important as the fact that they have failed to meet their obligations to their denomination, and to a degree have hindered it in doing adequately its God-assigned task.

Great efforts were put forth to enlist the cooperation of all our schools, a sample and order card were mailed to every superintendent whose address we could secure, and repeated appeals by card, letter and through the church papers were made, and with free supplies there seemed little excuse for schools not to hold a service, save in very exceptional cases.

There is still time enough to hold a service if you will mail me at once an order for supplies at Berwyn, Md. We cannot trespass upon the time allowed the Board of Education in behalf of its Rally Day, and this must be our last call for schools to order Children's Day supplies.

The Union Board is not an independent organization, but is a creature of the General Conference, under its authority, and required to do the things necessary to develop missionary interest at home and extend the work abroad.

This cannot be done fully, successfully, without the cooperation of all the churches and their organizations, and that makes it imperative for every Sunday School to hold a Children's Day Service as a part of our denomination's program.

There must be a determined purpose to overcome local difficulties, and to put forth all possible efforts to be a real working part of the denomination, striving to build up God's kingdom at home and abroad.

I earnestly hope that this last call will move a number of superintendents to send me an order.

Remember that Children's Day offerings count on the Budget and the service gives you a fine opportunity to raise one-fourth of yours. Let me hear from you.

Fred. C. Klein.

CHILD LABOR IN TOBACCO FIELDS.

Will H. Brown.

It is a disgrace to the boasted civilization of the United States that such conditions are tolerated as exist in the employment of children in the tobacco fields of our land. The report of the Children's Bureau of the Department of labor, issued in May of the present year, should arouse all friends of children to the enormity of the evil.

Children between the ages of eight and sixteen are employed, working from seven to ten hours a day. Their work is varied, including "topping," "suckering," and harvesting the crop. Some of the work is so hard and exacting that the children often complain of backache, while sickness and skin irritation due to the strong odors from the plant are of common occurrence.

A cross-section of the situation is shown in the study of 2278 children, employed in Connecticut, Kentucky, South Carolina and Virginia. One-third of the children were girls. Nearly half of those in the Southern states and over one-third of the children thus employed in Connecticut were under twelve years of age.

One of their duties is to remove worms from the leaves. This is so disagreeable that premiums are sometimes offered for thorough work, while at other times the children are met with threats if worms are found on the plants after their work is finished.

The tragedy of thus working children, none too strong at their best, is two-fold: Deprivation of proper schooling, and physical injury. Their bodies are injured, not only by the hard work and long hours, but by the close contact with the poisonous plant. It is high time that such conditions were brought to an end.

Keep the children of our land clean from the blight of nicotine.

A THANKSGIVING DAY STORY.

Many, many years ago—about one hundred years—Sarah Buell lived with her father and mother in a New Hampshire village. The people kept up the customs of their forefathers, and gave praise to the Giver of all good gifts. Her father was one of the Pilgrim soldiers who fought for American independence, and she was a loyal American girl. Grown to womanhood, she married and became Mrs. Sarah Buell Hale. In her own home she taught her little children to be true and loyal, too. Her husband was not able to provide the little family with much more than the actual necessities of life. All the luxuries they had were cheerfully made by this devoted mother, and no one in all the country around could make such delicious plum cakes. She wrote poems that were published in magazines, and with the few dollars gathered in this way she bought books for her children. For the blessings in her home, the beauty of the world, the peace and freedom of the nation, she gave due thanks to the heavenly Father.

Remembering her own happy childhood, she made Thanksgiving Day the big feast day of the year in her household; and more than that, she shared her squash pies, plum puddings and hams with the poorer neighbors.

By and by the father died, leaving Sarah Hale with five little children and no money to support them. Brave little mother that she was, she collected her poems and had them made into a book. This was sold in Boston for $100. It is interesting to know that she was the first woman editor in the world, and to her is given the credit of raising the money for the Bunker Hill Monument. But listen, girls, all the while she was using her time and her talents to strengthen patriotism in all the United States, and urging the annual observance of a national day of prayer and thanksgiving to God for His mercies to all. She was grieved to know that for only a few years after the Pilgrims' first harvest did the people generally keep the day. After 1628 there was no public Thanksgiving Day, outside of the New England States, until 1776 and 1778, when Congress appointed a special day of thanksgiving for victories of the Continental Army. Again in 1789 and 1795 Thanksgiving Day was appointed by Washington as a national holiday. The years went by without a day proclaimed for Thanksgiving until 1812. President Madison ordered a Thanksgiving Day for the cessation of the war. Then for twenty-five years there was no proclamation for this national day.

Sarah Buell Hale could keep still no longer, and for twenty-seven years urged the Presidents and Governors of the United States to establish one day each year as a national Thanksgiving Day. President Lincoln was so impressed with her earnestness and loy-

alty that he promised, in 1864, and as long as he was President of the United States, he would each year proclaim the last Thursday of November as a national Thanksgiving Day. Since that time each President in turn has called the people to observe the day, although the name of Sarah Buell Hale is unknown to many people.—Ex.

A FEW MORE REGISTRATIONS.

We thought we had published all of the registrations for our Young People's Conference last week, but many paid their registration fees after reaching the College. In order that we do not omit any, we are listing below the names of those who were not included in previous lists. Please pardon the Registration Manager for omissions, mispelling, etc., that have appeared in any of these lists. Though care was exercised, the manuscripts were prepared hastily, and hence errors were likely.

628. Miss Mildred Younginer, Asheville.
629. Richard Hanna, Asheville.
630. Floyd Little, Midland.
631. Miss Thelma Merritt, Gibsonville.
632. J. W. Bobbitt.
633. Miss Orpha Burgess, Gibsonville.
635. Sam Whitsell, Gibsonville.
636. Mrs. E. S. Kittrell, Henderson.
637. Mrs. E. T. Bobbitt, Vance.
638. Miss Violet Hawk, Gibsonville.
639. Miss Lelia Wagoner, Haw River.
640. Miss Ruth Hill.
641. Mrs. R. H. Shrouse, Winston-Salem.
642. J. F. Baity, Forsyth.
643. Miss Ellen Etheridge, Whitakers.
644. Miss Spencer Cutchin, Whitakers.
645. Miss Rosa Lee Andrews, 1st High Pt.
646. Miss Nina Little, Concord.
647. J. W. Floyd, Vance.
648. M. P. Nicholson, Mebane.
649. Miss Mae Sue Stack, Grace.
650. Miss Margaret Terrell, Grace.
651. Thomas Redding, Asheboro.
652. J. H. Payne, Mebane.
653. Mrs. M. P. Nicholson, Mebane.

Congratulations to Albemarle.

Albemarle, with ONE HUNDRED AND SIXTY-FIVE registrations, won the honor of sending in the largest number. Her next competitor was Asheboro, with forty. Hence, the former towered "head and shoulders" above all others. But we have a premonition that other charges will give her a lively chase for first place next year.

"1927" Registrations.

Our good friend and loyal Pastor-Endeavorer, Rev. J. Elwood Carroll, of High Point College, has asked the privilege to register for next year's Conference. Also, Miss Annabel Thompson, one of West End's "best," made the same request for herself and sister, Miss Laura Thompson, a popular Junior at High Point College. Of course, we accepted these gladly, and will welcome equally as much any others. Send 'em in! Be among the first hundred to register for 1927.

TAKE A TRIP TO THE HOLY LAND.

Rev. E. Lester Ballard has been designated Special Organizer by the director of the Mediterranean Cruise and Tour of the Holy Land of the past winter, to obtain memberships for a similar but more extensive trip next January. If you are at all interested, write to him and he will send you interesting literature.

Randleman.—On the 17th of July the third quarterly conference was held at Worthville. The usual business was transacted harmoniously Bro. Rom Ward is delegate elected to annual conference next.

About sundown the evening following the Q. C. a good sized pounding was sent over by truck from Mt. Lebanon members. This was an agreeable surprise to us. About nine o'clock a delegation came from Worthville and pounded us again. This also was an agreeable surprise. The two poundings consisted of flour, 120 lbs., meat, sugar, snaps, coffee, cereals, canned goods, lard, syrup, honey, rice and money, soda etc. We were not only agreeably surprised, but also wonderfully pleased. Our gratitude is inexpressible.

At Level Cross yesterday forenoon a children's service was held. Miss Dolly Vickry and Miss Myrtle Causey had trained the children for the occasion. A fine program was given. The afternoon hour was given to Bro. Lowdermilk and Mrs. Dixon, and a group of boys and girls from the Home. An interesting program was rendered, and an offering for them was taken. We hope to have them again on this charge. W. H. Neese.

West Forsyth Circuit.—The third quarterly conference met at Tabernacle. A canvass of the vote for delegate showed that Bro. T. J. Phillips had received a majority and he was declared elected.

The Woman's Missionary Societies held their July meeting at the parsonage. The study this month was home missions.

When the guests had departed the parson's pantry was fuller by numerous packages. A young lady visiting at the parsonage said she had assisted at "poundings" but never before in the receiving line, but declares it was a pleasant experience.

Mr. Thomas Wesley Long, one of the oldest members of Pleasant Hill Church, after many months of intense suffering passed quietly into the beyond July 24th. Funeral Sunday in the presence of a great concourse of sorrowing and sympathetic relatives, neighbors and friends. Funeral conducted by pastor.

C. H. Whitaker.

Mitchells Grove, Guilford Circuit.—Pastor Loy filled his appointment Sunday evening and preached a wonderful sermon. We wish Bro. Loy could be with us every Sunday. He always has an interesting and inspiring message for the people.

Our Sunday school work is fine. We have splendid attendance every Sunday and everybody seems interested. The Sunday school is planning a picnic Thursday of this week.

The Church has recently bought a piano and the choir meets every Saturday evening at eight o'clock for practice.

Sorry to report that Mrs. J. H. Billings is sick. Hope she will soon be able to attend services again. She is such a faithful member. Also sorry Mrs. Henry Beck who has been sick so long, is still unable to be with us. We miss her very much.

Last week the W. H. M. S. met at the home of Mrs. E. G. Wilson, the former Pres., for a social hour. Miss Martha Parsons, the new Pres., delightfully surprised the members by serving delicious ice cream. Quite a number were present to enjoy the meeting.

Nina Jones, Reporter.

Liberty, Siler City Charge.—Our pastor, Mr. Gibbs, was with us last Sunday morning, and preached an inspiring sermon to a large and attentive congregation. Two new members were also received into the church.

On the second Sunday in July we were delighted to have Miss Lucy Boone of Elon to sing for us. We hope she will come again soon.

We had Children's Day service 4th Sunday evening at eight o'clock. The children were at their best. The church was beautifully decorated with roses and ferns. Many songs and recitations were enjoyed.

Our delegates to the Summer conference at High Point have returned home reporting a pleasant time as well as beneficial. They were: Misses Nettie Stuart, Margaret King Shepard and Pauline Elkins.

Our Sunday school and Christian Endeavor are very much alive.

Sunday afternoon Rev. D. A. Highfill and W. C. Shepard attended the quarterly conference at Siler City.

Best wishes to the Herald and its readers.

Bertine Shepard, Reporter.

Mt. Zion.—The Lord is still blessing us wonderfully. We have just closed a week's revival meeting. Bro. S. W. Taylor of Burlington was Bro. Hunter's and our help. And he is just fine. There were a number of reclamations and 13 accessions to church.

We have only two regrets, relative to this meeting: 1st, there are a number of fine boys and girls and some parents that we love that are still by their actions calling satan their master—and the revival meeting over—that fact causes us sorrow. Then our beloved pastor was almost exhausted when meeting closed; he was not able to fill his regular appointment Sunday because of Lagrippe. However he was present and continued to be present at every service. Those of you who know Bro. Hunter join us in prayer that he may be restored to health.

That song—you remember it—"God will take care of you?"

The weather has been unusually hot and dry but we had large congregations day and night and they gave Bro. Taylor good attention. (Bro. Taylor postively will not let any one sleep while he is preaching.) But at the close of most every service some one in crowd would say, "Oh! it's so awful hot and dry, I want it to rain, but I dread to see a cloud coming such hot weather because I am afraid it will hail or we will have a severe storm"—but listen! the meeting closed Friday night and we had fine bright sunshine for day service and soft and pleasant moonlight for night. Then Saturday morning, when we awakened from slumber, behold it was raining, just a fine steady downpour and kept it

up most of the day. Oh! of course "God takes care of us."

Our Sunday school is not doing as affective work as we hope to do in the future. We hope to have a children's day service yet this year.

C. W. Allen.

High Point.—The Young People's Summer Conference was brought to a happy close on yesterday (Monday) after being in session since Monday, July 19. Taken all in all it was the best in the five years of its history from the standpoint of interest, attendance, and quality of the lectures given. There was an attendance of 150 fine young people, most of whom took courses in Bible, C. E. work, missions, or methods of teaching. Pres. P. E. Lindley and Director Lawrence Little were most active all the time in their endeavor to make the Conference a success, and to see that everybody had a pleasant as well as profitable stay. Mr. Dwight L. Fouts was Director of Recreation, and every afternoon led the young people in games, stunts, hiking, and the like. The evening addresses were unusually good this year, being given by Dr. W. J. Thompson of Drew Theological Seminary, Mr. D. W. Sims, Supt. of Sunday school work in our own state, Rev. E. Lester Ballard on his recent trip to the Orient and Holy Land, Rev. J. S. Eddins Pres. Alabama Conference, and Dr. J. H. Straughn of Washington, D. C. In addition to these Dr. S. K. Spahr of Greensboro conducted devotional exercises every morning at 10 o'clock, and Dr. C. E. Forlines of Westminster, Md. who is a great favorite with our people, gave several excellent addresses. Rev. M. M. Harrison, Jr., now, of Chicago, who was the first Pres. of the Conference, gave the Address on Monday morning, and presented the Certificates. It was a matter of deep regret that Rev. N. G. Bethea, of Lexington, could not be present this year, being detained at his home by illness. His cheerful face and broad smile were greatly missed.

On Sunday morning at 11 o'clock the pulpit of the First church was filled by Dr. J. H. Straughn of Washington, Regional Secretary of the General Conference, who delighted the congregation with a splendid sermon, on the text from John 6: 60; "This is a har saying: who can hear it?" Dr. Straughn said that the test of the character of a man or woman is made when the crises of life come, and the way in which they are met proclaims his or her true worth.

If we do not accept Jesus and take Him into our lives, what is left? His address was most timely and practical, and was well received by his hearers. At the conclusion of Dr. Straughn's sermon, the beautiful old Gospel Song, "Tell me the story of Jesus," was sung by a quartet of young men, Messrs. Clarence Schultheiss, Dan W. Smith, Arnold Koonce, and Carey Davis, without accompaniment, and with fine effect.

On Sunday afternoon at 3 o'clock a missionary service, led by Mrs. A. G. Dixon, was held in the College auditorium, when she delivered an address on "Home Missions," and Miss Florence Hughes, a missionary of the Presbyterian church, presented a "Message from Korea." Again at the evening service Dr. Straughn preached to the young people in the Auditorium.

The Mission Study Class held its monthly meeting at the church on Monday afternoon. A number of small children of the Cradle Roll Department were present, and gave songs and recitations. The Fourth Chapter of the Study Book, "Adventures in Brotherhood," was given by Mrs. R. T. Pickens. A number of Current Events in connection with our Children's Home, Pine Ridge, Ky., and Bethel Home were given by different members. Mrs. Geo. R. Brown presided at this meeting, and led the devotional exercises, the topic of which was Service as taken from Gal. 5:13-14. Special prayers were made for Miss Dawson and Miss Evelyn Wolfe.

The Stewards will hold their usual monthly meeting on Tuesday evening, and the regular mid-week prayer service will be conducted by the pastor on Wednesday evening in the Assembly room, which is delightfully cool and pleasant during the summer months.

The Pastor's Conference, of which Rev. C W. Bates is President, closed on Friday in order that the pastors might reach home in time to hold services on Sunday in their respective churches. The Conference was well attended this year, and the preachers greatly enjoyed the lectures, discussion of their many problems together, and the fellowship of kindred spirits. This is a pleasant outing for them, and the only vacation for many during the whole year.

Misses Jewel and Frances Montgomery have gone to Rutherfordton to visit relatives and friends.

Miss Lucille Pickens left last Friday for Wadesboro to visit friends for a week or so.

Misses Rosalie and Alma Andrews left Monday for Henderson to spend a month with relatives.

Mr. and Mrs. W. Lewis White of Greensboro spent Sunday with Mrs. C. L. Whitaker.

The many friends of little Miss Margaret Neese are much pleased to know that she is rapidly recovering from an operation for removal of tonsils.

Mr. and Mrs. A. M. Rankin have gone on a trip to Atlantic City, New York, and the Sesqui-Centennial at Philadelphia.

West End, Greensboro.—Manifestations of the spirit of the Young People's Summer Conference, in session at High Point College, were very evident at West End Sunday, and we felt we were richly blessed.

At the Sunday school all the adult Bible classes were grouped together in the main auditorium and Miss Carrie Booker taught in her usual interesting way the wonderful lesson on the "Passover." Miss Booker is one of our most popular teachers at the Young People's Conference.

At 11:00 o'clock our beloved former pastor, Rev. N. M. Harrison, Jr., brought to us a message we will not soon forget. Many friends had gathered to hear Mr. Harrison and his message filled their hearts with a greater love for Christ and a greater desire for service in His Kingdom.

In the evening Rev. F. W. Paschall, pastor of Whitakers Charge, preached a very earnest sermon, which delighted the congregation. Mr. Paschall is one of our outstanding young ministers and we wish for him much success in his chosen work.

Those of our number who attended the Young People's Conference were Misses Annabell and Laura Thompson, Annie Livengood, Margaret Osborne, and Rev. E. L. Ballard, who was director of the music. These young people have returned to us with new plans and ideas, and we are sure of reaping much benefit as a result of the Conference.

Miss Carrie Booker, of Atlanta, is spending a part of her vacation with her sister, Mrs. L. M. Foust. Just previous to coming to Greensboro, Miss Booker attended the Sesqui-Centennial Exposition at Philadelphia.

Miss Margaret Osborne was hostess to the Senior Christian Endeavor Society at the July meeting. Officers were elected for the coming year, and Miss Emily Ward was re-elected president.

Our pastor, Rev. E. Lester Ballard, was elected State Superintendent of Comrades of the Quiet Hour and Life Work Recruits at the recent State Christian Endeavor Convention at High Point.

Mr. C. F. Johnson is convatescing in the Greensboro Clinic following a very serious operation several weeks ago.

We extend to our beloved Dr. Joy Glascock our sincere sympathy over the loss of her twin brother, Mr. Luther Harris, who has been an invalid in her home for the past few years. The funeral was held Monday afternoon, July 19th, by Rev. E. Lester Ballard, assisted by Rev. L. W. Gerringer. The burial took place at Summerfield.

Reporter.

DISILLUSIONED IN GOD'S PRESENCE

By Richard C. Trench.

Are there times when the world threatens to become too much to us, the near hillocks of time to hide from us the more distant mountains of eternity, earth's tinsel to outshine heaven's gold? It is in God, in the light of His presence, as we press into that presence, that all things assume their due proportions, and are seen in their true significance—the tinsel for tinsel, the gold for gold; the hillocks subside and the mountain-tops reappear; the shadows flee away and the eternal substances remain.

—Robert Todd Lincoln, son of President Lincoln, died suddenly last Monday night at his summer home in Vermont. He was the last remaining member of Abraham Lincoln's family. He was relatively a prominent man in polities and in business, but did not attain to the notoriety of his distinguished father.

—Bro. W. J. Williams was taken to a hospital last Monday and operated on. He has been ailing for some time; we hope this operation will bring permanent relief. He is the treasurer and one of the best members of Calvary church.

TWO NAUGHTY PIGGIES.

Daddy bought two little pigs and carried them home and put them in a fine new sty at the end of the garden. But when he and Frank went out later on to give the piggies their dinner they were nowhere to be seen. Both had escaped from the sty and run away!

Little pigs are often very difficult to catch. As daddy stood at the gate, wondering which way to go in search of them, a man passing by told him that he had seen a pig by the Athletic Grounds—perhaps piggie wanted to play football! So daddy caught one little silly, and brought him home none the worse for his adventure.

Then he began searching for the second. Where do you think he found Piggie No 2? Locked up in the railway shed. An engine-driver had seen him trotting on the line, and had had such a chase for him! Perhaps he would never have caught him had not piggie got caught in a hedge half-way through and could get no further.

He had scratched his back, and was squeaking terribly from pain and fright when daddy came to claim him and carry him home. I wonder if they learnt wisdom by their adventures. Anyhow, although they are only pigs, they have never again caused so much trouble through going astray.—Selected.

THE LADY JANE.

Evie and Claire were delighted when their grandmother came home from her trip abroad. They were cousins and just about the same age, so they were quite certain that there would be as many gifts for one as for the other.

Sure enough, there was a wonderful little china tea set from Japan. This was for Claire who loved to play house. It was white with gold and blue stripes on it. Blue was Claire's color, for her eyes were like the sky on a clear, bright day. And the gold on the little dishes was just the tint of her own fleecy, yellow hair

Besides the tea set, there was a box of paints, and a funny little balloon with a net over it which you could blow up whenever you liked. At the bottom of the balloon was a little basket and a rubber doll which was always ready to take a ride. Sally was the rubber doll's name, and Evie and Claire had lots of fun watching the balloon sail around, and in taking turns could pull the balloon back to them when they got ready.

Evie's gifts delighted her especially. First, there was a wonderful doll that came from Switzerland where they make so many clever toys, and a little folding high chair which just fitted the Lady Jane, for that you must know, was the doll's name. She was dressed in dainty white with pink flowers embroidered around the bottom, and on her head she wore a cunning cap just like a real baby's, and tied with pink ribbons. Evie had always wanted a baby doll, and so the Lady Jane gave her great pleasure.

One day Claire proposed that Evie come across the street to her house and bring the new doll and its high chair, and they would have a tea party. Evie's mother was willing, and so when lunch was over, she brushed her small daughter's brown hair until it was smooth and shining, and put on her new dress with the pretty red yoke.

"Be a good girl," she cautioned as she gave Evie the finishing touches. "You know you and Claire sometimes disagree. See how nice you can play today."

Evie Jane in one arm and the high chair folded under the other, she ran across to her cousin's home.

Claire was ready and waiting. A little tea table just the right size was set with a pretty blue and white cloth, and there was a steaming teapot and sugar and cream and some tiny cookies which Nora had given for the party.

The little girls examined the Lady Jane carefully for she was still new.

"I wish she walked," said Evie firmly. "It is lots more fun when a doll walks."

"And she can't shut her eyes," reminded Claire. "I don't see that she is very much better than the kind of dolls we get right here in America."

"Oh, yes she is," differed Evie, emphatically. "She is a lot better. She has traveled on the ocean, and she has hair that you can comb."

"That's all right," retorted Claire, "but she can't do anything! See, her mouth is open a little ways, and she has some cute teeth. Do you suppose she could drink a cup of tea?"

Evie looked thoughtful.

"We might try a teeny weeny bit in a teaspoon," she said, "and see if she swallows it."

Claire poured a cup of pale-looking tea and seasoned it with sugar and cream. Then she took part of a teaspoonful and poured into Lady Jane's mouth. It disappeared immediately.

"O-ho! I knew she could swallow," exulted Evie. "She's a very smart doll."

"She did not swallow at all," scoffed Claire. "It just ran down because she's partly hollow inside."

"Try it again and see if she doesn't swallow," demanded Evie, her black eyes flashing.

Claire turned to the little table.

"O-ho," she cried. "A bad fly has dropped into Lady Jane's cup of tea. I wonder," she giggled, "If the fly thought my teacup was a bathtub and wanted to have a swim. Well, I will just fish that fly out and the tea will be all right."

Evie's round cheeks grew quite pink.

"I should say not," she protested angrily. "My daddy says that flies have billions and trillions of germs on them, and the Lady Jane is not going to be poisoned like that! We'll throw that tea out and wash the cup and spoon and fix a fresh cup."

"No, we'll not," differed Claire. "Nora said we were not to come into the kitchen and bother her this afternoon. Muvver's away and said I must do as Nora said. If you don't want Lady Jane to have that cup of tea, you can drink it yourself. The teapot just holds two cups and that is all we can have."

"It's only cambric tea anyway," exclaimed Evie, jumping up and flourishing her hands in her excitement. "Besides, I'm not going to drink after that fly, nor let my dolly. So there, I will go right home first!"

"All right, go along," snapped Claire crossly.

Evie's heart sank. Hadn't her mother told her to be a good girl, and to play nicely, and here they were quarreling over a fly! She made up her mind that she wouldn't go home, but she would keep on pretending she was going to do it. So she grabbed up the Lady Jane and hugged her tightly in her arms.

Then a funny thing happened. A queer little sing-song voice piped up:

"Quick! Quick! I'm very sick,
I've got a terrible pain.
Haste! Haste! No time to waste!
A gumdrop and a jelly bean
For the Lady Jane."

It was so funny that Evie and Claire laughed merrily. Claire herself ran to the door and threw out the cup of tea with the fly in it.

"We'll put Lady Jane right to bed in Little Sister's white crib," beamed Claire, "and I'll be the nurse and you can be the doctor."

"It was the tea that made her sick," frowned Evie. "Well, while you undress her, I'll go up to the candy store at the corner and get the medicine. I've got a nickel."

When the medicine was all gone, Evie announced that the patient was better and ought to have some air. So the cousins dressed her and put on her bonnet.

Claire wondered if Lady Jane felt well enough to talk some more. Evie thought she did and pressed gently all about the doll's waist to see what would happen. Sure enough—there was a soft, buzzing sound and then the same little voice was heard:

"It's always nicer to agree
Than to quarrel—don't you see.
So own up when you are wrong,
And be happy all day long."

Claire looked a bit guilty. So did Evie.

"I was wrong about that fly," said Claire, soberly.

"And I was wrong," admitted Evie, "to pretend I was going home when I wasn't."

"Let's have our tea party right now," said Claire. "There will be half a cup of tea for each of us and all the cakes. And you can pour the tea if you like."

Evie dimpled.

"Oh, I'd love to," she said.

The little girls looked at Lady Jane and both of them were positive that she smiled.—Selected.

THE FISH THAT WORE NIGHT CLOTHES

Jack had been sick for weeks. He was better now, but the days in bed had seemed very long. And now the spring vacation had come, and the boys were going fishing almost every day. Fishing along the lazy Florida streams is fun, and Jack must miss that. But the day when his class went for a sailing trip on the gulf was the hardest day of all.

Jack tried hard to be brave, but all day, it seemed, he could think of nothing but spreading sails and dancing blue waves.

"Anyway, the boys will come in and tell me all about it before bedtime," he comforted himself.

Eight o'clock came and went, then nine o'clock, and still no boys. Jack's mother settled him for the night.

"The boys have forgotten all about me," he thought as he lay there alone in the dark. And his only reminder of the sea now was several big salty tears that ran down his cheeks.

Just then a crunching sound on the walk, whispers—

"I'm awake yet," called Jack, "ever so wide awake."

Then steps along the hall, the snapping of the light button, and the boys were with him. Of course they hadn't forgotten him. They were late because they'd had to hunt all through Peter Bell's attic for an old aquarium. They'd brought Jack the greatest catch of the day.

"We got him in the net," said Peter proudly.

"What a beauty," cried Jack, "but whatever is it?"

"Guess," said the boys.

Jack studied the fish with its brilliant green coloring and its queer hooked bill.

"It looks," said Jack slowly, "it looks—of course you'll laugh—but it looks like a parrot, as much as a fish could."

"That's just what it is, cried the delighted boys, "a real parrot fish."

"It's a dandy," declared Jack enthusiastically. "I'm going to call it Poll."

"Poll Parrot," laughed the boys.

"Of course," cried Jack. "I'll have just lots of fun watching it; I'm going to keep it always."

After the boys had gone Jack soon fell fast asleep. He did not waken until the gray dawn of early morning, and then his first thought was of his parrot fish.

Peeping from under the covers, he looked at the aquarium, looked carefully, and, gasping with astonishment, looked again. His lovely, green parrot fish was gone—altogether gone!

And stranger yet there was another fish in the aquarium, a dull brownish creature, mottled with a few dark spots.

"Why, whatever!" cried Jack as he looked at the stranger fish that rested on the pebbles in the bottom of the globe.

Perhaps there were two fish in the globe, after all, he thought, and sitting up, he switched on the light to make sure.

Then when he looked again—it does seem hard to believe it—his bright green parrot fish was swimming gracefully about the globe, and the homely, dull colored fish was gone. Yes, there was only one fish there surely, and that was pretty Poll Parrot!

When his mother, who had been awakened by the light, came into the room anxiously, she commenced to shake down the fever thermometer.

"No," laughed Jack, "I'm feeling fine—better than I have for days and days. I'm sure I haven't any fever."

And indeed he hadn't.

"A dream, of course," said the boys when he told them his strange tale in the morning.

"No," protested Jack, "it was too plain for that, and, besides, I pinched myself hard to make sure I was awake."

"Magic, then," suggested Peter; but he laughed as he said it, and so did the other boys, for they all knew better than that.

"Get the nature book for me," said Jack, "the big one."

The other boys held the heavy book while Jack turned the pages.

"P," read Jack, "P-a, P-a-r."

"There it is," said Peter, "Parrot fish."

A moment of silence and then a shout.

"It's true," breathed Jack, "I didn't dream it after all."

"Well, did you ever!" exclaimed Peter, who was reading over Jack's shoulder.

And indeed the book told something that made all the boys gasp.

"The parrot fish isn't the only fish that changes its color when it goes to sleep, either," said Peter; "the book says that lots of common fish do the same thing."

"They must be made that way to protect them from their enemies when they are asleep," the boys decided.

"Well," said Jack with a happy sigh, "I thought last night when I saw Poll Parrot for the first time—I thought you'd brought me something pretty fine, and I said I'd keep him always, but I didn't even begin to guess what I'd got—a fish that wears a night-gown!"

With a shout of laughter, the boys caught the words and chanted them like the refrain of some funny song—

"A fish that wears a nightgown! A fish that wears a nightgown!"

"Yes," said Jack, "I'll keep Poll Parrot always and always."

But after all, Jack changed his mind. The very first day that the little boy was able to go down to the seashore he took the parrot fish along and turned it loose in the water.

"Of course, I'll miss Poll Parrot," said Jack, "but I'm so glad to get out again myself that I can't bear to think of keeping anything shut in. Even a fish ought to be free."

All the boys agreed that Jack was right. And from the way that the handsome fish flashed its sparkling fins and darted out into the deep water, it was very plain that Poll Parrot thought so, too.—Selected.

A MESSENGER MAID.

Kittie Graves ran eagerly down the front steps of her home a little earlier than usual.

The morning was a crisp, cool one in the fall, and Kittie was glad that her mother had thought to get out her warm coat trimmed with fur. It was very comfortable to snuggle down into the soft collar.

Kittie was in a hurry this morning. She could hardly wait to reach school, for carefully placed between the leaves of her school book, was an envelope addressed to Miss Bessie, and Miss Bessie was her teacher.

Kittie felt very important to be trusted with a letter of this kind, and so she hurried along happily, quite sure that whatever was in the letter would please the lovely young lady whom all her pupils loved.

Kittie's father was a member of the Board of Education who hired the teachers for the Martha Washington School, where Kitty attended. "There daughter," he had said that morning, "I am going to entrust you with a letter which I am sure you will deliver just as I tell you before 9 o'clock. It was delayed because of my being away from home.

"There are some other people trying to hire Miss Bessie away from us, and in her letter to the Board, she wrote that if her present contract was renewed by last night, that she would know we wished her to remain with us; otherwise she would feel free to go to this other school where she will get more money. We want to keep her, and we would have told her so had several of us not been out of town. If I send the letter by mail, it will be several hours later reaching her, so you will have to be my little postman."

Kittie went dancing along, holding the book against her very, very tightly, for fear that the letter would fall out. It was going to be splendid to keep Miss Bessie with them, and Kittie loved to be the messenger with the good news.

She hoped that she would not be too late. Everyone would be so sorry if Miss Bessie went to some other school to teach. As Kittie thought of the possibility, she quickened her steps into a run, when suddenly she heard a cry of distress somewhere near.

She paused a moment and listened. Sure enough, it was the voice of a little child, and clearly something was wrong.

Kittie looked about and no one was in sight. Perhaps it was a tiny tot who was in danger somewhere near. She followed the sound of the crying as well as she could, and it led her right along the cement walk which crossed the little park where all the children loved to play in the summer time.

Once or twice Kittie was inclined to turn around and go back, for the cries were leading her directly away in another direction from her school, and possibly the letter her daddy had given her would be too late.

But Kittie could not turn her back on a little child in distress, and a moment later as she passed the twin oak trees in the center of the park, she came upon a forlorn little boy who was sobbing pitifully. He had lost his cap, and his tiny hands were red with the cold.

"I want my mamma," he wailed. "I am losted. Pl-pl-ease take me to my mamma."

Kittie stooped down beside the little fellow and put her arm around him.

"How did you get lost?" she asked gently.

"Why, I just tumed out to play wiv myself, and the pitty leaves would fly in the air when the wind blew. I twied to see how many I tould tatch, and then I didn't know how to go back. I frew the leaves all away. I don't want them. I want my mamma!"

Kittie dried the little chap's tears.

"All right," she smiled. "We will see if we can find her. What is your name, dear?"

"David," replied the little boy gravely.

"And what is your mamma's name?"

"Mamma dear," he beamed. "We'll go find her."

Kittie was puzzled, but she took David by the hand. There were several houses at the other side of the park, and perhaps he lived in one of those. David was so tiny that they had to walk quite slowly, and when they

reached the houses Kittie had in mind, David shook his head.

"My mamma doesn't live there," he quavered. " I want my mamma!"

"We will walk along this way," Kittie said as cheerfully as she could, "and perhaps we will find your house."

So the two of them began to walk around the park, for Kittie reasoned that he would not have gone to play in the park if his home had not been somewhere near.

"I don't live here," David burst out at last. "We just tumed to see my gramma and auntie. I'se cold. Please take me home!"

The two of them trudged along and Kittie was almost ready to cry herself, when David gave a glad cry.

"There's my mamma," he burst out, hopping up and down joyfully.

Then without any more ceremony, he broke away and ran up the steps of a pretty white house. Kittie followed. She too had seen a lady in the window, looking up and down the street as though in search of someone. The door opened and a pleasant-faced lady stood there to welcome them.

"Well, well," she exclaimed, " I was getting worried about you, David, and I was just starting out to look for you and to mail a letter for your auntie. Where have you been, and who is your little friend?"

"She bring me home," David said excitedly. "I was losted, and I want to give here one of my candy mice. She's a dood girl."

David's mother smiled.

"Come in, children," she said, "you must be cold. What has become of your cap and mittens, David? And you haven't told me your little friend's name."

"My name is Kittie Graves," the little rescuer said, "and I am on my way to school. I'm in a hurry, please."

"Oh," exclaimed David's mother, "that is too bad! It is after 9 o'clock, and I am afraid bringing David home has made you late. How can I thank you enough! He might have crossed the street somewhere and have been hurt by automobiles. Come in, dear, and I'll telephone your teacher and tell her why you were not on time."

Kittie stepped into the pleasant hall for she didn't wish to seem to be impolite.

"Tum in here," David invited, catching hold of her hand.

And then—Kittie could scarcely believe her eyes, for there sat Miss Bessie herself in a big chair, with something white wrapped about her forehead, and a bottle of smelling salts in her hand.

"Why Kittie," welcomed Miss Bessie, "how glad I am to see you."

Kittie was so excited she could hardly speak, and she lost no time putting the letter into Miss Bessie's hands.

Miss Bessie opened the envelope and read eagerly. Then she did a funny thing—at least, Kittie thought it was strange, for she had never seen a teacher cry before.

"Oh, Kittie," she exclaimed, smiling even although the tears were falling. "I was so disappointed when I did not get a letter last night saying that the Martha Washington School wanted me, that I just made myself sick worrying about it, and I could not go to school this morning. How glad I am you brought me this letter."

"Then you haven't promised you'd go to the other people," Kittie asked anxiously.

"No," she said, "but you were just in time, for David's mother was going out to mail the letter telling them I'd come to their school when the next term began.

* * *

And that night when Kittie told her daddy all that had happened that day, and how nearly they came to losing Miss Bessie, her father smiled and patted her on the shoulder and said approvingly,

"Little daughter, you were a good postman —and more than that, a good girl, for you had the courage to do the right thing. Duty never calls but one way, and if we listen, we will know which way that is!"—Selected.

FROM PASTORS AND PEOPLE.

High Point.—The initial service of the Young People's Summer Conference was held in the Auditorium of High Point College Monday evening at 8 o'clock with a large number of adults and young people in attendance. Rev. Lawrence Little, newly elected Secretary of Young People's Work of the denomination, presided in a happy manner. Pres. R. M. Andrews spoke the words of cordial greeting to the visitors, and outlined the seven outstanding achievements of High Point College to the present time as follows: three beautiful buildings, fire proof and substantial have been erected; a good Faculty has been assembled; a fine curriculum has been planned and is being followed, so that the College expects to graduate a class next June; between 5000 and 6000 volumes have been secured for the Library; a student body of 208 young men and young women has been assembled of which 100 are boarding pupils; an annual income of $15,000 has been raised, but an additional $10,000 is needed to make it a class "A" College, and it has secured recognition by Messrs. Allen and Highsmith of the State Board, who have given it a rating equal to the other colleges of the state. We must admitt that this is a wonderful record for a period of only two years. Dr. Andrews' address was followed by a most entertaining illustrated lecture on his trip to Egypt, the Holy Land, and Europe by Rev. E. Lester Ballard of West End church, Greensboro. Rev. Mr. Bethea of Lexington, who accompanied Mr. Ballard on this trip last spring, and who was scheduled to assist with the lecture, was detained at his home by illness. Mr. Ballard wore the costume of an Arab chief, and everybody, the girls included, agreed that he made a fascinating "sheik." At the beginning he sang with pleasing effect, "A son of the desert am I," with piano accompaniment by Miss Ruth Vuncannon. The pictures of the party's itinerary were especially beautiful, and included scenes in Madeira Islands, Rock of Gibraltar, algiers, Alexandria and Cairo in Egypt, the Sphinx and ancient Pyramids, many scenes in the Holy Land, Nazareth, Bethlehem, Jerusalem, Mt. of Olives, a particularly beautiful one of the Garden of Gethsemane, River Jordan, Pilate's Hall, the church in which the tomb of the Saviour was supposed to have been located, many views of the mosques of Constantinople, ancient Athens and Rome including the Colosseum, Pantheon, and noted cathedrals. This lecture was highly interesting, and was greatly enjoyed by the audience.

The Pastors' Conference convened this (Tuesday) morning, and the preachers are comfortably domiciled in McCulloch Hall, the boys' dormitory. They will hold their morning and afternoon sessions at the Children's Home, but the evening sessions will be held jointly with the young people, and the program includes a number of good speakers such as Dr. C. E. Forlines of Westminster, Md., Dr. W. J. Thompson of Drew Theological Seminary, Dr. S. K. Spahr of Greensboro, Mr. D. W. Sims, Supt. N. C. Sunday School Association, Dr. J. H. Straughn of Washington, D. C., Rev. J. S. Eddins, Pres. Alabama Conference, Dr. A. G. Dixon, Rev. N. M. Harrison of Chicago, and others. Rev. P. E. Lindley is President of the Young People's Conference. Rev. Lawrence Little is Director, Dwight L. Fouts is Recreation Director, and Mrs. H. F. Surratt of Charlotte is Chief Chaperone with several assistants, Mrs. J. E. Pritchard, Miss Lena Martin, Mrs. P. E. Lindley, and others. Registration on Monday indicated that the attendance will exceed that of any previous year, and it is expected to pass the 250 mark. The Pastors' Conference will close Friday, but the young people will continue their sessions until Monday, July 26.

Mrs. A. M. Rankin left Monday for Chicago with her sister and family, Mr. and Mrs. R. N. Noble and daughter Marguerite who have been here on a visit to Mrs. Rankin and other relatives.

Mrs. Weaver M. Marr, her son Weaver Jr. and daughter Helen, have arrived from their home in Jacksonville, Fla., for a visit to her parents, Dr. and Mrs. Geo R. Brown.

Mrs. J. E. Gibson and children and her mother, Mrs. J. E. Perryman, have gone to Norfolk, Va., to visit relatives.

Miss Alice Faulkner of Henderson, a High Point College student, now attending Summer School at N. C. C. W., spent the week-end with Miss Virginia Pickens.

Mr. W. C. Hammond has returned from a trip to Asheville and points in Western N. C. This was his first vacation in seven years.

Master Leonard Hutchison and his little sister, Josephine, of Charlotte are guests of their aunt, Mrs. J. A. Gray.

Rev. and Mrs. T. F. McCulloch of Greensboro, and daughter are guests in the home of Mr. and Mrs. H. A. Garrett.

Laurel Hill, Toluca Charge.—Sunday, July 11, we had a very large congregation at Laurel Hill. Our pastor, Rev. J. M. Morgan, delivered us a very impressive sermon.

Our Sunday school continues to hold a good attendance record. Last Sunday, July 11, we had one hundred and ten present. We wish to congratulate our superintendent on the good talks he gives us each Sunday after Sunday school.

Our revival meeting begins at Laurel Hill August 8. We are praying for a mighty outpouring of God's spirit upon the Christian workers around old Laurel Hill during our revival meeting. We hope to see many turn from their way of sin to Jesus.

Rev. E. A. Bingham, of Bess Chapel, will probably assist Rev. J. M. Morgan in the services.

With best wishes to the Herald and its readers. Reporter, L. E. W.

Bethel, Alamance Ct.—Quite a while since Bethel reported. Reporter and family have been sick and not able to attend services, so found it hard to report. Bro. Burgess filled his regular appointment last Sunday. We enjoyed being present and hearing an interesting and instructive sermon on our salvation through God's redeeming love.

There will be an all day service held at Bethel the first Sunday in August. Children's Day program will be rendered in the morning and a Home Coming service in the afternoon with the community choir to conduct the singing. Every one cordially invited to attend. Our special meeting will begin the third Sunday in August. Bro. Edward Suits will be pulpit help. Let every one pray for a glorious out-pouring of God's Holy Spirit and a good meeting. Mr. H. C. Foust of Bethel and Miss Aleane Thompson of Saxapahaw were married July 9th. Rev. S. W. Taylor officiated. Mrs. U. F. Lambe is right sick. Hope she will soon recover.

Mrs. D. A. Bivins died last Sunday and was buried at Bethel the following day. A good woman is gone. The bereaved have our sincere sympathy. Obituary will appear later.

Reporter.

Orange Charge Announcements.

We have arranged to hold revival services as follows:

Uunion Grove, beginning 1st Sunday in August, Rev. W. H. Neese pulpit help.

Hebron, 2nd Sunday in August, Rev. W. F. Kennett pulpit help.

Chestnut Ridge, 4th Sunday in August, Rev. R. A. Hunter to do the preaching.

Each of these brethren will perform his duties well. May we all do our parts and pray that God may give us gracious revivals.

B. M. Williams.

Orange Charge, Efland Church.—The revival meeting began here Sunday night, July 4th and continued until July 13th. Rev. L. W. Gerringer did all the preaching except two sermons by the writer.

Bro. Gerringer gave us a series of splendid sermons which were appreciated by the people of this church and community.

We did not reach the unsaved as we had desired. Only one was converted, and one reclaimed: however we believe much good was accomplished in deepening the spiritual life of the church. B. M. Williams.

Aker.

Little Marion Gaston Aker, only son of Bro. and Sister Marion Aker, of Shelby, past this life Sunday, June the 13th, 1926. Little Marion was born May 25, 1924. He lived here only two years and seventeen days. The Lord saw fit to take him home to live with Him. Little Marion was a bright boy and the pride of the home. His chair is vacant, his voice is still, the sound of his little feet will be heard no more on earth, but some glad day that voice will be heard in praise to our Christ. Marion is gone, the voice is stilled but just waiting on yonder fair shore where Jesus is.

The funeral was conducted from the Methodist Protestant Church by the writer and he was laid to rest in the Shelby cemetery beneath a mound of flowers.

May the Lord of all mercies comfort the bereaved parents and loved ones and friends.

L. S. Helms, Pastor.

Saxapahaw Charge.—It was a great pleasure to the pastor and people to have Rev. E. G. Lowdermilk, Mrs. Mendenhall, and 15 of the children from the Home visit us the 3rd Sunday, giving programs at Orange Chapel, Salem, and Concord. The people were delighted with the programs, and we hope they will come again some time.

The members of Concord Church have decided to build concrete steps to the church before the revival meeting. Let us hope that this will be just the beginning of improvements at this place.

On Saturday, July 17, about 126 of the friends and relatives of Bro. J. Newlin Thompson gathered at his home to celebrate with him his 69 birthday. People were there from all the nearby towns. It was indeed a happy occasion. Bro. Thompson is one of the pillars of Salem Church. We hope the Lord will add many more years to the life of this good man.

Mr. Adrian Jobe, one of the splendid young men of Salem Church, recently returned home from the Burlington hospital where he was operated on for appendicitis. Mrs. Martha Lewis, widow of the late Bro. Manly Lewis, who spent ten weeks in Long's hospital, is back at home much improved.

The pastor of this charge is grateful to the following: Mr. and Mrs. L. E. Guthrie, 1 doz. eggs and apples; Mr. and Mrs. B. S. Curl, honey; Mrs. J. M. Crutchfield, one hen and 400 potato plants; Mrs. Monroe Smith, one hen; Mr. and Mrs. L. F. Durham, apples; Mr. Geo. Paris, lemons and candy; Mr. and Mrs. Cecil Ferguson, beets, apples, strawberry preserves; Mr. and Mrs. Foust Thompson, apples, potatoes, strawberry preserves; Mr. and Mrs. Tom Coble, apples. H. L. Isley.

Henderson.—At the third quarterly conference, Rev. R. A. Hunter announced that Mr. J. P. Hicks had received the majority of votes as delegate to the annual conference.

Regrets were expressed at the resignation of Miss Sallie Charles Cheatham, who has been our faithful organist for several years. Dr. F. R. Harris was appointed to secure another organist.

We will hold our annual revival the latter part of September. Rev. Mr. Hunter expects to have help, but hasn't decided definitely yet whom he will get.

We are not doing very much. Vacations always break into the work. But we are thankful that we are not losing.

Rev. R. A. Hunter and family have been out of town for the last ten days. Mrs. Hunter and children are visiting relatives in Greensboro, and Rev. R. A. Hunter attending the Summer Conference in High Point. Quite a number of our young people have been attending the Young People's Conference at High Point College. Reporter.

Draper.—Our work here is progressing We have built a new addition to our church this year under the directings of our pastor, Rev. J. S. Riddle, and our church and Sunday school are growing. There have been some 15 or 20 additions to the church in the last few months.

Our pastor brought to us last Sunday a wonderful message at the 11 o'clock hour.

His text was: Behold I set before you an open door. Doors of opportunity for the church, opportunities for the Christians to launch out and do something for God.

It is time for us to awake and do something and to bring the lost to the fold.

W. H. Troxler, Reporter.

Fountain Place Church, Burlington.—Some weeks ago the church was kind enough to vote the pastor a two weeks vacation which he has since spent in Florida visiting his parents and assisting in an evangelistic meeting. The service here was taken care of by Mr. C. L. Jones and Christian Endeavor Society while the pastor was away.

The Sunday school is holding up fine in its attendance during the summer. Not only holding up but is actually growing, new pupils at almost every session. The church services are also well attended and the work on the whole is advancing.

The month of September will be given Sunday nightly to Dramatization Services conducted in turn by the Intermediate C. E. and Y. P. S. of C. E., The Woman's Home Missionary Society and the Choir.

The pastor will be away beginning next Monday assisting Rev. C. L. Spencer in evangelistic services on Halifax Charge.

We are planning to have revival some time in October. Pray for us and drop in to see us when in town.

Denton.—Our revival will begin on next Sunday, August 1. We expect to have our church dedication service at the eleven o'clock hour. Dr. A. G. Dixon will conduct the service, and we are looking forward to that hour as one of the most interesting services we have had in many years. We extend a cordial invitation to everybody, and especially request the presence of our members both far and near.

We are also glad to have Dr. Dixon to preach for us again at the eight o'clock service in the evening. Rev. J. L. Trollinger, pastor of First Church, Thomasville, will be the pulpit help for the remaining services of the week.

MOTHERS AS NATION MAKERS.

When we take off the hat to the American flag, we are taking off the hat to American motherhood. We ascribe high honor to the men who have made and molded our national life, but in almost every instance we may look back of the men and discover a noble mother.

George Washington was only eleven years old when his father died, leaving the widowed mother, Mary Washinbton, with five children to educate and train. In that widowed home the principles of the religion of Christ were taught. Around the mother's knee the children were gathered, and from a little manual, in which she had written her maxims, she taught her children the principles of religion and morality. That manual was preserved as one of George Washington's most valuable treasures.

It is said that a French general, on retiring from the presence of Mary Washington, remarked, "It is not surprising that America should produce great men, since she can boast of such mothers."

By the side of Washington's name stands that of Abraham Lincoln as a great factor in determining our national life.

Down in southern Indiana is a modest granite monument erected to the honor of Nancy Hanks Lincoln, the mother of the great President. All his biographers tell how Lincoln was influenced by the memory of his mother, the patient, care-worn, overworked woman who laid down her life when her son Abraham was but a boy. Before she died, she taught her son his letters and gave him his first lesson in writing. At her death, there in the backwoods country, the boy sought far to find an itinerant preacher who could come and preach a funeral sermon for his mother.

"All that I am and hope to be I owe to my angel mother. Blessings on her memory," are the words of Lincoln, the man. "I can remember her prayers, and they have always followed me. They have clung to me all my life."

Going back to the earlier days of the nation, we find that such men as Andrew Jackson, Thomas Jefferson, and John Quincy Adams had great mothers.

A few days previous to the birth of Andrew Jackson his father died, and the widow and her two little sons rode to the churchyard in the wagon with the coffin. The support of the family fell upon the mother. She went to the home of her brother-in-law and there worked as housekeeper, caring for and educating her sons until they were old enough to care for themselves.

When Andrew Jackson became President, he said of his mother: "One of the last injunctions given me by her was never to institute a suit for assault and battery or for defamation; never to wound the feelings of others nor to suffer my own to be outraged. These were her words of admonition to me. I remember them well, and have never failed to respect them."

Thomas Jefferson was a lad of fourteen when his father died, but up until that time the boy had lived under the influences of his mother more than of his busy father. At the father's death she became the guardian of her children's interests.

John Quincy Adams' home training was largely under the direction of his mother, his father being much away from home while engaged in political activities.

When John Quincy Adams became President, he wrote: "Being taught by my mother to love my country, I did it literally by learning to love the actual hills and rocks and trees and the very birds and animals." He once declared, "All that I am, my mother made me."

When James A. Garfield was on the way to his inauguration as President at Washington, he turned to his mother and said, "It is all because of you, mother."

When the father of James A. Garfield was on his dying bed in a log cabin in the wilderness bordering the Ohio River, he said to his wife: "Eliza, I have brought you four young saplings into these woods. Take care of them."

James was two years old then. The mother was left to fight the battle alone. She worked hard, managed well, and found enough time to give her sons daily lessons in Bible reading. When James was old enough, he drove mules on the towpath on the Ohio Canal, earning money which went to his mother.

When young Garfield was a student, spending a holiday with his classmates on a mountain, as darkness gathered about them at the fall of night, he took a Testament from his pocket and said to his companions: "Boys. I read a chapter every night simultaneously with my mother. If you please, I will read it now."

Mothers made the sacrifices in the Civil War that preserved the Union and abolished slavery.

At the outbreak of the Rebellion, a war meeting was held in Poland, Ohio. There was speaking and beating of drums and an appeal for volunteers. The first to step forward was William McKinley.

"No, my son," said his father, seeking to restrain him; "you are too young."

"No, he is not too young. None are too young to carry a light in this dark hour," said the noble mother of the young man who was to play an important part in the direction of his country's affairs.

The most beautiful pictures ever seen at the inauguration of a President was when William McKinley, having taken the oath of office as President of the United States, stepped over to where his mother sat and kissed her.—Exchange.

Christ is still calling: "Follow Me."

—A mad parish must have a mad priest.

—It is the stomach that bears the feet.

—He that hoardeth up money taketh pains for other men.

—Miss Cynthia Williams of Calvary church is among the recently married. The groom is Mr. McQuiston, we believe.

CHILDREN'S HOME.

Mill Grove, Midland, $2; H. M. Misenheimer, Thomasville, .50; Union Grove, .60; Mitchells Grove, Guilford, $2.78; Fair Grove, Haw River, $2.70; Children's Recital, Orange Chapel, Saxapahaw, $28.55; Children's Recital, Salem, Saxapahaw, $19.45; Children's Recital, Concord, Saxapahaw, $19.62; Maple Springs, Forsyth, $2.76; D. S. Guest, Pelzar, S. C., $1; Pickett Guest, $30.

Sunday Schools:

Stony Knoll, West Forsyth, $1.80; Shiloh, N. Davidson, $6; Asheville, $7.40.

Other Gifts:

Mr. and Mrs. D. A. McLauran, Concord, N. C., a nice lot of table cloth goods, Some one during the week of the Young People's Conference sent us a nicely worked counterpane, the name of the giver with the address has been misplaced, will some one who reads this inform us who the contributor is, so we can give credit through the Herald.

It is now raining, Saturday morning July 24th, so we have this in addition to all the above named contributions to be thankful for this morning. E. G. Lowdermilk, Supt.

Mrs. Martha E. Dodson.

Mrs. Martha E. Dodson, age 77, widow of the late Henry Dodson, passed to her reward June 23. At the time of her death she was making her home with her daughter, Mrs. E. G. Guthrie, who lives in Burlington. Mrs. Dodson was a loyal member of Saxapahaw Methodist Protestant Church, having joined many years ago. Although she made no display of her religion, she was a true follower of Christ, a sincere friend and a good neighbor.

Two daughters and one son survive: Mrs. E. G. Guthrie, of Burlington, Mrs. D. M. McVey of Saxapahaw, and Mr. W. F. Dodson, of Graham.

The funeral was conducted by the writer, assisted by Rev. S. W. Taylor, and Dr. G. O. Lankford, of the Christian Church. Her body was then carried to Saxapahaw for burial.

H. L. Isley

Bivins.

Mary E. Payne, wife of David Bivins, was born Dec. 31, 1857, and died July 18, 1926.

She leaves husband and four children, Mrs. G. A. Foust, Mrs. C. A. McPherson, W. H. Bivins, J. H. Bivins. Also twenty three grand children, four great grandchildren, three brothers and one sister, J. C. Payne, Mike Payne, H. R. Payne and Mrs. P. W. Foust and many friends to mourn their loss.

Mrs. Bivins was a faithful member of Bethel M. P. Church. Her death has caused a sadness in the home, church and community that will last for long. Only the faithful Father above can comfort and sustain the bereaved ones.

Her remains were laid to rest the day following her death in the Bethel cemetery. Services conducted by the pastor assisted by Rev. G. W. Holmes. J. A. Burgess.

—When one hits you with a stone, hit him with a piece of cotton.

SERMON TO YOUNG PEOPLE.

Mercifulness.

Text: "Blessed are the merciful; for they shall obtain mercy." Matt. 5:7.

Mercifulness is more than a merciful disposition or inclination. It is more than good will between man and man. It is even more than condescension to another's social or industrial level. Mercifulness is kindness extended to the unfortunate, the hostile, and the undeserving. It is merciful to care for the widow and the orphan. It is merciful to love and help an enemy. And it is merciful to be kind to those who deserve the penalties of swift justice.

The text presents three lines of thought, the extent, the enjoyment, and the reward of being merciful. Let us consider first.

The Extent of Mercifulness.

Forgiveness is a wide and important field in which this delightful trait can find expression. This form of charity covers a multitude of sins. To be forgiving is to be godlike. Forgivingness is that disposition of soul that passes all wrongdoing. It is the forgiving spirit. Actual forgiveness is extended to those who repent. Jesus laid down the condition of actual forgiveness. "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." And there must be no end to the exercise of forgiveness. Peter on one occasion put to Jesus this question, "Lord, how oft shall my brother sin against me, and I forgive him, till seven times?" And Jesus said unto him, "I say not unto thee, until seven times; but until seventy times seven."

Mercifulness returns good for evil and goes out of the way to do an enemy a kindness. The apostle gives this timely exhortation, "Therefore if thine hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Kindness is the most effective weapon with which to kill an enemy.

Mercifulness stoops to the lowest depths of infamy and picks up the outcasts. The merciful man lifts up the down-and-outs and gives them another start in life. The sinner, lost, dead in trespasses and sins, and with God and hope in the world finds in the merciful man a friend in need and a friend indeed. The merciful man is a soul-winner and leads the lost to "the Lamb of God, which taketh away the sin of the world."

Let us next consider

The Enjoyment of Mercifulness.

"Blessed are the merciful." Happy indeed are they who make others happy by deeds of kindness. Unrequited and unrequitable love is a deep, precious fountain from which flows large streams of contentment and enjoyment. Every unselfish deed confers two blessings. "It blesses him that gives and him that takes." But the blessing that comes to the giver is the greater of the two. It is greater because it is entirely spiritual, while that which the receiver gets may be only material, physical, or mental.

Jesus taught how to reap happiness of this sort. In Luke 14:12-14 we have this recipe of real enjoyment here and larger bliss hereafter: "Then said he to him that bade him, when thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbor; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind. And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

This is the happiness of fellowship with Him who has said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." It is the consequence of following in the footsteps of the Son of man, Who went about doing good, and who came to seek and save that which was lost."

Finally let us consider

The Reward of Mercifulness.

"They shall obtain mercy." This is in keeping with one of the most evident and commendable laws that govern the universe: "Whatsoever a man sows, that shall he also reap."

In nature, in intellectual life, and particularly in the moral and spiritual realms does this law operate as surely as the laws of gravitation and growth. Those who dispense mercy will reap mercy in much larger measure. For the harvest is usually much more than the sowing.

Those who forgive will also be forgiven. Hear the dictum of the Son of God: "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive you."

Many material blessings will come to the merciful. Hear again the words of Jesus: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

And then there will be the rewards of golden sheaves and the starry crown. The Psalmist tells us of the harvest of merciful sowing in the world to come: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

O God, grant to each of us a rich harvest in that day!

SUNDAY SCHOOL LESSON—AUGUST 8.

The Giving of the Manna.

Lesson Text: Ex. 16:11-15, 35.

Golden Text: John 6:35.

The Central Truth: "For the bread of God is he which cometh down from heaven, and giveth life unto the world." John 6:33.

Scriptural Points.

1. Moses wrote a song of thanksgiving in commemoration of the deliverance at the Red Sea. In this song he ascribed all the glory to the God of Heaven. The people sang this song to the music of timbrels, led by Miriam, the sister of Moses, and the first prophetess of Israel.

2. A three days' journey without water brought the people to Marah, where there was water but it was bitter. Their lack of faith in God led the people to murmur against Moses. But Moses a man of faith, took the matter to God in earnest prayer. And the Lord shewed him a tree that would sweeten the water. Accordingly he cast this tree into the water and it became sweet and wholesome.

3. They next came to Elim, a most delightful camping site,—twelve wells of delicious water and seventy Palm trees. It was a beautiful oasis in the desert.

4. When the Israelites reached the wilderness of Sin the food supply that they had brought with them gave out. Again they displayed a sore lack of faith and raised a complaint against Moses and Aaron. They could not see the providing hand of a miracle-working God. They only saw certain death by starvation awaiting them. They even went so far in their murmurings as to wish that they had died by the hand of the Lord in Egypt when He slew the first born.

5. In answer to Moses' prayer again, the Lord said, "I will rain bread from heaven for you." He also promised quails in abundance. In the late afternoons clouds of quails fell all about the camp, and covered all the region round about. In the morning abundant showers of manna lay on the ground. The Psalmist called manna angels' food, that which the inhabitants of heaven subsisted upon. It was probably a berry that grew upon trees in the Paradise of God.

6. An omer, about three quarts, was allotted to each grown person for each day; a smaller amount, of course, was allowed for the children. Each family gathered their daily supply every morning.

7. The manna melted when the torrid sun beat down upon it. This goes to show that the climate of heaven is mild and salubrious.

8. The manna would not keep overnight. It "bred worms and stank." The daily supply must all be used up during that day.

9. A double supply lay on the ground every Friday morning, to last over the sabbath. No work, not even the gathering of daily food, was allowed on God's holy day. This provision goes to show that the seventh day sabbath was observed by God's people before the commandment was given. It had no doubt been observed by God's faithful ones ever since the creation.

10. The manna fell continuously for forty years. It ceased when the Israelites reached the land of Canaan. In Josh. 5:12 we have this record: "And the manna ceased on the morrow after they had eaten of the corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year."

Practical Points.

1. Expressed gratitude is a delightful privilege, a paramount duty, and a powerful condition of receiving large blessings from God. "Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God even our own God, shall bless us." Ps. 67:5, 6.

2. Complaining is a prevalent sin of mankind. It is a most grievous sin in the sight of God. It is a common manifestation of the sin of unbelief. It is really a gross insult to the loving kindness of God. "Wherefore doth a living man complain, a man for the punishment, (or correction) of his sins." Sam. 3:39.

3. Contentment and thanksgiving produce a large measure of happiness. We need to pray much "that there be no complaining in our streets. Happy is that people, that is in such a case; yea, happy is that people whose God is the Lord." Ps. 144: 14, 15.

4. "The Lord will provide." He never forgets the cry of the humble. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." Isa. 49:15.

5. Jesus, by means of His word, His atonement, His intercession, His sacrament, and His presence, is the Manna for the soul. He says to us: "I am the bread of life which came down from heaven: if any man eat this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." John 6:51.

LONG AGO.
By Arthur Eugene Smith.

Yes, they crucified my Saviour
Long ago!
Oh, the thirst and agony
Nailed upon the cruel tree,
And the woe!—
"Father, Oh, forgive!" He cried;
Yielded up His spirit—died,
Long ago!
Yes, they crucified my Saviour!
Cruel tree!
But He broke death's Iron band,
And He now at God's right hand
Pleads for me!
I a prodigal had been,
But He brought me back again
And fed me.
Yes, they crucified my Saviour,
But he lives
With God's power at His command,
Still He loves us sinners and
Peace He gives!
Oh, to love Him more and more
Knowing, as we near death's shore,
He forgives!
Yes, they crucified my Saviour
Long ago!
And the winds that kissed His face,
Pitying man's dire disgrace,
Murmured low.
"Father, Oh, forgive!" He cried;
Yielded up His Spirit—died;
Long ago!
The Christian Observer.

BURNING ROOFS COST SOUTH $6,297,930 A YEAR.

There are three elements to consider in figuring the cost of a roof—the first cost, maintenance cost and the cost of burning it up. Burning its roofs cost the South more than SIX MILLION DOLLARS a year! In six southern states, Alabama, Florida, Georgia, Mississippi, North Carolina and South Carolina, shingle roofs were the leading causes of fires caused by sparks on roofs are not a serious tax on the community. How serious this economic handicap really is can be seen from the following figures, compiled by the National Board of Fire Underwriters, giving the losses by states in 1924 due to sparks on roofs. fires in 1924, the latest year for which figures are available. In all states it was one of the principal causes.

There is not a state in the South in which

Alabama, $836,167; Arizona, $28,850; Arkansas, $148,187; Florida, $279,459; Georgia, $636,341; Kentucky, $361,052; Louisina, $422,643; Mississippi, $727,983; Missouri, $895,430; New Mexico, $4,547; N. Carolina, $338,551; S. Carolina, $379,538; Tennessee, $741,421. Texas, $187,699; Virginia, $310,662.

Total, $6,297,930.

These figures take no account of indirect losses from interruption of business, higher insurance rates and other losses that can not be reduced to a dollar and cents basis. Neither do they include the economic losses that result from destruction of life, crippling of men and women and the orphaning of children.

—Bro. I. O. Hauser has moved from White Plains to Winston-Salem.

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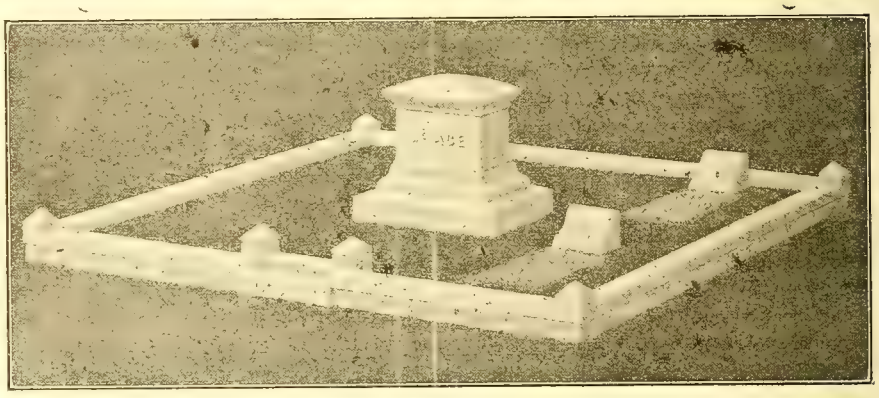

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THE LAW.

By Dr. Joseph Parker.

The law is divinely given. Any laws we may make, if they are to be righteous and beneficent, must be of the quality of law which has been revealed from Heaven. Whatever is not of that quality must go down. False worship leads to death; false legislation leads to social dissolution. Taken from end to end, the Bible is charged with righteousness. The Word of God is sharp—sharper than any two-edged sword—piercing to the dividing asunder of the joints and marrow. It is a righteous Word. It shakes off the wicked man; it will have no communion with darkness; it strikes the liar on the mouth; it avoids the unholy follower. This is—let me repeat it—the argument of Moses, and it is the eternal argument of Christianity.

THE OIL OF JOY FOR MOURNING.

God does not permit us to be so overborne by our griefs that we cannot find him to share our burdens. In our deepest distress the Comforter is near. When the widow of Nain followed her only son to the tomb, Jesus was not in her horizon, but how soon He was there to pour into her soul the oil of joy for mourning. At the tomb of Lazarus, Mary wept for her lost brother, but the absent Jesus was presently weeping by her side and the next moment giving her the garment of praise for the spirit of heaviness.

Some years ago we were steaming at dusk through the Irish Sea to Liverpool. Heavy clouds hung low over both Welch and Irish shores. Suddenly a shaft of light pierced the mass of gray that almost shrouded the Irish shore and lighted up both sea and ship. So the sun of gladness breaks through our clouds, when in our sadness we catch a vision of the Saviour's face.

"There are days for the field, and days for the landscape," says Hamilton Mabie, but he might have added, There are days, too, thank God, for the farther look that penetrates the normally Unseen.

It is hard to keep our ideals in the midst of the stir of daily occupation. We have to draw the curtains now and then to orient ourselves. So much of business is sordid, so much of life is tarnished by its unholy contacts, so much of the world's awry, that it is good for us when God shuts the door upon it all and gives us a glimpse into another sphere.

Then, restless heart, be still; for peace is God's own smile,
His love can every wrong and sorrow reconcile.
Just love and love and love, and calmly wait awhile.

—Congregationalist.

YEARNINGS THAT STARVE THE SOUL.

"He gave them their request, but sent leanness" (the "wasting-sickness") into their soul. This remarkable statement in the Word of God is made with reference to the Children of Israel, who, after miraculous deliverance from bondage, were being guided toward the Promised Land, but nevertheless lusted after the flesh pots of Egypt. Out there in the desert they tempted God, and cried, "Who shall give us flesh to eat?" Grieved and disappointed, the Lord gave them their desire, and "while the flesh was yet between their teeth He smote the people with a very great plague, and He called the name of that place Kabroth-Hattaava, because there they buried the people that lusted."

Your heart's desire is the test of character. What a man loves shows what he is and what it is that is moulding him. "As a man thinketh in his heart, so is he." Christ teaches that the sinful desire is sin. Therefore should we pray, "Cleanse Thou me from secret faults." What are the deepest longings of your life? If God spake to you as He did to Solomon, "Ask what I shall give you," what is it you would really desire? Not what you think you want, not what you try to persuade yourself to believe that you want, but that which, down deep in your heart, you really do want—that is your prayer!—Paul S. Leinbach.

EACH IN HIS PLACE.

A little gold watch was one day crossing Westminster Bridge, London, at the time when Big Ben tolled out the hour of noon from the clock tower on the Parliament Buildings.

The little watch looked up at the big clock and said:

"I do not like you! Your face is too broad, your hands are too big, your voice is too coarse. I do not like you!"

And the big clock said to the gold watch: "Come up here, little sister! Come up here!"

So the little watch toiled painfully up the stone steps, and at last stood by the big clock. Looking out over the surging millions of London, the big clock said to the watch:

"Little sister, there is a man down there on Westminster Bridge who wishes to know the hour. Will you tell him, please?"

The little watch said: "Oh, I could never make him hear! My voice is so small it never could begin to carry in such a whirlwind of noise as this."

The big clock said: "Oh, yes, little sister, I had forgotten! Yet the man wishes to know the time, he requires to know, and you cannot tell him, but I can and will. So let us henceforth not criticise one another! You will not find fault with me, nor I find fault with you, but each of us in our own place, you for your mistress, and I for the great city, will teach men everywhere to redeem the time."—Dr Joseph Parker.

GREENSBORO CAMPAIGN FOR PALESTINE FUND QUOTA ASSIGNED $2000.

"In accordance with instructions received from the Baltimore Headquarters of the Seaboard Region United Palestine Appeal, Greensboro is asked to prepare for an appeal to be launched in the Synagogue on the Jewish New Year, for the purpose of raising funds for Palestine. This is part of a campaign which is now being waged throughout the country for a goal of $7,500,000. The quota adopted for this community is $2000. and it is hoped by all interested in the movement that this amount will be easily subscribed.

Reports received at Regional headquarters from other parts of the State, are very encouraging and indicate the general interest manifested in the forthcoming Palestine Appeal by most of the communities that have already responded, assuring the National officers of the United Palestine Appeal of their cooperation.

A STRANGE BLINDNESS.

Martin Luther said that the doctrine, "The just shall live by faith," was to him "the gate to paradise." Such it has been to discerning, seeking souls in all the ages. The mightiest movements of Christianity have found their origin and inspiration in this great truth. Luther learned it from the writings of Paul, and Wesley from the writings of Luther. The wonder is that the Church should ever have become so obscured that it would have to be re-discovered. But men seem to be more blind to the simple, spiritual truths of Christianity than to anything else. It is not unusual for them to stand in poverty-stricken unbelief the rich glories of the Christian faith, without seeing or appropriating them. —Selected.

WHAT SHALL WE DO?

By R. M. Andrews.

There are nearly thirty thousand members of the Methodist Protestant Church in the North Carolina Conference, but potentially there are only a few thousand of us. Militarily we could form many a battallion, but in actual coordination we lack the efficiency of Gideon's three hundred. Historically we extend over a period of nearly one hundred years, but in our growth we are still in the period of adolescence. Socially we may claim to have some members in every stratum of society. As to our wealth, we certainly have enough to finance every project the church has espoused. Educationally our members may take rank without disparagement among the leading citizens of our Commonwealth.

And yet with all of our numbers, with our long history, with our wealth, with our social status, with our culture—with all these things of which we may be justly proud, we are floundering in the slough of despond. In fact, the morale of our church membership is quite low because so many of our members have taken counsel with their fears instead of with their faith. They are like some of the ancient Hebrews, who saw themselves as small as grasshoppers while their enemies were giants of tremendous size. These are languishing in the pit of their own weakness while the clarion notes of duty sound an advance along every line.

What Shall We Do?

This process of underrating our church and our ability to serve has actually undermined the hopes of many that our church may ever function in a normal manner, or may ever be able to do the work Almighty God has laid upon the hearts of her leaders to do. So long as these sustain a normal relationship to the denomination, but in their souls have ceased to fellowship in their plans and labor with it, so long is the church made weaker rather than stronger by this alliance. They are more like the heir who prays for the death of the testator than of the son who labors to prolong his life. They do not quit the church, and yet they are not of the church.

What Shall We Do?

In our membership we have harbored and encouraged those who have misrepresented the status of our college. They have encouraged our own young people to go elsewhere, instilling doubt in their minds as to the standard of the institution. And yet we have been authorized by the State Board of Education to say that any student who completes a course or courses here to the satisfaction of High Point College may receive the same credit on his or her certificate to teach public school as is allowed for the same work done in other colleges. In other words, no student who completes his work at High Point College needs to fear that it will not be recognized by the State Board of Education.

What Shall We Do?

Is it not possible that a program may be proposed, which if followed, would bring us to a worthy goal? We certainly would be poor soldiers to surrender to an enemy, whose strength we had not tried out in battle, and poorer workmen if we should faint at the sight of a task we had never tried to perform. Shall we take heart at the prospect of doing our work which God has laid upon our hearts and gird ourselves for the toils? Or shall we lie down and perish as a church without ever making a sufficient trial of our strength? Shall we follow our leaders, or will we organize a mutiny and leave camp? Will our battle cry be faith, or shall our despairing gasp be failure?

What Shall We Do?

Most assuredly the time has come for definite action; something must be done. A hundred years is a long time for a denomination to live and to be no stronger and no more efficient than ours. And yet our size and our efficiency should not discourage us. It does not take a large body of people to do a great thing, neither does it require superhuman strength to accomplish a good deed. But it does require wisdom on the part of those who plan, and loyal support on the part of those who work to accomplish great things. We believe that our golden age is yet to dawn, that our best work is yet to be done, and we are confident that if loyal support is given to those who lead in these larger activities of our church that there will be no occasion for regret, and certainly none for shame, as the deeds we may do shall be reviewed.

As to High Point College, the two years work which have been done may be considered as prophetic of great work that can be done. For laboring under these disadvantages the college encountered in its beginning has given courage to those who have done the work to believe that when the college can meet on equal footing institutions of like character—that is when endowment shall be found and sufficient buildings erected—that High Point College may then find her place in the hearts, not only of our own people, but in the hearts of other inhabitants of our commonwealth.

WHAT'S WRONG WITH HIGHER CRITICS?

Because the Bible Was Written in Pieces Should It Be Cut to Pieces?

By William E. Barton.

Several things are the matter with the higher criticism. The first is that most of the people who talk about it donot know what it is they are discussing. One can read or hear vehement and even violent discussions and denunciations by men who could not define either higher or lower criticism if the salvation of their immortal souls depended upon it. If people would take pains to learn what these are, there still would be room for profitable discussion, but heated argument and abuse would be at an end. The beginning, and almost the end, of our trouble is that we have so much heat in which there is no light. What is higher criticism and what is lower criticism, and what is the use, and what are the dangers of both?

Criticism Is Not Mere Fault-Finding.

Criticism is the science of correct judgment. It was an important event in my young manhood, just before I went to college, when there fell into my hands an old volume entitled, Kames' Elements of Criticism. Until that time, I think I had assumed that criticism meant small fault-finding. I found in that fine old book, which I still could recommend to almost anyone, that the science of criticism covers that whole field wherein the basis of knowledge is the faculty of sound judgment. There is no field for criticism in the proposition that two and two are four. But if we are to express the opinion that two particularly large sheep, which we see in one field, are about equal in weight and value to three somewhat smaller ones in another field, a wholly new faculty is called into exercise. Then we must exercise judgment criticism. It may call for more than a mere guessing at the weight and bulk of the sheep. It may require some examination of the length and quality of the wool, condition of health, and many other matters. A large part of our education ought to be given over to the science of correct judgment, a much larger part than now is given to that science.

Criticism does not of necessity mean fault-finding. Criticism may be favorable or unfavorable, may involve praise or blame. Criticism is merely the exercising of educated judgment. An amateur photographer may point his camera haphazard in any direction, east, west, north, south, or even up and down, and push the button, The skilled photographer must be a critic and judge the artistic values of objects, groupings and distances, lights and shadows.

Higher and Lower Criticisms

As applied to the study of the Bible, criticism is of two kinds: one called lower and the other higher. Considering that these terms have come into popular use, they are rather unfortunate. They are not intended to mean that one kind of criticism is inferior to the other in value. They are assumed to be equally important, but one is built upon the other. The foundation criticism is called lower because it comes first.

There were once as fierce and bitter fights about the lower criticism as there are now about the higher. These lie pretty well in the past. Practically no one now objects to the lower criticism. The lower crities have won the fight. Some time the same will be true of the higher critics. We shall wonder why there ever was so much fuss about an eminently useful and necessary kind of study.

The books of the Old Testament were mainly written in Hebrew, but it was an earlier form of Hebrew than is now used. All the copies that we have of the Old Testament are very late ones, and the text has been much edited. The older a book is and the oftener it is copied, the more variations there are in the text and the more difficult it is to tell just how the original text read. This is true of Homer's Iliad, and of Plato's Dialogs, and of Julius Caesar's Gallic War, and of Cicero's Oratorios, just as it is true of the Old Testament, and for that matter, though in lesser degree, the New Testament. But the original writings of the Old Testament were older than any of these, and our present texts are later than texts that we have of the New. Before we can have a correct translation of an ancient book into our own language or any other, we must decide what text we are to use

e lower criticism of the Bible began un-
he painstaking study of a man now call-
saint. His name was Jerome. He knew
the Bible texts of his day were very
y. Greek had been the language of the
church, but nearly all scholars in Je-
's day were using Latin. Few of them
rstood Greek, and almost none of them
read Hebrew. He went to Palestine and
long years at Bethlehem learning He-
and improving his Greek and trying to
n accurate text of the Old and New Test-
ts. Two faithful women, a widow and
laughter, accompanied him, made a home
im, and helped him financially. Did the
church rise up and honor Jerome?
ly anyone honored him in his own day.
said the most scandalous things about
wo good women who were with him, and
called him every wicked name they could
of; but he perservered and gave to the
h that superb piece of scholarship which
asted for a thousand years, The Latin
ate. For centuries it was the sole Bible
e church. It was given to the church not
e authority of any council or supreme
sentative body, but by the incredible
ge and persistence and devotion of a
persecuted man.

When Men Had to Flee.

persecution end with Jerome? On the
ary, our own English Bible is a sorrow-
eminder of the sufferings and martyrdom
e men who made it. The story of Wy-
and of Tyndale is not one in which
sh-speaking Christians have any right
ke pride. The lower criticism of the Bi-
n which we depend for all our modern
lations, has been wrought out in spite of
ignorant abuse of our scholars by men
hought they were doing God's service. It
onestly believed to be a shocking thing
erome to translate the scriptures from
Hebrew and Greek into the Latin. The
who translated the Bible into English
o flee from England and smuggle their
back into their own country, and even
some of them were overtaken and killed
. Facts such as these should make us
areful how we call down fire from heav-
on men engaging in some form of Bible
which we do not happen to understand
need of.

higher criticism is of quite another
It has nothing to do with all that com-
series of critical questions which relate
age and character of manuscripts. It
the text where the lower criticism leaves
d asks concerning each book who wrote
en it was written, where it was written,
hy it was written.

The Bible Was Written in Pieces.

v for some, perhaps, it does not make
nuch difference when parts of the Bible
written, or by whom. If the 23d Psalm
ever been published until this morning,
ppeared for the first time in the daily
s, it would still be a beautiful and in-
g composition. If the 13th chapter of I
thians could be proved to have been
n, not by St. Paul in the First Chris-
entury, but by Thomas Carlyle or Ralph Waldo Emerson in the nineteenth, that would not wholly take away the glory or the beauty of its sentences. Nevertheless, it is worth while to know, if we can know, who did write them. There is only one way to find out and that is by the higher criticism.

Higher criticism is a highly specialized science. In a certain sense, anyone who has an opinion concerning the authorship or the date of any book or part of a book in the Bible is a higher critic. If you have read the first Gospel through, and having read it believe it was written by Matthew, and have formed that judgment in any other way than by reading the title of the book, you are a higher critic, and the same if you believe that someone else wrote it. If you read the second Gospel and believe as I do that the Mark who wrote it was the same John Mark who traveled with Paul and Barnabas, you are a higher critic.

You may, if you like, ask what is the use of knowing or inquiring, and the answer is that if you think there is no use you are under no obligation to inquire, but you have no right to forbid other people inquiring and learning the answer if they can.

But someone will say, 'Higher critics cut the Bible to pieces.'

The Bible was written in pieces and distinctly says so. The very first verse of the epistle to the Hebrews says, 'God spoke in old time to the prophets in divers fragments and in divers manners.' We have a perfect right to find out, if we can, in what fragments the prophets spoke and who put the fragments together. We have not only that right. It is our duty to learn if we can.

Fools Not All On One Side.

This process involves the necessity for historical and literary criticism, and of patience and skill. The men who do it do not do it for fame, for there is very little honor and far more abuse in the process. For the most part, they prefer not to have very much said about their work, because the large number of people who know about it know just enough to misunderstand and abuse them. They work diligently, painstakingly and laboriously. Nor do they work for money. Their salaries are small.

Are their results destructive? Do they take pride in finding how much they can throw away? Is there any danger that they will take away from us our Bible?

If the Bible were so feeble and faulty a thing that they could take it away, we should not lose very much by their taking it. They could not take it from us if they wanted to, and they do not want to.

'But they say Moses did not write all the Pentateuch and that the book of Isaiah was written by two men and maybe more.'

If they say that Moses did not write the whole of the Pentateuch, there is at least a chance that they may be more nearly correct about it, after their long study, than the people are who have never studied the question at all. As for the book of Isaiah, anyone who reads it can see that its prophetic parts are in two sections with an historical section in the middle. In the first part, the name of Isaiah is repeatedly mentioned, but his name does not occur in the second part. If these critics believe that Isaiah wrote the part which he says he wrote and did not write the part which he does not say he wrote, it is at least possible that they may be right. It would be better to read the book itself and see what is in it.

It is certainly true that a good many men who have learned something about the higher criticism have talked very wisely and foolishly and sometimes destructively about it. The fools are not all on one side by any means. On both sides, the less people know about it, the more likely they are to talk about it and the more angry they are likely to get.

Not Religion But History.

One certain thing we might well afford to believe is that no discovery of any truth about who wrote the Bible or any part of it can ever take the Bible away from us, or make it any less sacred than it is. And another is that where there is so much to learn, and we know so little, we can all afford to be patient with each other and help each other when that is possible, and wait for larger knowledge.

And yet there is a danger in the higher criticism, and it is one for which those who believe in it are to blame. In many cases they have given us the results of their study in negative instead of constructive form. They have seemed proud of their learning and ruthless in the exercise of it. They have seemed to take delight in shocking sensitive people and in making light of things regarded as sacred. Theirs at times has been the sophomoric type of scholarship that belongs to the medical student when he cannot look upon another human being without thinking how nicely he would cut up.

But the remedy for this is not to close down the dissecting rooms or forbid the Biblical scholars to do their work, but insistence that they should go on through the course to the constructive part. For none of the questions of the higher criticism are religious questions. They are literary and historical questions. For instance, let me use an illustration that belongs to a part of the Bible where no one can think a difference of opinion vital.

Last Chapter of Zechariah's

The Jews were accustomed to write the Old Testament on sheets of skins, arranged as roll's. They wrote habitually the whole of the Pentateuch on one roll, a large one, and the little book of Esther on another, a very small one. To each of the major prophets they usually gave a roll, but they put all the minor prophets on one scroll together. They liked the number twelve, and they grouped those short books of sermons so that there should be twelve. They were thinking less about individual authors than of making a book of a sacred number. They had a little book of prophecies by a very useful though not brilliant prophet named Zechariah, and they had a little book with nobody's name attached to it which lengthened it out nicely, and they added these chapters. Now, just as soon as you read the book that bears the title Zechariah, you see that the first part of it was evidently his, and that the last chapters say nothing about him. Is there any authority that com-

pels you to believe that those anonymous chapters also are by Zechariah? If so, why do they not say so? They might be by him, but whether they are or not is clearly a matter of judgment. Personally, I am confident that those chapters are a separate little book, and a very interesting one. They could add nothing to the fame of Zechariah, and it would puzzle us if we believed that the conditions described existed in Zechariah's day. We know there was a time when just such conditions did exist, and we are glad that God did not leave those times without witness. I certainly believe that the last chapters in that book were written by another man whose name we do not know. If we needed to know it, we should have it.

But this belief of mine is not an article of faith. It is a judgment based on thoughtful and reverent study. But it is not a religious matter. Another man equally religious might have an exactly opposite opinion.—Dearborn Independent.

THE WORK AND THE WORKERS.

Sunday, August 1st, was spent at Denton with Bros. Carroll and Madison and their people.

The pastors and the people through special effort have raised the necessary money to pay off all indebtedness. They have also installed a new lighting system. I had the pleasure of preaching to a large congregation and of dedicating the church at the morning hour.

At the evening hour the congregation was still larger, the auditorium being well filled, and I tried to preach a sermon adapted to the opening of revival services. Rev. J. L. Trollinger is to assist in the meeting through this week, and we are trusting they will have a splendid meeting.

The Sunday school is running well, and there is a fine "Departmental" Christian Endeavor Society held at 7:00 o'clock each Sunday evening. The devotional services are held for the entire group, and then they break up into three societies, for about thirty minutes, with a leader for each section.

It works well. This was a happy Sunday for all of us who were permitted to take part in these services at Denton.

Reports.

We have now passed into August, and we are therefore working in the last quarter of the conference year. Up to date twenty-one pastors have sent in reports for third quarter. Because of the nature of this report it is necessary that all pastors get them into my hands as early in August as possible. Please let me have your report at your earliest convenience. I thank you.

A Good Word For Dr. Forlines.

In last week's Methodist Protestant, Dr. W. J. Thompson, who delighted and thrilled us at our recent Summer Conference, has the following to say about our own Dr. C. E. Forlines:—"For the second time I have been a colleague of Professor C. E. Forlines at the Summer Pastors' Conference of the North Carolina Annual Conference.

"His versatility, the research that precedes his conclusions concerning the great themes of Christian Theology, his apt, clear, comprehensive and forceful presentation of theological findings, the Christlike spirit which permeate his utterances—all fire me with an admiration that, by your leave seeks expression in the Columns of the Methodist Protestant.

"Among the theological professors in America his rightful place is in the front row. Fortunate is the Methodist Protestant church and Westminster Theological Seminary in having this guide and counsellor.

"Wm. J. Thompson."

Dr. Forlines belongs to the entire Methodist Protestant Church, but he is the product of the North Carolina Conference, and we are delighted that so great a theologian as Dr. Thompson should speak so favorably of this splendid son of North Carolina.

The Budget.

The rains have come and have so freshened and revived things that all our people should now be heartened to do greater things financially.

Word comes from our Treasurer, Mr. V. W. Idol, this morning that there are not funds in hand to meet current expenses, so please collect and forward to Mr. Idol funds for the A. C. B. There are less than three months now in which to pay up.

Mr. H. C. Staley's report on G. C. B. also came this morning, and shows that during the quarter ending June 30, 1926, the North Carolina Conference sent in from all sources $3901.23 on G. C. B. This makes a total of $6571.25 sent to Mr. Staley during this conference year.

If we round up a good report financially for the entire conference year much remains to be done by Nov. 1st.

Pastors' Salaries.

Counting as one salary the sum paid our pastors who are serving two charges, the average salary promised our pastors for this year is just a bit over $1300.

It takes the larger salaries to bring the average up to that. So many of our men are not promised nearly that much. Last year's records show that there were eighteen pastors who were not paid in full the salary promised. And in nearly every instance this occurred where the promised salary was small. Let Stewards take notice and begin now to endeavor to raise pastors' salaries in full.

Then in many 4th quarterly conferences salaries should be increased for next year.

Think of this, pray about it and plan for it.

Rev. and Mrs. E. G. Cowan.

On last Friday I visited these good people. Bro. Cowan was in bed in a very nervous condition. Mrs. Cowan was by no means well, but working faithfully with her needle to help earn a living. The boys are doing their best to earn money also. Just a few pastors have responded to my last appeal for help for these dear people. Please let me hear from thers. Thank you.

Appointments.

Aug. 5th, Friendship.
Aug. 6th, Albemarle.
Aug. 7th, Why Not, Circuit Rally.
Aug. 8th, A. M., Grace Church.
Aug. 10-15. Young People's Summer ference, Onondaga.
Aug. 16-20, Orange Chapel, Saxapaha
Aug. 21 and 22, South Davidson.
Aug. 29th, Asheboro, District Rally.

Yours in the Master's service.

A. G. Dix

THE SOUTH'S CROWN OF GLOR

By Mrs. Evelyn Baken Dodd.

Often, especially of late, there has fronted us the statement that the Sou the stronghold of unalloyed "Christ gion," and it is called our "Verdun," bracing the deathless legend: "You shal pass." Such a tribute is the South's Cro Glory!

We pause here to pray: "God grant it never be taken away!" And it never w if the Southern people are faithful to priceless possession—but it must be gua and protected.

The South must be ever alert and rea shield and keep her crown, for it is a dem of glory to be called the nation's ci of unadulterated Christianity. What gr shall could a people have than to be designated?

Then, men of the South, stand, each in his place, to defend at any cost this ess crown. Also, we women of the South whose care the youth of our land is prim y given, should with undying courage watchfulness stand by our menaced fir and our precious children to guard against the foes by which they are surr d. The youth of our country has never thrust forward so recklessly into the light a now—so young and unprepa their very adolescence and inexperienc fitting them to cope with obstacles stagger those who should lead and dire piteful and cruel thus to sacrifice our dren. Now as never before the South, e ially the Church here, must be up and

Taking stock of the results of the la t eral Conference of the Methodist Ch South, we find we are no better off than the great struggle opened four years ag some respect the situation is worse, as are weary who fought bravely; some passed over the "great divide;" others been ordered away, making it vital for who remain to labor as never before. T foe, "To your tents, O Israel." Gird o whole armor for the struggle ahead. L man take your crown.—Selected.

MISS MILLIE BOWMAN DIES AT I HOME.

She Had Been Matron at Institution F Years—Funeral Will Be Held this After

(Special to Daily News.)

High Point, Aug. 3.—Miss Millie L. man died this morning at the Methodist estant Children's home, near this where she had been matron for the pa years. Seized with an attack of angina tor's Sunday afternoon, she was strick her bed and gradually grew weaker, in of the efforts of physician, until 11 o

The Young People's Christian Endeavor society has just completed a contest in which visitors, new members etc., scored for each of the two sides into which the society had been divided. The losing side will act as hostess to the winners next Saturday evening at the home of Mr. W. G. Causey.

Our revival will begin the third Sunday in the month with Rev. Mr. Reed as pulpit help. We are praying and hoping for a good meeting. Pray for us.

Mrs. Ned Suits who recently underwent an operation in a Greensboro hospital has returned home much improved, we are glad to say.

We are sorry to hear of the serious illness of Miss Millie Bowman, one of Pleasant Union's oldest members. She has been doing good work at the M. P. Children's Home for some time. We hope for her a speedy recovery. Mrs. J. T. Shoffner, Reporter.

Siler City Charge.—The pastor was glad to attend the Pastors' and Young People's Conference at High Point College with five delegates from our charge. All delegates including the writer brought back certificates and five qualified as Christian Endeavor Experts.

Last Friday the writer was called to conduct the funeral of "Grandmother" Smith of Siler City. We regreted to give her up but we were glad to know that she had lived the Christian life for more than seventy years.

Sunday morning was a wonderful occasion for us at Liberty, the congregation was large and we received into membership our 45th and 46th member of the year. Mrs. Clarence Highfill comes to us from the Baptist Church of Ramseur. She has been a good worker in our church for some time. Little Mozelle Smith was baptised, she is a live worker in our Junior Christian Endeavor.

We held our third quarterly conference Sunday afternoon. A goodly number was present and most all officials had reports. Mr. Wade Siler was elected delegate to conference.

Sunday evening at Liberty the children gave a very interesting program. The church was packed and an offering was taken for Missions.

We are glad that Miss Helen Fogleman who received an injury in an an automobile accident at Beaufort recently, has returned to Liberty and is most well.

Miss Elizabeth Pickett who has been at Long's hospital for months has returned home and is doing nicely.

We regret that Miss Dorothy Curtis and Miss Pauline Frazier had to undergo an operation for appendicitis, we are glad to know that they are getting along nicely.

Best wishes to all, F. L. Gibb, Pastor.

P. S. The Senior C. E. Society enjoyed a Gipsy party Tuesday evening at the Summer home of Mr. W. M. Hanner's, near Kimesville. About fifty enjoyed the games, eats plus a watermelon feast, and group singing during the evening. The invited guest were many prospective members and the new Junior Baraca Class. F. L. G.

—They are rich who have friends.

Bivins.

About 11o'clock last Sunday, July 18, 1926, Mrs. Mary Elizabeth Bivins, wife of Mr. David A. Bivins, went home to God. She was the daughter of Patterson and Sophia Payne and was born and reared near Cedar Cliff Church. She was 68 years six months and 17 days old. She leaves to mourn the loss of one so dear, a husband, two daughters, Mrs. G. A. Foust and Mrs. C. A. McPherson, and two sons, Mr. William Bivins of Burlington, and Mr. John Bivins of Graham, twenty-three grand children, four great grand children, three brothers, and one sister. Many relatives and friends are also sad because of the vacancy left in our church and neighborhood, which no one can fill. But the loss in her home can not be estimated, for she was a devoted wife and mother and they in return were equally devoted to her. Oh, how our hearts go out in sympathy to them in this sad hour. No one can be missed more than a companion and no one take mother's place. Between her and her grand children there was a devotion beautiful to see; how they will miss Grandmother. But there is a silver lining to all dark clouds, for behind them is the sun still shining. God in His goodness and love has called her home and there is rejoicing up in Heaven while we sorrow down here, they sing and shout in the Home Land, because another soul is safe and happy now. "I do not want to get well," she said. "I do not want to suffer so again," for she had suffered much. "I am ready and willing to die." Calling them all by name, she said—"I want you all to live right and meet me in Heaven." Once she said—"Oh, I want to go." Mrs. McPherson said—"Go where, mother." She answered, "To Heaven." When you get there, Mother, tell my loved one, meaning her husband, I am coming." Then Mrs. Bivins began to sing—Won't that be a happy meeting. It will be a glorious happy meeting, dear friends, when we meet again our loved ones over in Father's Home. I for one want to meet her there, for when I used to board in her home, she was a mother to me and I loved her. I know she is happy now, with never a sorrow or care to mar her eternal joy. Many a time she prayed for loved ones here. In my imagination, I see her watching for them over on the other shore. Let's do as she said, be good, and meet her there. For many years she has been a member of Bethel M. P. Church and there in the quiet cemetery, they laid her gently to rest. Funeral services were conducted by Rev. J. A. Burgess, assisted by Rev. G. W. Holmes. The floral offering was beautiful. Her grand sons acted as pall bearers and grand daughters as flower girls, according to request. How we love to fulfill each little request of those we love. Meet me in Heaven, she said. Don't let us forget that. Amid life's many cares, dear Lord help us to take time to be holy.

"The Lord is coming back to earth some glorious day.
He'll call for you, He'll call for me;
The dead in Christ shall rise, on earth no more to stay,
He'll call for you, He'll call for me.
There'll be singing, there'll be shouting over there,
When the Lord has gathered all the saints at home;
On that bright celestial shore, we'll rejoice for ever more,
Are we ready for that day to come,"

Mrs. J. M. Foust.

—Calvary Sunday school had a fine time at their picnic yesterday.

The weather was favorable and the place was delightful. There was the large pond for swimming, the creek for fishing, the grassy slopes, the shade trees, a well of cold water, and a gracious host, Bro. J. B. Ogburn. He and his son came out from their mill and shared our supper with us. Mrs. Ogburn and daughter came in their car to see who were there and remained for a while with us. The place seemed to lack but one thing, and that was angle-worms. An extended search discovered but one. Brother Ogburn said we might come every week. Bro. Sullivan said the next time he came he expected to bring plenty of worms. Bro. Ogburn replied that he was not fond of them, that he much preferred fried chicken and cake. We missed our pastor who had not returned from his vacation.

—Miss Mary Ogburn since her graduation at Salem College has been teaching.

—Flat Rock people are still looking forward to the building of a splendid stone church.

Second M. P. Church, Charlotte.—We have missed two or three weeks in our write ups.

Our Sunday school is on the increase in number and there is an increase in interest.

Our third quarterly meeting convened last Satuday at the home of our pastor, Bro. D. A. Braswell, in Concord. There was some important business attended to such as there is always at the third quarterly meeting and Bro. C. C. Thomas was granted license to exhort. Bro. Thomas is a useful and good man and we pray the good Master will bless him and make him a blessing to the world.

Mecklenburg.—On next Sunday (second Sunday in August) is the time for the meeting at the old Antioch camp ground. There will be two services, 11:00 A. M. and 2:30 P. M. This service will be in the charge of THE LITTLE EVANGELISTIC PARTY, Rev. J. B. Little, Evangelist, will preach at the two services. On account of the Union Gospel meeting that is to begin that night at Indian Trail, to last three weeks, Antioch has decided to yield the week at their church for the Indian Trail meeting, and have their meeting later, if it is thought necessary. We are looking forward in expectation of a great work being done, and many souls brought home to God. Mr. Little is a very successful evangelist, rich in Bible knowledge and evangelistic experience. Of course you will want to hear him, so come to Antioch next Sunday, August 8th, then to Indian Trail to the big tent for the next three weeks.

Robert Short.

—Bro. Lowe of Tabernacle is in St. Leo hospital..

Lebanon, High Point.—Our pastor, Rev. J. R. Hutton, gave us a very interesting and helpful sermon Sunday morning, using as his subject "The Christian's voyage through life." He read Acts 27 and compared the voyage of Paul's with the Christian life.

The church decided to call off the Sunday evening services through the month of August in order to give our pastor a rest.

The third quarterly conference was held Sunday evening at six thirty. J. W. Montgomery has been elected as delegate to the annual conference.

Just after the close of the service last Sunday morning (July 18) a horrible accident occurred. As the small son of Mr. and Mrs. S. E. Montgomery was crossing the street to his father's car he was struck by a passing car. He was carried to the High Point Hospital where it was necessary to perform an operation and although he was in a very serious condition and there was little hope of his recovery, he is now improving nicely.

The July meeting of the Woman's Foreign Missionary Society was held with Mrs. Willis Lee. The society decided to study something on India since the worker we are supporting is in India. The next meeting will be held with Mrs. A. J. Payne on August 4th with Mrs. Edward Suits as leader.

Our revival meeting will begin the second Sunday in September with Rev. L. W. Gerringer as pulpit help.

Mrs. Percy Payne, Reporter.

Winston-Salem.—Picnic in the honor of Rev. R. A. Hunter, and family, former pastor of Methodist Protestant Church of this city.

Tuesday afternoon, July 27th, the following party motored 25 or 30 miles out of the city and served a sumptuous picnic lunch, with Rev. R. A. Hunter and family as honor guests:

Misses Blanche Hanes, Rosa Reynolds, Maggie Snipes, Alice Masten and Eleanor Orrell; and, with their respective familes,—Mr. and Mrs. L. P. Burns, Mr. and Mrs. B. K. Millaway, Mr. and Mrs. T. C. Millaway, Mr. and Mrs. T. L. Speas, Mr. and Mrs. M. G. Hunt, Mr. and Mrs. Ollie Hanes, Mr. and Mrs. Z. Richardson, Mr. and Mrs. W. O. Reynolds, Mr. and Mrs. W. V. Hutchins, Mr. and Mrs. C. V. Kirkman, Mr. and Mrs. H. H. Hanes.

During the evening of recreation and fellowship with the beloved former pastor and family, the party was favored with several selections of sacred music, by a mixed quartet composed of Misses Rosa Reynolds and Blanche Hanes and Rev. R. A. Hunter and Mrs. M. G. Hunt.

Rev. Mr. Hunter is at present serving the Methodist Protestant congregation at Henderson, N. C., one of the strongest churches in the North Carolina Conference.

Card of Thanks.

I wish to take this means of expressing my appreciation for the many cheery letters written me during my illness and especially from the young people who expected to be in my class. So glad that Prof. Lindley had that subject, for I have already heard expressions of appreciation of how well it was handled. Thank the preachers, too, for their good letters and for the fifteen that came to see me.

Thankful for the time that was taken from the program to offer special prayer for me. That helped in more ways than one. I am now able to walk about the house and am hoping to go to the mountains for a rest or change next week or by the time this is in print.

Sincerely, N. G. Bethea.

State Street, Lexington.—A new experience has come to this writer since last report and that is being confined to bed and not being able to get out. The first time since six years of age,—a long time ago. Taken with sciatica the night after our Vacation Bible School closed. One month ago, just now hobbling around the house.

Our V. B. School was a great success. We had an enrollment of eighty-seven with an average attendance of sixty-five. Mrs. C. L. Koontz as leader, Miss Maxine Taylor of Halifax together with Mrs. Bethea and myself assisting we had an interesting time. We had fifty three to do the required work and receive certificates. Three of the mills here donated goods and under Mrs. Bethea's direction the little girls cut and made forty seven garments for the Children's Home. We had several yards left over. This will be given the Home to be used as they wish.

Our closing night which was the first Sunday night in July we had a large crowd to witness a demonstration of what the children had done. They did themselves credit as well as their teachers in giving a splendid entertainment. We thank Miss Taylor for her efficient help. She made many friends while here.

Our Christian Endeavor Society is doing good work and the warm weather has not caused them to waver in their faithfulness. One meeting night while the pastor was sick they came in laden with all sorts of good things to eat. They brought so much sugar, nearly one hundred pounds, that I accused them of thinking I was going to be mighty sour when I got up, so they thought they would sweeten me up. I was too sick to watch up with them, so failed to get all the names or the articles brought, but thank them just the same.

Not only in the one company have they come but so many have come bringing flowers and good things to eat and doing so many favors, that it has helped to alleviate the suffering which has been intense at time.

Bro. Ivy Crutchfield has proven himself a great neighbor preacher all along and especially since I have been unable to do anything. Coming to see me two or three times a day, writing letters for me, in fact I do not see how he could have helped me more. I shall not forget his kindness.

Our Sunday school has not lost out any during this hot weather. We are playing around— either above or just below the hundred mark all the time. In fact we are not pressing for more now for we are crowded at present and we are hoping to begin on our Sunday school building soon. We have been delayed in many ways and we are hoping that all obstacles will soon be removed. Our membership have subscribed liberally. In fact many of them have gone beyond their ability.

The Doctor has told me that I must stop for awhile now for the reason this trouble got such a hold upon me. I was in a run down condition and that I need a change. Just as soon as I feel like I can take the trip will hike for the mountains to try the virtues of camping for a while hoping to come back strong and ready for strenuous building campaign.

Please pray for me that strength may be given to do the work that I feel is yet mine. May this revival season be one of great blessing to those who are so engaged and may there be many souls saved. Regret so much to have to cancel so many engagements.

Sincerely, N. G. Bethea.

Graham.—There has been no report made from our church for sometime. However, we have been busy.

Our pastor, Brother D. R. Williams, has been very ill this spring but we are very glad to announce that his condition is greatly improved and at the present time he is holding one preaching service each Sunday. During Brother William's illness, his pulpit was filled from time to time by Rev. G. W. Holmes, Rev. E. G. Cowan, Rev. Paul S. Kennett, and Rev. Mr. Adams. We were very glad to have them with us and enjoyed these services very much.

The Children's Day service was held Sunday evening, July 11, and quite a large crowd attended. The children rendered a good program which was enjoyed by all.

All the C. E. societies are doing splendid work. The Senior society, under the leadership of our efficient president, Mr. C. E. Core, is going fine. Some very fine programs have been given recently and the membership is increasing. The district C. E. Union held its second meeting with us Sat., July 17. This is a new organization and the attendance was small but several societies were represented and we had a good meeting.

On Thursday evening, July 22, the Senior C. E. society went to Summer's Mill on a camping trip. There were 21 in the party, not including the visitors we had on Friday night. We came back home Saturday morning, tired and sleepy but everybody reported a splendid time.

With our supt., Bro. P. S. Dixon leading, our Sunday school is doing some very fine work. We have our departments in fine shape and in every department of the school, the attendance is good. We look back with pride over our year's work and hope we may be able to improve on it more in the future.

We held our third quarterly conference July 27. The attendance was fair and the reports very good. Brother S. S. Holt was elected delegate to conference.

Our special meeting will begin the second Sunday in September. We expect to have with us in this meeting Rev. T. M. Johnson of Mebane and Bro. T. O. Pender will assist with the singing. We are looking forward to a good meeting.

Miss Dolar Foust and Mr. Brower Holt

morning when she passed away.
leaves two brothers, Rev. J. H. Bowand W. A. Bowman, both of Liberty.
ss Bowman was about 60 years of age, lived with her father, N. B. Bowman, Pleasant Hill church, until she accepted position of matron. Her work at the has meant much to the institution, and g her administration in that position a made a host of friends throughout n Carolina.
neral services will be conducted from M. P. Children's home tomorrow at 2 ck. The remains will then be taken to rest Funeral home, until a funeral party s to accompany her to Liberty. Burial be made at Pleasant Union church.
. George R. Brown, pastor of the First '. church here, will conduct the service at Children's Home, and Rev. G. F. Millaassisted by Dr. Brown, will be in charge he service at Pleasant Union church.

COLLEGE BUILDING FUND

nount previously reported, $168,050.23.
ilathea Class, Concord, $10; Mrs Lillie bins, $25; R. H. Haupt, $15; R. O. At, $5; T. F. Newton, $25; Oscar Robbins, Ladies Aid Society, $44; L. M. Belvin, J. M. Blackwelder, $25; W. P. Davenport, R. S. Garmon, $25; Rev. H. F. Surratt, J. A. Pressly, $10; C. O. Garmon, $5; day school, M. P. Church, Charlotte, 53; rmediate Christian Endeavor Society, rlotte, $7.50; Mrs. B. W. Little, $5.
otal, $168,336.73.
harlotte payments apply on note, which indorsed by friends in this church. This originally $1,000, but has been reduced to 0.00.
oncord payments likewise apply on notes, original amount of which was $2,000. s has been reduced to $1,000.

Endowment Insurance Fund.

mount previously reported, $5,571.36.
. F. Newton, $20; Rev. E. L. Ballard, $25; nn A. Huffman, $15; Mrs. John W. Ray, R. C. Causey, $10; O. V. Warlick, $25; s. Fred Rudd, $10; Miss Susie Gordon, ; Mrs. A. B. Woody, $1; R. D. Pair, $1; s. D. I. Offman, $10; J. E. Cox, $20.
s. D. I. Offman's Sunday school class, $5; Total, $5,728.36.

J. Norman Wills, Treas.

—Barbara (recounting a visit to dentist)—pulled out two teeth, but I kicked him ce in the tummy—so we're about quits.—ndon Passing show.

'I want to get a good novel to read on the in—something pathetic,'' said a woman to book salesman.

'Let me see. How would 'The Last Days Pompeii' do?' asked the salesman.

'Pompeii. I never heard of him. What did die of?''

'I am not quite sure, ma'am,'' replied the esman; ''some kind of eruption, I have ard.''—The Paper Book.

Sin never seems so heinous, and to need so ich public opposition, as when we catch a n sinning whom we do not like.—Religious lescope.

—Why are so many people taking their own lives now? We believe suicide is more prevalent in the summer time. Perhaps the excessive heat helps to explain it. It is a shocking end to life. Most of us prize life so highly that we do not wish to surrender it even at the call of God.

THE FISH THAT WORE NIGHT CLOTHES

Jack had been sick for weeks. He was better now, but the days in bed had seemed very long. And now the spring vacation had come, and the boys were going fishing almost every day. Fishing along the lazy Florida streams is fun, and Jack must miss that. But the day when his class went for a sailing trip on the gulf was the hardest day of all.

Jack tried hard to be brave, but all day, it seemed, he could think of nothing but spreading sails and dancing blue waves.

''Anyway, the boys will come in and tell me all about it before bedtime,'' he comforted himself.

Eight o'clock came and went, then nine o'clock, and still no boys. Jack's mother settled him for the night.

''The boys have forgotten all about me,'' he thought as he lay there alone in the dark. And his only reminder of the sea now was several big salty tears that ran down his cheeks.

Just then a crunching sound on the walk, whispers—

''I'm awake yet,'' called Jack, ''ever so wide awake.''

Then steps along the hall, the snapping of the light button, and the boys were with him. Of course they hadn't forgotten him. They were late because they'd had to hunt all through Peter Bell's attic for an old aquarium. They'd brought Jack the greatest catch of the day.

''We got him in the net,'' said Peter proudly.

''What a beauty,'' cried Jack, ''but whatever is it?''

''Guess,'' said the boys.

Jack studied the fish with its brilliant green coloring and its queer hooked bill.

''It looks,'' said Jack slowly, ''it looks—of course you'll laugh—but it looks like a parrot, as much as a fish could.''

''That's just what it is, cried the delighted boys, ''a real parrot fish.''

''It's a dandy,'' declared Jack enthusiastically. ''I'm going to call it Poll.''

''Poll Parrot,'' laughed the boys.

''Of course,'' cried Jack. ''I'll have just lots of fun watching it; I'm going to keep it always.''

After the boys had gone Jack soon fell fast asleep. He did not waken until the gray dawn of early morning, and then his first thought was of his parrot fish.

Peeping from under the covers, he looked at the aquarium, looked carefully, and, gasping with astonishment, looked again. His lovely, green parrot fish was gone—altogether gone!

And stranger yet there was another fish in the aquarium, a dull brownish creature, mottled with a few dark spots.

''Why, whatever!'' cried Jack as he looked at the stranger fish that rested on the pe in the bottom of the globe.

Perhaps there were two fish in the gl after all, he thought, and sitting up, switched on the light to make sure.

Then when he looked again—it does seem hard to believe it—his bright green parrot fish was swimming gracefully about the globe, and the homely, dull colored fish was gone. Yes, there was only one fish there surely, and that was pretty Poll Parrot!

When his mother, who had been awakened by the light, came into the room anxiously, she commenced to shake down the fever thermometer.

''No,'' laughed Jack, ''I'm feeling fine—better than I have for days and days. I'm sure I haven't any fever.''

And indeed he hadn't.

''A dream, of course,'' said the boys when he told them his strange tale in the morning.

''No,'' protested Jack, ''it was too plain for that, and, besides, I pinched myself hard to make sure I was awake.''

''Magic, then,'' suggested Peter; but he laughed as he said it, and so did the other boys, for they all knew better than that.

''Get the nature book for me,'' said Jack, ''the big one.''

The other boys held the heavy book while Jack turned the pages.

''P,'' read Jack, ''P-a, P-a-r.''

''There it is,'' said Peter, ''Parrot fish.''

A moment of silence and then a shout.

''It's true,'' breathed Jack, ''I didn't dream it after all.''

''Well, did you ever!'' exclaimed Peter, who was reading over Jack's shoulder.

And indeed the book told something that made all the boys gasp.

''The parrot fish isn't the only fish that changes its color when it goes to sleep, either,'' said Peter; ''the book says that lots of common fish do the same thing.''

''They must be made that way to protect them from their enemies when they are asleep,'' the boys decided.

''Well,'' said Jack with a happy sigh, ''I thought last night when I saw Poll Parrot for the first time—I thought you'd brought me something pretty fine, and I said I'd keep him always, but I didn't even begin to guess what I'd got—a fish that wears a night-gown!''

With a shout of laughter, the boys caught the words and chanted them like the refrain of some funny song—

''A fish that wears a nightgown! A fish that wears a nightgown!''

''Yes,'' said Jack, ''I'll keep Poll Parrot always and always.''

But after all, Jack changed his mind. The very first day that the little boy was able to go down to the seashore he took the parrot fish along and turned it loose in the water.

''Of course, I'll miss Poll Parrot,'' said Jack, ''but I'm so glad to get out again myself that I can't bear to think of keeping anything shut in. Even a fish ought to be free.''

All the boys agreed that Jack was right. And from the way that the handsome fish flashed its sparkling fins and darted out into the deep water, it was very plain that Poll Parrot thought so, too.—Selected.

IE IMPERATIVE REQUIREMENT.

e who live in this land of plenty, where are equal before the law, where the rights the weakest are safeguarded, where the poorest and most obscure can rise to highest positions of trust, wealth and authority, where a public school system is free to all youth, where religion and its precepts dominate the thought and life of officials, people, numerous organizations and institutions seek to relieve the unfortunate, and where a strong nation-wide sentiment is for order and righteousness, cannot appreciate without actual contact or close study the oppressive conditions under which millions dwell in heathen lands.

Take India for example—it has been called "the brightest gem in England's diadem," referring to political, trade, and kindred advantages which have accrued.

While it is a nation of great age and extent of territory, of teeming population, of wonderful temples and palaces, and glittering pageantry inherent in the East, it is also a land where the most abject poverty exists far and wide, and where the hideous stands in close touch with surpassing beauty, and where there are "mud huts peopled by human beings whose clothing, poor and scanty as it is, serves to distinguish them from the beasts."

But details need not be given of the blight of child marriage, the burden of the caste system, the authority of parents over the life of their children, the degrading religions which foster pandering to the lusts of the flesh, and other strong contrasts with what we have through the Gospel of Christ under our enlighted government.

The obligation of the more favored, the more richly blessed to be interested in and responsive to the condition and needs of those afar cannot be ignored, since the Bible enjoins the duty of the strong to help the weak, of the enriched to share with the impoverished.

Yea, we must be concerned about the heathen, unless we are ready to admit Christ is not a real personal Saviour to us, His Salvation means nothing vital to us.

Moreover, it will not do to raise questions as to the future destiny of the heathen, in seeking to palliate one's unjustifiable course in withholding altogether, or in rendering half-hearted supported to Foreign Missions.

The question which ought to be uppermost is what are the heathen today, of what are they destitute in this life, what are their vital needs for which the Gospel of Christ has provision, and who shall carry unto them God's great gift?

The cruelty, deceitfulness, uncleanness which abound there, the treatment of womanhood as prey of lust and violence, the parental exposure of children to die, the exercise of power to tyrannize and debauch, the propitiation, by cruel, abominal rites, of demons the dread of men's lives, and much else must be of present, weighty concern to all Christians, all of whom are commissioned of God to give all peoples His Word, which is His power unto salvation—deliverance from sin, triumph over death, life eternal to all who will believe in His Son.

It is no excuse to say wickedness abounds in our own so-called Christian land, for it is in spite of the Gospel, and by the frailty of human nature.

It is true that all moral evils in heathendom cannot be charged to their religions, but many such evils result directly from the beliefs and rites of some of them, as impurity and cruelty in Hinduism, and polygamy and slavery in Mohammedanism, etc., and those faiths all prove their inability to develop in their followers the best moral life, and the noblest service to mankind.

Well did that Indian say in Philadelphia some years ago "when your ancestors wore skins and roamed the wilds of Western Europe, my ancestors had then a fine civilization.

Some one took the Bible to your ancestors, and you are the product of Foreign Missions, but no one took the Bible to my ancestors, and my people are heathen still."

Surely no Christian should longer dishonor his Lord by refusing to help to give the heathen the treasures of truth, the riches of His grace, and the blessings of life revealed in God's Word, and experienced by accepting Christ as Saviour.

Fred C. Klein.

TOBACCO "BOOBS" AND "SISSIES."

Will H. Brown.

"Hurry-up Yost," the noted champion of football for the past thirty years, says: "I have four all-American stars helping me at Michigan (university). Among those four there is not one who has ever taken a drink, SMOKED, used profanity or told a dirty story. Are they effeminate? Well, the four can take THIRTY of the other type and break them into a number of pieces without straining a musele. They are men of the highest order, and their influence will carry far beyond the football field."

Dr. William Brady, who writes on health topics for a syndicate of daily papers, received a letter from a mother in which was this statement: "I have two sons, aged 16 and 18. Neither of them drinks or smokes, but they are not sissies, by any means."

Dr. Brady comments as follows: "It is a little shocking and rather sad that a mother should feel it necessary to say that her boys in their teens do not drink or smoke. One might imagine that boys who do not begin smoking and drinking in their teens are considered effeminate, weak, wishy-washy, unmanly. Now that is reverse psychology. It is the mental, physical and moral WEAKLING, defective, degenerate, half-baked, treacherous, untrustworthy, lying, thieving, criminal youth that takes to alcohol, TOBACCO AND OTHER drugs in his teens.

"It is ONLY THE SISSY who DOES start smoking or drinking in his teens. A boy who has the MAKING OF A MAN in him has the strength of character to say NO to every invitation, opportunity or temptation to make a fool of himself, to be a 'good fellow,' a 'good sport,' or to avoid being a sap. Only the weakling, the poor sport, the IMITATION good fellow, the veritable BOOB, succumbs to these arguments, taunts or appeals,

WHAT IS THERE IN SILENCE?

Rev. John Leonard Cole.

There is nothing very interesting or att tive in it for the average "man in the stre today, and not very much for the "ma the pew." Silence is rather eschewed. S for a few esoteric sects that make a g deal of black-typed fuss—and probably s money—about "entering the Silence," contemporary Americans of this jazzy, l speaker generation never court silence. T shun it. They flee from it. Any one wh non-loquacious; any thing that is not n (excepts motors), is viewed with suspici if not with alarm. Nothing but emptiness e'se sinister plotting can be thought of back of silence; who or what makes splurge must be a "dead one," or danger No quiet, soft-spoken man plays a lead role, for a very long time, in any popular d ma—not unless he blows up and make racket before the curtain rings down. So people may admire the quiet Quakers w their silent services, but ordinarily they mit, "We'd rather see than be one."

Notwithstanding this general glorificat of noise, the silent things are, when one st to think of it, the most powerful forces heaven and earth. What is there in silen Consider the sunlight, the dawn, the ti electricity, radium, the growing root, and becomes clear that silent things are mightest. There is more than mystery, and beauty; there is resistless power in Some one said that the pauses in the speec of Daniel Webster were tremendous—wei ed a ton. There is more than poetry, there revelation of how God's greatest forces p ceed, in Phillips Brook's sweet lines:

How silently, how silently,
The wondrous Gift is given!
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.

When one begins to think of the quiet a puissant persons of history, of course th comes to mind immediately that Yo brought up over in Nazareth of Palesti whose first thirty years are absolutely " ent years, so far as history is concerned; a must have been rather simply and quie lived, so far as His personal behavior is c cerned. When He did at last enter public l He disappointed many by the undemonst tive manner in which He walked around a spoke simple words to comparatively known people. He used few words, but th He did say were picturesque and effective. never harangued the crowd to incite them rebel against Rome. He preferred to ca likely insurrectionists.

So soft-spoken and gentle was this G ilean Prophet that He reminded people o description in their old Scriptures, "He sh not cry, nor lift up, nor cause his voice to heard in the street. A bruised reed shall not break; and the smoking flax shall he quench." He was master of the rare art keeping still. They brought to Him one an adulteress, and stood round to hear

withering rebuke for the guilty woman. But He said absolutely nothing. He merely wrote with His finger on the sand. Then He broke the silence with a pointed invitation to the man without guilt to throw the first stone, and with that the embarrassed audience dispersed. Realizing that He possessed all power in heaven and on earth, this silent, perfectly controlled Seer stood right inside the temple, one day, in the midst of the Holy City—which was, within three days, to crucify Him—and simply "looked around." The same Mighty One had His power so perfectly subordinated to His wisdom and goodness that He actually stood quiet before the authorities while perjurers swore Him to His death and soldiers smote Him. It is not strange that another O'd Testament verse came to the minds of His friends—"As a sheep before her shearers is dumb, so he openeth not his mouth."

One turns from contemplating that quiet figure of the Master, who is said to have shouted only twice—when He called His friend Lazarus back from death and when He called to His Father in the bitterness of His own death—convinced there is much in silence—vastly more than this age of sounding brass and clanging cymbals is willing to admit.

Possibly there is a silence of emptiness and ignorance. (Ordinarily, though, empty casks make the most noise.) There may be a silence begotten of bewilderment and indecision.

Certain of the "higher critics" who have been trying to puncture the "Coolidge myth" have done their best to allocate the taciturnity of that silent occupant of the White House under one of these lower brands of silence. The opinion seems to be growing, however, that Mr. Coolidge's quiet uncommunicativeness is not that of emptiness, bewilderment, nor is it a pose, but it is the silence of reserve power. At any rate, the present head of this republic has won a reputation for dignity and resourcefulness through his very refusal to dash into voluble statements.

Whatever we may say of that, the unspoken, deliberate "looking around" of Jesus in the Holy City, where He was just being acclaimed as "son of David" and could have started an uprising with a tone and a gesture; His self-controlled silence before His judges when "all authority in heaven and on earth" was His and He knew it—these things reveal a silence of power.

In Christian lives and in church services the power of silence—or the "silence of power"—has not been realized or utilized as it should have been. The individual Christian is so busy keeping appointments and "expressing himself," in the various laudable philanthropies and speeches and choruses, that he has really lost that power of serene contemplation, the ability to hear the "still, small voice." A prayer much needed by believers who hurry and make frequent and voluble testimonies is that of Matthew Arnold in Kensington Gardens:

The will to neither strive nor cry,
The power to feel with others give!
Calm, calm me more! nor let me die
Before I have begun to live!

As for public worship, it is too bad we were ever labeled "shouting Methodists." For some of us have felt that the tumult and the shouting were part of our distinctive heritage and the secret of our power. Expression has been emphasized too much—"say something," do something, start something. Impression has been cultivated too little. Not enough have we said to our fellow worshipers, "Be something," "Listen," "Hear something."

Bishop Quayle was doubtless orthodox in Methodism, but he perceived this danger six years ago when he wrote: "Save only the withdrawal of the Holy Spirit from the church, nothing is more a menace than noisiness in the church....With no ill intent on the part of anybody there has come into Methodism a lot of hullabaloo."

There is, after all, a good deal in silence. There would be more vital piety in our personal lives and more weighty influence flowing from them if we would follow an old injunction of the Psalmist's, "Be still, and know—." And worshipers would more amply receive the quiet "blessings of His heaven" if, in their sanctuary, they obeyed what they sometimes put on the walls in shouting letters, Habakkuk's "The Lord is in his holy temple: let all the earth keep silence before him."—Zions Herald.

THE COW TREE.

One hundred and twenty-six years ago the great traveler and naturalist, Alexander von Humboldt, saw, in Venezuela, a very curious tree which, in his own words, gave "through incisions in the trunk, an abundance of glutinous milk, tolerably thick, without any acridity and of an agreeable smell....The negroes and free people who work in the plantations drank it, dipping into it their bread of maize or cassava....The overseer of the farm told me the negroes grew sensibly fatter during the season when this milk was most abundant."

Humboldt was a trained observer and an honest one. No one would suspect him of drawing the long bow. Yet nothing further was heard of his interesting "cow tree." It cannot have been common in Venezuela, or it would have attracted the attention of later travelers. It may even be extinct there today. Humboldt's own reference to it, more or less buried in the extraordinary mass of his notes and observations, was pretty well forgotten. Even the scientific men of the present day, or most of them, are unfamiliar with it.

But now, after all these years, another explorer, Prof. Samuel J. Record of Yale University, returns from Guatemala and reports the discovery of a tree of a sort hitherto unknown on this continent. The description he gives of it sounds singularly like that of Humboldt's cow tree. It is a very tall tree with a dense canopy of leaves. "At the first stroke of the axe a creamy white latex gushed from the bark. It looked so much like real milk, and was so free from stickiness, that I could not resist the temptation of tasting it. I found it sweet and palatable, and my only regret was that I had no way of carrying a quantity back to camp to try on a dish of bananas. When we left the tree, milk was flowing out of every break in the bark and running on the ground."

The discovery or rediscovery of this milk-giving tree is most interesting. It is too bad that neither Humboldt nor Record had the means of analyzing the milk. We should like to know its constituents, and whether it really resembles cow's milk in anything except appearance and taste. Undoubtedly the tree is suitable only to the tropics. We in the temperate zone can hardly expect to get much benefit from it, though it is just the kind of plant Mr. Henry Ford would like to see cultivated everywhere. He has no high opinion of the efficiency of the cow, we are told, and grudges the time spent on the care and nurture of such animals by men who might otherwise be comfortably engaged at good wages in the manufacture of automobiles.

It may be, however, that the cow tree, if it is abundant enough, and if it gives a really nutritious milk, may form the basis of a canned-milk industry that will make the jungles of Guatemala or Venezuela hum with prosperity. Or perhaps it will under appropriate management produce a vegetable cheese for the delight of epicures. It may even happen that a future Burbank will cross the cow tree with the breadfruit tree and procure from the hybrid delicious bowls of bread and milk!—Youth's Companion.

—A homesick Irishman had got a job as a crossing guard for a railroad. The foreman handed him a red flag and a green flag, and told him "Whenever you see a train coming, get out and wave this red flag."

"Git away wid yer job!" exclaimed Pat. "Me wave a red flag when Oi got a grane one handy? I will starve first."—The Inland Merchant.

—The minister's wife while calling on a member of the congregation mentioned, with excusable pride, that her daughter had won the prize in the music recital.

Her listener at once showed her fellow-feeling..

"I can understand your pride," she said, "I well remember how pleased I was when our pig took the first prize at the show."—The Watchman-Examiner.

—"We saw the advertisement about this house being for sale and we have come to see it."

Owner—"Yes, madam, but after reading the ad. writer's description of it we have decided not to sell."—You and Me.

—Mr. Black—"Is there an old discarded toothbrush about the house, dear? I want it for my typewriter."

Mrs. Black—"The idea! Why don't you pay the poor girl enough so she can afford to buy a new one?"—Answers.

—Mrs. Nixon, a young woman of this city, died of heart trouble and was taken to Gray's Chapel for burial.

—Dr. J. W. Long, Greensboro's distinguished surgeon, the founder and conductor of the Wesley Long Hospital, died of heart disease last Sunday afternoon. "He saved others. Himself he could not save."

THE YOUNG PEOPLE'S CONFERENCE

We have just closed at High Point College what proved to be the best Young People's Conference ever held in North Carolina. The attendance was fine, the spirit wholesome and the grade of work very high. The entire state will realize the lasting benefits of this week of religious instruction as the young people return and take up the tasks in their many local fields.

A few factors of the conference should receive special attention. First in the list I shall name the growing conception that our religious work must be placed on a sound educational basis. This is the normal and safe course. It is the only logical way to lay the foundation for a substantial church. Poor methods, no system and no efficiency may have been sufficient for the church in her simpler day, but it is altogether hopeless to look for progress in the Kingdom now without thoroughly trained and consecrated leadership. So this recent conference was operated on the above theory. These young people were here seeking the light and the truth which will make of them more capable workers in the Master's service.

The exceptional talent employed by the conference is another phase of the work that deserves comment. Our teachers were themselves trained men and women; experts many in their chosen work. And the platform hours were taken by scholarly orators of power. The evening lectures made a series liken unto the best chataugua programs. A remarkable store of inspiration was given the members of the conference, and fortunately for the small fee the delegates paid.

Now as to the results of the conference: One hundred and fifty-five young people registered for the conference. Of course some of these could not stay the required number of days to receive credit for the courses. But 115 certificates were awarded for courses completed. Four four-year diplomas were also given this year. These represent work completed over a period of four years. Two Gold Seal awards were also made; one however having been due last conference. There were about 35 ministers in attendance during part of the conference. These together with a large number of visitors makes a total attendance of 236.

The grade of work was good. There was little or no failure to attend classes. The lectures also were well attended. Many who had seen several conferences in the past suggested that the attitude on the part of the young delegates was fine indeed.

Mention should be made of the wonderful record made this year again by the Albemarle people. They take off the banner this summer also for the largest registration. This fine church plunges into the interest of the conference and makes it a habit to roll up a powerful registration before the conference opens.

Personally, I take this opportunity to thank every co-worker and delegate who made the conference a success. We feel that the conference accomplished great good. But this victory was not won by any one individual. It came through cooperation.

May the religious work in each local church represented in the conference spring into new life as a result of the inspiration and learning gained at the summer conference.

P. E. Lindley, President.

Resolutions.

In recognition of the cooperation and service rendered during the Young People's Summer Conference of High Point College, High Point, N. C., in session from July 19th to 26th, 1926.

Be it resolved that the Conference adopt the following resolutions:

First, that the Conference express its gratitude and appreciation to the following firms:

a. Johnson Florists of High Point for the use of ferns.

b. Mrs. J. A. Dalton for beautiful flowers.

c. Kester Furniture Company, High Point, for the use of water coolers, which were a very great help during the extreme hot weather.

d. High Point Creamery for a donation of fans.

e. High Point Enterprise for the excellent publicity given the 1926 Conference.

Since we all enjoy the pastime of eating, be it resolved:

Second, That we express our thanks to Mrs. C. L. Whitaker and her faithful corps of fair waitresses and handsome dish-washers for making this phase of the program very delightful.

Being so wonderfully cared for during our sojourn here, we resolve:

Third, That we will always hold in memory Mrs. Surratt and Rev. L. W. Gerringer and their associates for their Motherly and Fatherly care of us.

We get nowhere these days without a Captain, therefore be it resolved:

Fourth, That we thank Captain Rankin for arranging transportation to the High Point Church, Sunday, July 25th.

A trip to the Children's Home is always enjoyed, therefore be it resolved:

Fifth, That we express our appreciation to Rev. and Mrs. Lowdermilk for their invitation to the Children's Home and for the entertainment accorded us while there.

It is always a treat to sit at the feet of able scholars, lecturers and teachers in order to increase one's store of wisdom and knowledge, therefore be it resolved:

Sixth, That we show our appreciation by a rising vote of thanks to the Faculty, for whose services we are deeply grateful.

Believing that "all work and no play makes Jack a dull boy," therefore be it resolved:

Seventh, that we thank our recreational leaders for the fun and recreation planned and executed during the Conference.

Many have planned and worked to make the Conference a success, but no group or individuals have contributed to its success as much as the officers of the Young People's Board, therefore be it resolved:

Eighth, That we show our appreciation for their wise planning and good work by giving to them at all times our hearty and loyal cooperation.

No one deserves commendation more than the President of the College for his faithful efforts in the interest of our young people, therefore be it resolved:

Ninth, That we thank Dr. Andrews and his associates for their splendid cooperation and willingness to let us enjoy the advantages the buildings at High Point College afford. As an expression of our appreciation, we pledge him our loyalty and support.

We are glad that we have had such a successful Conference, and realizing its value to the Church and our youth, we resolve

Tenth, That we take its spirit and ideas back home and endeavor to build up the Kingdom in our own communities, looking forward to the time when we may again return to another Summer Conference.

The committee realizes that it is impossible to mention all who should be mentioned in these few lines. In the face of this fact, be it resolved finally

That we thank each and every one, great or small, for all contributions made to make the Conference a success.

Respectfully submitted,
Ferry Lee Gibbs, Chairman
Dwight L. Fouts,
Margaret Floyd,
Lelia Wagoner,
Frank Hauser.

DOLL MESSENGERS OF FRIENDSHIP.

The Doll Messenger project announced by the Committee on World Friendship among Children of which Mrs. Henry W. Peabody is Chairman, is recommended to the people and children of the United States by the Federal Council of the Churches. This project has a practical significance far deeper than appears on the surface. To see this, one needs to know first of all the fact background in the century old Japanese doll festival known as the Hina Matsuri.

This beautiful festival for exalting the family life and inspiring the daughters with the ideals and habits of home-love and loyalty is universally observed by all families, whatever their social rank. It is perhaps the most attractive of all Japan's interesting national festival days. On this day ancestral doll-treasures are brought out from safe keeping and placed on display with various tiny and typical articles of furniture. The ancient and quaint costumes of the dolls, the revered customs of ancestors, the formal salutations, the receptions and refreshments for neighbors and guests, the details of politeness and courtesy, all lend themselves admirably to sustain interests and to make the three-day festival a valuable asset in the home and in the nation. It gives mothers fine opportunities for instructing their daughters, appealing to the imagination and training the imitative instincts.

The proposal of the Committee (already heartily endorsed by many leading Americans and also by the Japanese Government) is that American children send thousands of American dolls to visit their friends in Japan on Doll Festival Day, March 3, 1927. These visitors from the United States will be heart-

ly welcomed by Japan's girls and mothers. The doll suggested by the Committee is the "Mama Voice" doll. The American dressed will be especially welcomed by the mothers and older sisters, who are now widely adopting western styles of light and airy clothing for their children. The welcome to American dolls will be the more cordial because of the appreciation thus shown in the United States of a beautiful Japanese custom.

But more important than the goodwill toward America promoted in Japan will be the understanding, appreciation and goodwill for Japan created in the hearts and minds of American children. The doll project is psychologically and pedagogically correct. It begins in the right way to generate mutual appreciation and friendship.

This project will help American children to develop an international mind, to look across national and international boundaries and to see something good and beautiful in a foreign land. Exactly this is a paramount need in our day and generation, when the races and nations of the world are being crowded into such close neighborhood by the extraordinary scientific conquest of space and Nature and the developments of universal travel, trade and communication.

This program to get children of different lands into mutual acquaintance is not new. The Junior Red Cross has been doing remarkably fine work along these lines, as have also various women's foreign mission boards, the Child Welfare Association and other groups, societies and popular magazines. This Doll Messenger project, however, is unique in linking the children's world goodwill program with such a national festival as the Hina Matsuri, and in making the program both nation-wide and simultaneous. This gives it special joy and "pep" and drive. Its dramatic possibilities should be utilized. It stirs the imaginaton. It makes a powerful sentimental appeal to children and mothers in both lands. The dainty thank-you letters that will surely come back will also help to create interest and understanding. The Committee invites cooperation of all interested in fostering international goodwill in a practical way.

The question is sometimes asked why the Committee has chosen Japan for this gesture of friendsip. For 72 years, ever since Commodore Perry opened the door of Japan to the outside world, America has been her sincere friend, taking a special interest in Japan's welfare. During the last decade, however, misunderstandings on both sides have crept in to mar these friendly relations. Japan has felt deeply hurt by a succession of what seemed to her unfriendly acts, and she needs to be reassured and brought to feel that the heart of America is sincere in its friendly desire for her welfare.

The Japanese are peculiarly responsive to any act of friendliness, and the Doll Messengers will enter thousands of homes. On the other hand, thousands of American children and their parents will be thinking and talking about Japan in a friendly way.

American citizens of all ages, especially young people and children in day schools, private schools, Sunday schools and individual families, are cordially invited to have a share in this program for friendship.

The Committee (105 East 22nd Street, New York) will welcome leaders in every community to help forward this Peace Maker's Crusade. A beautiful folder in Doll messengers of Friendship and a leaflet of "Suggestions for Leaders, Parents, Teachers and Workers" will be sent on application.

SUNDAY SCHOOL LESSON—AUGUST 15.

Jethro's Wise Counsel.

Lesson Text: Ex. 18: 13-24.

Golden Text: Mark 13: 34.

The Central Truth: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God." Rom. 13:1. All civil rulers should be "able men, such as fear God, men of truth, hating covetousness."

Scriptural Points.

1. Rephidim was the next stop after the giving of the manna and quails. The people again raised a loud complaint because there was no water. They really got mad with Moses as if he was to blame for their misfortune. The most unreasonable of them were ready to stone him to death. How slow were they to learn to trust in God!

2. In answer to Moses' prayer God directed him to smite a rock with his miracle-working rod. He did so and streams of refreshing water gushed out of the rock.

3. Here at Rephidim the Israelites were attacked by the Amalekites. Joshua with a select band went out to meet the enemy. On a hill nearby Moses held up the wonderful rod in supplication to God for victory. While the rod was up Joshua was victorious. When he let it down from sheer weariness Amalek had the advantage. So Aaron and Hur, on either side, held up Moses' hands till the Amalekites were completely routed.

4. Here at Rephidim Moses' fatherinlaw, Jethro, brought his wife and two sons to him. It was a happy meeting. He bowed to and kissed his fatherlaw. Such love and devotion is exceedingly rare.

5. Moses was judge as well as emancipator, teacher, leader and priest. To exercise justice for a million and a half people was no easy task. The impatient and complaining state of mind of the people made this work all the harder.

6. Jethro was quick to see the unwisdom of Moses bearing all this heavy burden alone. Moses was now eighty years old, and such a task would sooner or later crush the strongest of men.

7. Jethro was the first democrat of history. He advocated a distribution of power among the people. He was opposed to a centralized government. He proposed to Moses that he set up a government of "rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens."

8. And he prescribed the qualifications for such rulers. They must be men of unquestioned ability, deeply religious, truthful, and too conscientious to accept bribes.

9. Moses was broad-minded and big-hearted enough to see that this was good [illegible] was glad to share this burden, and even honors attached to it, with others. He accepted this wise counsel and acted accordingly. He himself remained the supreme judge of the embryo nation, and the others were subordinate judges or magistrates, dispensing justice under him.

Practical Points.

1. Capability to give sound advice is a valuable gift from God. Such a "gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning." James 1:17.

2. "Wisdom is the principal thing," better than wealth, honor, or pleasure. Wisdom is knowledge married to goodness. "But the wisdom that is from above is first pure, then peacable, gentle, and easy to be entreated full of mercy and good fruits, without partiality, and without hypocrisy. James 3:17.

3. Wisdom is not always taught in the schools. It usually comes in answer to prayer. Solomon's wisdom came from God. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.

4. Not every one is sensible enough to take good advice. Some, more or less conceited, will learn in no school except that of experience. And this is a terribly expensive school. "For wisdom is better than rubies; and all things that may be desired are not to be compared to it." Prov. 8:11.

5. We live in an age which rulers are largely the choice of the people over whom they rule. To make a wise and acceptable choice demands a large share of wisdom on the part of the people. Voting becomes a very important Christian duty. To vote as you pray is the only right way to vote. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17.

—The triplets of Bro. Clark Kirkman of Pleasant Garden were at Tabernacle last Sunday and attracted much attention. They are bright, hearty children. Two are girls, one is a boy. There is no close resemblance between any two. Their mother died soon after their birth. Miss Lelia Kirkman, their aunt, is looking carefully and lovingly after them. They seem to have as much promise for the future as average children.

—Tabernacle church is now equipped with a new lighting system. It has beautiful chandeliers and uses acetylene gas for the lights.

—A number came from Grace church to hear Dr. Andrews in Calvary last Sunday.

—In company with Dr. Andrews and Bro A. E. Causey the editor attended a service at Tabernacle last Sunday afternoon. Bro. Suits, the pastor, was the preacher of the hour, and he preached a very earnest and searching sermon on Backsliding. We were glad to hear him contradict that unworthy charge that Methodists believe in backsliding. Even those that practice it do not believe in it.

—Brother W. J. Williams is recovering from his illness slowly, but he has been protected by his physician from the coming of his friends to see him.

PIE PLATES.

For two years Alice Henderson had sold kitchen ware in the dingy basement of Heath & Warner's General Emporium. She could tell without glancing at the tags the price of practically everything in the basement from an egg beater to a washtub. The other two girls who worked with her in the basement had grown to rely upon her knowledge of the stock as much as on that of Mr. Keath, who was the nominal head of the kitchen ware department, but who was usually busy upstairs somewhere.

"I do not blame him," said Maud Holden one day dismally after she and Alice had recovered from a fit of coughing and sneezing brought on by an attempt to find a particular kind of tea canister that an old lady with black mitts and a black cotton veil tied over her rusty black bonnet had insisted must be somewhere in the basement "because she had bought one there forty years before when she was married" and an exact duplicate of which finally turned up in a dark corner behind a stack of pie plates. "I'd make up almost any kind of an excuse to get out of this dusty, cobwebby hole."

Alice, who had found a cloth and was dusting the red canister, laughed. "Sometimes a battle with the spiders does me good," she confessed. "It keeps me from thinking too much about being a clerk in the basement. But the spider that inhabits that corner is a little too industrious to suit me. I have swept down his web fifty times at least, and he just spins it over again."

"Ugly things!" exclaimed Verna Ellison nervously, as Alice suddenly dropped the canister and chased the persistent spider around a saucepan and behind a chopping tray only to lose him in a crack in the wall at last. "They make me shiver. I cannot see why Heath & Warner should not invest in a little whitewash and brighten up this gloomy old dugout."

"They are too stingy!" snapped Maud, forgetting the little old lady, who looked mildly surprised as she paid for the canister and turned away. "It would kill them to put out an extra dollar. If ever there were two old crabs it is Heath & Warner! O, they are kind if anybody is sick, and they give us a five-dollar gold piece every Christmas," she acknowledged, "but there is not the slightest chance for advancement. Look at yourself, Alice Henderson," she went on, now thoroughly aroused. "Here you have been in this dingy, musty old hole two mortal years; you have sold hundreds of dollars worth of kitchen ware in that time, but you are still here in the basement. Have you got any chance to get ahead? You know you have not; you can go on working for twenty years more, and you will still be here in the basement along with these old pie plates."

In spite of the fact that Maud's words had cut deeper than she knew, Alice laughed. The tin pie plates represented another streak of Heath & Warner's conservatism. Tin pie plates had been good enough for their mothers and grandmothers, therefore they had bought a generous stock of them. To the girls who were always grumbling about them because they seemed to be perpetually in the way, the stock of pie plates appeared to be inexhaustible.

"If they were only agate they would sell, and we could get them out of the way; but tin!" sniffed Verna. "Who wants to buy tin pie plates nowadays?"

Alice took up one of the despised plates and ran her fingers thoughtful along its smooth, well-finished edge. "They're better than many of the cheap agate pie plates," she remarked. "They are made of the best tin, such tin as you won't find on the market today, and they are smooth and perfect. There isn't a poor one among them."

"Hear! hear!" cried Maud. "You ought to be a demonstrator instead of a fifteen-dollar-a-week clerk."

Alice sighed. "There are reasons why I can't fill my brains with any will-o'-the-wisp-idea," she said frankly. "I've just got to hold onto my job and my fifteen dollars a week and be as thankful as I can."

The girls said no more, for Alice's "reasons," a widowed mother and several younger brothers and sisters, were well known to those who knew her.

"But it's bitterly hard never to have a chance to prove what I can do," thought Alice as she left the basement and went out into the crowded street that afternoon. "As Maud says, there isn't the slightest hope of my ever being anything but a clerk in the basement as long as I stay with Heath & Warner, no matter how hard I try. Opportunity must shun emporium basements."

As she paused on the street corner to wait for an uptown car, her attention was suddenly attracted by a huge poster in the window of a grocery store. "Apple Week," it announced in flaring red letters. "Buy your apples here. Pie apples, eating apples, all kinds of apples. Come in and look at them." On the opposite corner a fruit store had a window showing a doll dressed as a cook rolling out a bit of pie crust on a toy rolling board while back of her was a glorious wall of red apples.

On the ride up town Alice saw several more posters announcing that it was "Apple Week." And she was suddenly aware of a new and novel idea. "I wonder"—she ejaculated and stopped.

"I beg your pardon. Did you speak to me?" asked her nearest neighbor, a pleasant-faced elderly lady.

Alice laughed. "I was talking to myself, I guess," she admitted.

The next morning Alice went to work unusually early. Her cheeks were flushed and her knees trembled as she approached the door marked "Office." Mr. Heath, the senior partner, gray-haired and spectacled, looked up in surprise as she paused in front of his desk.

"If you please, Mr Heath, could I speak to you a few moments?" she asked.

"Why—er—yes, if it's anything important," acknowledged Mr. Heath.

"It's Apple Week," explained Alice, "and I thought it would be a good time to get rid of those pie plates we have had so long. And then we have some really fine molding boards and rolling pins made of hardwood and not a bit like the cheap splintery ones too many department stores are selling. And our paring knives are made of the best steel. Our kitchen ware would have sold faster only"—

She paused in sudden embarrassment afraid she had said too much.

"Only we haven't blown our own horn as loud as some of the stores, eh?" queried Mr. Heath, a twinkle in his eyes.

"Of course I don't believe in boasting," stammered Alice, "but an honest toot now and then would not do any harm, would it?"

The old man chuckled. "How many pie plates have we got on hand?" he asked.

"Forty-six dozen and eight," answered Alice. "I counted them yesterday."

"How many rolling pins and molding boards and paring knives?" he went on. He chuckled again as Alice gave him the exact number.

"Well, it does seem to me as if we have rather a surplus of tin pie plates," he agreed. "Go ahead and write your ad, just as you want it, and I'll have it put in the "Times" right away and speak to the window trimmer and tell him you want one window at least filled with a display of kitchen ware. You've started this thing, and I'll let you carry it out unhindered."

"Thank you," said Alice quickly and hurried away, afraid that he would retract his promise if she stayed and talked.

Ten minutes later Maud and Verna were amazed to find Alice busily rearranging the basement and giving the stacks of tin pie plates the place of honor.

"What in the world is going on here?" demanded Maud. "Do my eyes deceive me, or is that red crepe paper on that counter?"

"Your eyes are perfectly trustworthy," Alice assured her, holding out a pair of scissors, "so trustworthy that I want you to cut out the biggest, brightest 'Welcome' you know how to make. I want to hang it at the head of the basement stairway. Verna, you can make some garlands and wreaths if you will please."

Verna rubbed her eyes. "If I please," she repeated. "If I please, did you say? I'll please to tie a red bow on the handle of every saucepan and hang a wreath on every wringer and washtub if you'll let me. I love to make crepe paper decorations."

With such willing workers it was not long before the dingy basement began to assume a most unusual holiday-like appearance. The window trimmer, too, did his best, and before night the largest number of shoppers the clerks had seen in a month had found their way down into the basement.

"All the world loves a bargain," quoted Alice gayly. "Girls, there're only twenty dozen pie plates left. Before to-morrow night they'll all be gone, and how we shall miss them!"

"It's terrible to think about," lamented Maud mockingly. "That spider you are always chasing will be left defenseless if he can't hide behind those stacks of pie plates."

The next day it seemed to the girls as

nearly every customer must have gone home and told her friends and relatives about the bargain sale at the emporium, for ten dozen more pie plates, besides a surprising assortment of other articles, had been taken away or marked "Sold" before noon. Although the girls, accustomed to the semi-gloom of the basement and the infrequent coming of customers, had enjoyed the sale almost as much as the busy horde of shoppers intent upon finding a "bargain," they were beginning to grow tired when the noon whistles set up their shrill clamor.

"There usually comes a lull about noon," Alice told Maud. "You and Verna go out and get a hot dinner. I have my lunch with me, and I won't have to go out, and to-morrow the sale will be over."

A plump, fussy woman looking for gem pans took up Alice's attention for some moments after Maud and Verna had gone out. when at last she finally found what she wanted and departed, Alice sat down in a corner of the basement and spread a newspaper on the corner of a wash bench to eat her lunch. She had finished her sandwich and begun on a mince turnover when she was suddenly surprised to see a tall, slim man, shabbily dressed, approach the cash register. The cash register, an old-fashioned, bronze-and-wood affair with a deep till, was the only one used in the basement. Knowing that there must be now a considerable sum of money in the drawer, Alice felt vaguely uneasy as the man paused and appeared to be looking at the register. Her uneasiness was increased by the queer fact that she had not seen the man come down the basement stairs, although she sat directly facing them. Back of the kitchen ware department was the main part of the cellar, now used as a storeroom. The windows were flush with the sidewalk, and Alice knew that if one of them should be open it would be comparatively an easy matter for a man as slight as the one before her to slip into the storeroom and remain for some time unnoticed. The very thought of such a thing gave her a cold chill, but she was naturally brave, and she put the thought away as absurd and unwarranted, as she came out of her corner to wait on the man. He gave a little start of surprise as he heard her cross the floor, and his black eyes swept her slender figure with what Alice imagined was a glance of relief.

"Mr. Heath asked me to look at the register," he explained politely. "It needs some repairs, I believe. My name is Brophy, Peter Brophy, and my business is fixing cash registers. Here is my card."

As he spoke he fumbled in his pocket and gave Alice a plain white business card bearing the name Peter Brophy. But instead of being quieted, Alice's suspicions had been intensified by the man's manner. He was too polite; it was as if he were trying to spread a veil of plausibility over his sudden appearance. The next instant she gave a start of alarm as a swift memory flashed through her mind. She had seen Peter Brophy, and he was a short, plump, blonde man; the man before her was slim and lithe and black-eyed and looked more like a tramp than a mechanic. Moved by some strange instinct of protection, she had stepped back behind the counter as she glanced at the card. Now, for the moment, she forgot her own danger and turned upon the impostor indignantly. "You are not Peter Brophy," she told him. "I have seen him, and I know. Get away from that cash register at once. You shall not touch it."

But as her expression changed, the man turned quickly and glared at her. "Shut up," he told her roughly. "Not another word out of you."

As he spoke he swiftly opened the sloping till and groped for the money that he knew must be in the various compartments. But as he did so he shifted his gaze from Alice to the money. That second of time, brief as it was, was long enough for Alice to drop behind the counter. Within reach of her hand was the stack of pie plates, all that remained of the forty dozen. Snatching up one of them, Alice sent it hurling toward the impostor. She knew nothing of discus throwing, but her aim was good, and the pie plate struck his face and seemed to blind him. She followed the first pie plate with another and another, throwing them as rapidly as possible. The whirlwind of pie plates confused the man so that he could not grab the money and run.

As Alice's shrieks for help mingled with the clatter of tin plates, there came an answering chorus of shouts and the tramp of heavy feet overhead. Alice caught a glimpse of Patsy Lowther, the big porter, fairly tumbling downstairs in his haste to get to the bottom, while behind him came Mr. Evans, the store detective, Mr. Heath, and several others.

"Try to steal the money, will you?" demanded Patsy wrathfully, as the man made a futile attempt to break the big porter's grip. "I'll teach you better than that."

As the store detective and Patsy led the impostor away Alice saw Mr. Heath coming toward her, striding unheedingly over the litter of tin plates. "Are you hurt, Miss Henderson?" he asked anxiously.

"No," said Alice, "thanks to the pie plates. He couldn't get near me. I never knew before that pie plates could be so useful as ammunition."

Mr. Heath's eyes twinkled. "They certainly made a clatter that attracted our attention," he remarked, "but the agate ones will probably sell better."

Alice glanced at him inquiringly. "Are we going to have some new pie plates, Mr. Heath." she asked.

Mr. Heath nodded. "Our kitchen ware department is to be entirely remodeled and brought up to date," he told her. "And we are going to have a new manager. Mr. Keath has asked to be transferred to the men's wear department."

It was on the tip of Alice's tongue to say that they would miss him, but she did not say it. Mr. Keath had been so little in the basement for some weeks that his continued absence would not disturb them greatly, she thought.

Mr. Heath was watching her keenly. "You haven't asked who the new manager of the kitchen ware department is to be," he reminded her with a chuckle. "Her name is Miss Alice Henderson."

Alice caught at the counter. Dazedly she stared at him. "But I—do you think I can do it?" she stammered.

"I think you are quite capable of managing the department, Miss Henderson," he assured her. "In fact, Mr. Warner and I have had you in mind for some time, but we are a little conservative you know and don't believe in jumping at conclusions, and we have been gradually testing you. That morning when I found you knew even the number of pie plates and paringknives in stock, I made up my mind we had chosen well. You will begin your new duties at once."

Maud stared at her. "What do you want of those old pie plates?" she demanded. "Haven't you seen enough of them?"

"No," returned Alice mischievously, "I haven't. I want them to look at, to remind me that opportunity can find its way into a bargain basement as well as anywhere else." —Lillian E. Andrews, in Presbyterian of the South. z

SELF-RELIANCE.

One of the first lessons a mother should teach her child is that of self-helpfulness—to accept no service of another which it can perform for itself; to ask no favor, or expect others to sacrifice their own ease to satisfy its individual wants. Teach it always to use is own resources from which to supply deficiences and bridge over emergencies.

Self-reliant people are rarely selfish people rarely ready to accuse others of being selfish but are generally possessed of ability with which to assist less fortunate associates. Being concious of their own strength, they need no prop, they know the limits of their own power, and the amount of reserve force they may count upon, and can thus calculate to some purpose, not only in directing their own energies, but infusing strength in others.

The self-reliant person, knowing his own worth, and acting upon this knowledge, rarely fails to succeed in whatever line he undertakes

The child should be taught from its earliest years, not only to wait upon itself, but to be watchful for little services that may be rendered to another—not for reward, but because it is right, and because this watchfulness will create a habit of observation and thought that will be of great service to him in the years to come, making him a blessing to his companions, as well a comfort to himself. A selfish person is the most wretched thing on earth—and the most unloved.—Selected.

—Registration of students for High Point college is in advance of last year, President Andrews states. An increased attendance is expected this year. Adrian College ran for nearly fifty years we believe before it had as many students as High Point College had the first year.

—That is a shocking accident reported from Lebanon church. The little boy will have the sympathy of all who read of his injury.

Carolina Church, Fairview Circuit.—One of the most interesting meetings held in recent years at this church was the one just closed. It began Sunday, June 27th, and continued for ten days. Rev. H. L. Isley did the preaching under which twelve people were converted four of which united with our church. The singing was in charge of Wayne Curtis. The spiritual condition of our church seems to be growing now and our forty members are looking forward to the time when they shall have a church building of their own in which to worship. C. G. Isley.

Orange Charge.—The third quarterly conference convened at Chestnut Ridge Saturday, July 31st. Each church was represented. The reports were encouraging.

The usual business was transacted. M. P. Efland was declared delegate elected to represent this charge in the next annual conference.

Only three more months of this conference year. Much yet to be done if we are able to take up a good report to conference.

B. M. Williams.

High Point.—Many friends through this section will be grieved to learn that the condition of Miss Millie Bowman is critical, and her physician, Dr. Taylor, gives scant hope for her recovery. Miss Bowman is at the Children's Home, where she has been a faithful worker and Bible teacher for several years. She has been patient and pains taking in drilling the children in Bible verses, and the Home and its family have never had a more loyal friend and helper than Miss Bowman. Her health for more than a year has not been robust, but for the past few months has seemed better, and she has been attending church services. On last Sunday she was evidently taken much worse, and her condition since then has been very grave. Mrs. Robert Brooks the eldest daughter of Mr. and Mrs. Hal Bencini, is also critically ill at the High Point Hospital. Numbers of friends will join in earnest prayers for the recovery of these dear women, who are greatly loved.

On Sunday morning the pastor, Dr. Brown, delivered a fine sermon from the text, "What is that to thee? Follow thou me." Dr. Brown has the happy faculty of preaching short and pithy sermons of a few minutes duration. He said that many people are today fishing for pleasure. Thousands drive in their automobiles every Sunday to the Mountains or seashore in pursuit of pleasure, only to return at nightfall disappointed and unhappy. The only way to acquire a calm and contented spirit is to accept Christ and to follow His teachings. The pastor begged his flock here never to forget, even after he has passed on to another world and if all else that he has spoken from this pulpit be effaced from their memory, that his greatest joy has been to uphold Jesus Christ as the guide and Savior of men and the "one altogether lovely."

A most interesting feature of the meeting of the Woman's Missionary Societies on Monday afternoon was the program rendered by the members of the Junior Mission Circle. These ten children sang hymns and repeated a Psalm. Then each one represented a missionary in either the foreign or home field and gave a short account of his or her life and service. This is a splendid way in which to teach the children the names of our missionaries, and their fields of service. These children are ably trained by their leader, Mrs. R. M. Andrews, who is giving much time and thought to her work with them.

The pastor took occasion to commend the fine work of the Christian Endeavor Society on the bulletin last Sunday. These young people are faithful and exemplary.

Miss Mary Wills McCulloch of Greensboro is the guest of her sister, Mrs. H. A. Garrett.

Mrs. A.M. Rankin returned yesterday from a visit of three weeks to her sister, Mrs. R. N. Noble of Chicago.

Notes From Cleveland Circuit.

Hope the Herald readers have not forgotten us. We are still alive. You haven't seen much in print from our circuit lately, but we are still doing some fine work. Our Sunday schools all are in fine shape and having a good attendance. Our Sunday school rally met with Mt. Moriah the 2nd Sunday in July, with a splendid program, with each school taking a part in the program. Brother E. M. Ivester and our pastor made two short talks in the morning and Brother E. A. Bingham also made a fine talk to our young people in the afternoon.

Our collection for missions was $8.69.

The revival meeting at Mt. Pleasant closed August 15th with much success. The pulpit help was Brother E. A. Bingham of Bess Chapel.

A fine program was rendered by the Christian Endeavor Society at Oak Grove Sunday night, July 18th. A large congregation was present. A missionary collection was taken which was $7.25.

The revival meeting at Oak Grove closed August 1st with a good number of professions, with several additions to the church. Our pulpit help was J. M. Morgan. We appreciate the faithful work Brother Morgan did for us.

Our pastor is holding a meeting at Kistlers this week with Brother W. L. Carson of Lincolnton, N. C., to help him. We hope and pray they will have a good meeting there.

May the Lord bless the Herald and its many readers. Charlie Grant.

Shiloh, North Davidson Ct.—There will be a consecration prayer meeting held at Shiloh church on Sunday night of August 8th, that being next Sunday night. Doubtless we all need to confess our faults and mistakes and come into closer communion with the Master that we may be more efficient workers in His vineyard. We hope every one who possibly can will be at the prayer meeting next Sunday night.

W. J. Berrier, Class Leader.
Mrs. W. L. Shoaf, Reporter.

Denton.—The church here was dedicated today, Rev. A. G. Dixon, President, preached the dedication sermon at 11 o'clock, also preached at night.

Today is the beginning of a series of revival meetings which will continue for ten days, Rev. J. L. Trollinger of the First M. P. Church of Thomasville will preach, Bro. Trollinger will be here tomorrow, Monday.

At the dedication services a brief history of the M. P. Church was given by Mr. J. M. Daniel, Sr.

History.

The M. P. Church of Denton, was organized A. D., 1901. From this date church services were held in the auditorium of the M. P. school building, which at that time belonged to the North Carolina M. P. Conference. In the year 1911 the first M. P. Church was built, located on West Salisbury St. On November the 23, 1915, the church building was destroyed by fire, yet the church (the church membership) was not destroyed and continuing to exist, going back to school auditorium and worshiping there until they could build another house in which to worship. So in the year 1917 a church building was planned, after having had a great loss, with about $700. indebtedness on the church which was burned, with no insurance on the building that was burned it was a great undertaking. The building is now complete and all indebtedness paid, it is a glad day to have part in this service.

Church Service.

Preaching 1st and 3rd Sundays at 11 o'clock and at night. Sunday school at 9:45 A. M. Christian Endeavor 7 P. M. Mid-week prayer services Wednesday 8 P. M.

Recently closed a Christian Endeavor Expert Course which was given by Rev. J. E. Carroll. Those passing examination are Misses Julia Loftin, Grade 99, Callie Bailey, 97, and Bettie Loftin, 96.

Quite a number of Endeavorers dropped out failing to finish the course. J. U. L.

Mt. Pleasant, Mt. Pleasant Circuit.—Our Sunday school held its annual picnic on the church grounds last Saturday. The program for the morning (beginning at 10:30) was as follows: Song period by the choir and congregation. Devotional exercise by Bro. Millaway, and then some remarks by him about the singing. Announcements by the superintendent, H. F. Amick. Debate: query, Resolved, that the church is losing ground. Affirmative, W. L. Spoon. Negative, J. E. Stafford.

Remarks by the chairman of the program committee, S. A. Alexander.

A short time was given then for recreation.

At 12:30 a most bountiful and delicious lunch was spread on a long table in the grove, and every one did their best in trying to dispose of all the good eats, but this was impossible, for we had left over to take home.

We had visitors, too; glad to have you. Come again next year.

The afternoon was given over entirely to recreation and conversation. During this time various games were played, and everyone present went home, feeling, we trust, that the day had been well-spent and feeling more interested in the Sunday school and its work.

Saturday afternoon the third quarterly conference convened at Mt. Pleasant church. Messrs Charley Sheppard and Charley Coble were the nominees for the annual conference. Charley Sheppard was elected.

ere quietly married at the M. P. Parsonage, ednesday moning, July 28, Rev. D. R. Wilams, pastor of the bride, officiated. Only embers of the family and a few intimate iends were present. The wedding came as a mplete surprise to the many friends of the ung couple.

Mrs. Holt is the daughter of Mr. and Mrs. red Foust and is a very attractive and harming young woman.

Mr. Holt is the son of Mr. and Mrs. A. acy Holt and has for sometime been engagd in business in Atlanta, Ga.

After a wedding trip through Eastern orth Carolina, Mr. and Mrs. Holt will rede in Atlanta, Ga. Reporter.

CHILDREN'S HOME.

Children's Recital, Level Cross, Randleman harge, $9.31; A Friend of the above named urch, $5.15; Albemarle, First Church, $10; t. Pleasant, West Thomasville, $3.25;

Sunday Schools:

Mebane, $10.25; Winston Salem, $12; Moah, Tabernacle, $2.89; Bethesda, Halifax, 2.24; Asheboro, $13.03; Antioch, Mecklenurg, $3; Brown Summit, Haw River, $1; Heon, Orange, $4.25; Mrs. Hulda Craven of opewell, Va., 8 yds. of cloth.

Mrs. Elizabeth Cranford, Denton, N. C., a cely worked counterpane. Rev. W. F. rabbs of King, a number of bushels of apes.

We feel that he is kind in remembering to vide his apples with us. He and all other amed contributors in this report have our any thanks.

E. G. Lowdermilk, Supt.

FAITH OF OUR MOTHERS.

aith of our Mothers, living still
n all things beautiful and bright:
ea, nobly will we do God's will
nd live our lives as in His sight.
aith of our Mothers, living faith
Ve will be true to thee till death.
aith of our Mothers, living still
n strong sons, lives and words of praise
Ve humbly owe our debt to thee,
Ve will be true to thee till death.
aith of our mothers, conquering faith,
nd love thee as in former days.
aith of our Mothers, living still
Ve gladly pledge our strength to thee
n deeds of love and service strong,
o soothe the sorrow, right the wrongs.
aith of our Mothers, saving faith.
Ve will be true to thee till death.
aith of our Mothers, living still
n words and truths that ne'er can die,
hy sons and daughters ever dear.
hall claim the Faith that brings God nigh.
aith of our Mothers, holy faith,
Ve will be true to thee till death.

—Rev. G. E. Atkinson, Ceres, Cal.

—A mole wants no lantern.

—'Tis better to be brief than tedious

—That anger is not warrantable that hath een two suns.

—Some people profess great faith in God ut manifest still greater faith in Mammon.

DIED.

Mrs. Dorthula Virginia Smith.

Dorthula Virginia McPherson, born September 28, 1850, died July 22,1926. She was married to J. C. Smith March 20, 1871. To this union were born nine children of which seven are still living as follows: Mrs. W. B. Cooper, J. A. Cooper, B. E. Fox and Miss Sallie Smith of Siler City, T. R. Smith of Siler City, Willie Smith of Liberty, and Leopold Smith of Greensboro. She has 25 grandchildren, and seven great grand children. She has only one living brother, J. P. McPherson of Siler City, Route 1. She joined the Methodist Protestant Church at Piney Grove in early girlhood, and has been a faithful member all her life.

F. L. Gibbs.

Memoir.

Thomas Wesley Long, born Dec. 1, 1850, died July 24, 1926. The deceased had been in declining health several years. Was confined to his bed forty-five weeks. He bore his affliction without murmuring or complaint.

He is survived by his wife, and six children, seventeen grandchildren and four great grandchildren.

His sons are Dr. S. W., Jesse L, Grady H., and Emory R. His daughters are Carrie E. and Mrs. Mamie L. Tate. One daughter and two grandchildren preceded him to the "Bright Beyond" some years ago.

He had five sisters and four brothers. Two brothers and two sisters survive him.

He was converted in early boyhood and joined the church at Pleasant Hill and has lived a consecrated Christian life. He was an affectionate husband and father, ever ready to lend a helping hand, and do any labor he could do. He enjoyed having his friends and neighbors visit him, especially so during his long illness. Indeed his friends seemed almost numberless. He will be missed in the home he loved so well; in his children's homes; and in the community.

All that loving hands, and the skill of physicians could do could not stay the hand of death.

In memory's love we see you
While in sorrow we are alone,
We saw you suffer,
Heard you sigh,
Sweetest thought
Shall ever linger,
And in Heaven
We will meet you
Some bright sweet day.
The Golden Gates were opened wide
A gentle voice said, Come,
And Angels from the other side
Welcomed Father home.

Resolutions of Sympathy.

Whereas, it has pleased Almighty God, in his infinite wisdom, to remove by death the esteemed and respected good spirit of Brother J. M. Moore, the father of Mrs. W. A. Johnson, and whereas we desire to express to her our deep and sincere sorrow in her loss, therefore be it

Resolved:

1. That we, the Philathea Class of Midway Sunday school, extend to her our sincere sympathy in her bereavement and to express to her our high regard for him and point her to the Heavenly Father who is able to sustain in all the conflicts of life.

2. That a copy of these resolutions be sent to Sister Johnson and a copy to the M. P. Herald for publication.

Mrs. G. W. Apple,
Mrs. R. P. Butler,
Sallie Dobbs.

Ross Reunion.

You are invited to attend the annual reunion of the Ross Clan to be held at Pleasant Garden, N. C., Tuesday, August 12, 1926, at 10:30 o'clock.

Come with your basket so as to enjoy a picnic dinner. Refreshment will be served, and an interesting program has been arranged.

Relatives and friends are especially invited.

Lolah Ross Perkins, Pres.
J. D. Ross, Vice Pres.

"WHERE ARE THE NINE?"

With a sad heart, the Healer of bodies and Savior of souls made this inquiry in regard to the nine ungrateful lepers whom He had healed. How quickly they forgot the Source of their greatest physical benefit. How short their acquaintance with this wonderful man of Gallilee! How slight the impression He made upon their hearts! And how vain and empty would be their renewed lives without Him!

And is not this wail of sore disappointment ringing from the mediatorial throne today? Where are the nine that took the sacred vow "to renounce the devil and all his works," and have not kept it? Where are the nine who promised to go and work in the Lord's vineyard, and have remained all the day idle? Where are the nine who resolved to "press toward the mark for the prize of the high calling of God in Christ Jesus," and are still sitting at ease in Zion. And where are the nine who started out so auspiciously to love God with all their heart, mind, soul and strength, and have gone back to the weak and beggarly elements of the world?

Does not such recreancy crucify the Son of God afresh, and put Him to an open shame? Does not such ingratitude, disobedience, and unfaithfulness bring tears of shame to the eyes of the Savior of men?

Let us repent of our lack of loyalty. Let us hunger and thirst after more righteousness. Let us seek the heavenly places of fellowship with the Father and with his Son Jesus Christ." Let us get on higher ground of Christly living. Let us plunge boldly, delightedly, and confidently into the field of holy service. And let us meet in the full the prophetic requirement "to do justly, and to love mercy, and to walk humbly with thy God."

—On account of rain Calvary church had to postpone its Sunday school picnic last week. The time fixed upon was Wednesday of this week. If rain interferes again, it is understood that Saturday will be the day.

SERMON TO YOUNG PEOPLE.

The Peacemakers.

Text: "Blessed are the peacemakers; for they shall be called the children of God." Matt. 5:9.

Peace is a cardinal trait of Christian character. The Prince of peace is the Author and Source of this peace that passeth all understanding." It comes through the experience of justification by faith. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ."

The peace with God makes it imperative that we live in peace with our neighbor and the entire world. Lack of brotherly harmony with our fellowman is destructive of any peace with God. In fact hatred of our brother makes peace with God impossible. "But if ye forgive not men their trespasses, neither will your Father forgive you." Let us first consider

The Peace With God.

Lost, sinful man is at enmity with God. He lives, moves, and has his being in open rebellion against the Almighty Sovereign of the universe. He defies divine authority by disobediance. He insults divine mercy by unbelief. And he invites the retribution of divine justice by reckless continuance in sin.

This enmity is all the worse because it is directed against a Friend, the best possible Friend, the Friend that sticketh closer than a brother, the Friend of sinners. For this Friend is kind and good to every one. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Jesus Christ is the Mediator between God and man to bring about peace and good will. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us....For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

The Scriptures nowhere speak of God being reconciled to man. He is already reconciled in the exercise of infinite mercy. The claims of justice must needs be met by the sacrifice of Jesus Christ on the cross. Man is the offender, He must needs be reconciled. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given unto us the ministry of reconciliation; to wit, that God was in Christ, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ stead, be ye reconciled to God."

To thus make peace with God through faith in Jesus Christ, admits us unto the family of God Almighty. There is given unto us "the Spirit of adoption, whereby we cry, Abba, Father." Blessed are they that make peace with God, for they shall be called the children of God.

In the next place let us consider

The Peace With Our Neighbor.

The apostle exhorts us to "follow peace with all men, and holiness, without which no man shall see the Lord." There must be the peace of actual friendliness between man and man. Disagreements are unavoidable. People don't think alike; and they can't think alike. But there is no variation in the procedure of love. "He fashioneth all their hearts alike." We all love in the same way. We can and should, love everybody. "The love of Christ constraineth us" so to do.

Hate and malice are destructive of childhood in the Kingdom of God. "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." To be right with God one needs to be right also with his fellowmen. "Is thine heart right, even as my heart is with thine heart? If it be, give me thine hand."

It is not enough to be right and loving ourselves; we must see to it that our neighbors are at peace with each other. It is Christlike to seek to reconcile warring factions and unfriendly individuals. A Christian's responsibility does not end at his own front door. In fact there is where it begins. The charity that makes peace, to be sure, begins at home, but its real mission extends to the entire community and throughout the world. Blessed are they that make peace between man and man; for the heavenly Father will recognize them as His own beloved children.

In the last place let us consider

The Peace With The Entire World.

War is entirely too common. War is entirely repugnant to the sensibilities of the Most High. War is hell. It is the devil's most gigantic and shameful method of destruction. Into this maelstrom of iniquity go thousands of precious lives, millions of property, the virtue of countless men and women, and a loud-mouthed defiance of the authority, goodness, and love of God. O for a holy crusade to end all war!

Treaties, Leagues, and World Courts will not end war. They can't. Nothing short of the rule of the Prince of Peace will end war. The depravity of the human heart must be displaced by the love of God that impels a love for all mankind. A regenerated world will produce a warless world, and nothing else will.

The issue of world peace in its ultimate bearing is not a political issue. It cannot legislated into existence. It cannot be reali by a mutual agreement of the nations. I a religious issue. The power of the gospel Jesus Christ can and will bring it about. T blessed gospel will eventually compel warr nations to "beat their swords into plowsha and their spears into pruning-hooks: na shall not lift up sword against nation, neit shall they learn war anymore." In this mil nial age "the wolf also shall dwell with lamb and the leopard shall lie down with kid; and the calf and the young lion and fatling together; and a little child shall l them."

Let us hasten that happy day. Let us g Jesus Christ the entire right of way into hearts, and into our civil life, and into ev national and international relationship. us pray for the coming Kingdom of pe love, and Christian fellowship. And let count most earnestly the distinguished ho of this beastitude: "Blessed are the pe makers; for they shall be called the child of God."

—The meeting at Tabernacle is still go on with increasing interesting. Rev. S. Taylor is preaching there.

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HIGH POINT, N. C.

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R. M. ANDREWS, *President*

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ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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DEATH AND BURIAL OF REV. J. H. BOWMAN.

Miss Millie Bowman was buried at Pleasant Union Church on Thursday of last week. Little did any one expect that another of the family would follow in less than a week. But such was to be the case. Last Sunday the report spread with great rapidly that Rev. J. H. Bowman, brother of Miss Millie, had been killed in an auto accident on the way to the church (Bonlee) where he was to begin a special meeting. Later the report was corrected and made to read that he had suddenly died in his car and as a result his car had swerved from the road and plunged over an embankment. Both apoplexy and heart failure have been assigned as the cause of his death. The report of his death was a startling one. He had seemed so strong.

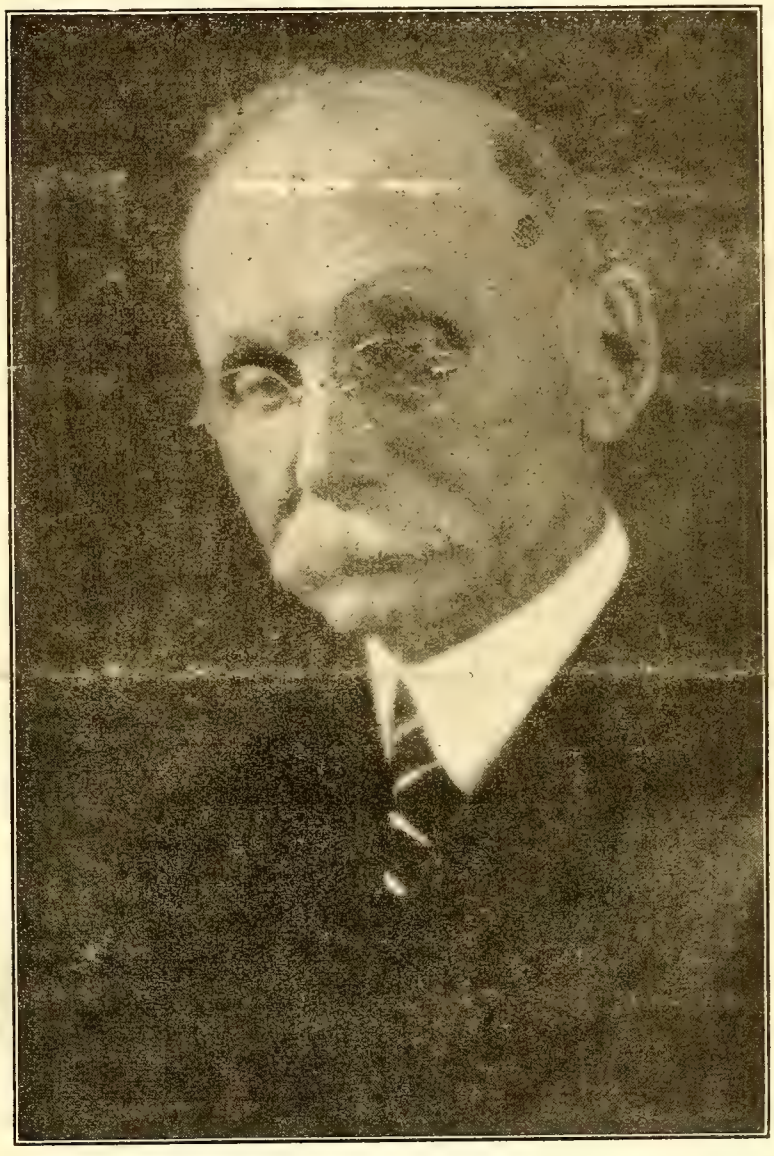
A great throng gathered at Pleasant Union on Monday at three o'clock to attend the funeral service. Dr. A. G. Dixon, president of the Annual Conference, conducted the service. Parts were taken by Rev. J. D. Williams, Rev. G. F. Millaway, Rev. J. A. Burgess, Rev. J. E. Pritchard, Dr. R. M. Andrews, and Dr. George R. Brown. The following ministers and perhaps others were present also: Highfill, Dosier, Neese, Taylor, H. L. Isley, T. F. McCulloch, Gibbs, Johnson, Lowdermilk, A. O. Lindley, Hendren, L. W. Gerringer, and the pastor of the M. E. Church in Siler City.

Bro. Millaway as pastor gave a sketch of the character and labors of Bro. Bowman, referring to him as one of the noblest of the community. Bro. Pritchard spoke of the deceased as his father in the ministry and expressed great obligation for personal help and encouragement received at various times and in various ways. Bro. Burgess spoke of the fruitfulness of Bro. Bowman's labors as a minister, and declared that only eternity can reveal fully the good his life has wrought.

When the coffin was opened to view the body for the last time, it required much time for all to pass by, so many were there. How natural he appeared. He seemed to be only sleeping. And to the Christian death is only a sleep.

The songs for the occasion were sung by Rev. Mr. Ballard, and Mr. and Mrs. Teague and Miss Annie Jobe, of Grace Church, Greensboro. Many beautiful flowers were contributed by friends.

What a difference the death will make in Pleasant Union community. Not only will the family miss Bro. Bowman but his neighbors and friends will be conscious of a great loss. We read that Enoch walked with God, and was not, for God took him. We may say of Brother Bowman that he was not for God took him—took him in the midst of his labors, took him to the rest that remains for the people of God.



REV. F. C. KLEIN, SECRETARY OF THE BOARD OF FOREIGN MISSIONS.

The morning after Brother Bowman's death our mail brought us a letter from him. We recognized his familiar handwriting and saw his name on the envelope. We hesitated to open the letter. We wondered what it contained. Was he writing his farewell to the church? Was he communicating to us some premonition of the near approach of death? No, he seemed not to suspect that the end was near. It was simply a short business letter such as he had written many times before. Had he known that death was near, would he not have gone on as he did—in the way of duty? He died in service. He fell with his face to the enemy.

—Have you taken your vacation? We are beginning to wonder when we can take ours.

THE MINISTER AS PRIEST.

By Rev. S. W. Taylor.

(This address was delivered at the recent Pastor's Summer Conference at High Point College, and is published in Herald by request of the Conference.)

In dealing with this side of the "FOUR-SQUARE MINISTER," the program committee had in mind, they tell me, the place of prayer, both public and private, in the life of a minister. And our discussion may be widened, they say, so as to include in its scope the relation of the minister to the entire program of public worship.

With the ground cleared by this statement, as to what is implied in our subject, we are now ready for our discussion.

I.

The Private Prayer-Life of the Priest of God.

If, as James Montgomery sings,

"Prayer is the christian's vital breath,
The christian's native air,"

then the minister of God, of all other men should be a man of prayer. In fact, it seems impossible to think of God's ambassador, charged with responsibilities that no man is equal to in his own strength, not being found frequently in the place of prayer. For priest and prophet, who have prevailed with God and with men, prayer has always been a sure retreat. We do not have to surmise this; the records are open to us, and by these we know that priest and prophet of old, who were not disappointing to God, were all men of prayer. Abraham is known as the "Altar Builder;" Jacob wrestled with God all night, and would not let him go until the blessing came. Such statements as the following are significant:—"Moses prayed for the people;" "Samuel prayed to the Lord;" "Elisha prayed to the Lord;" "Now when Ezra had prayed;" "Jeremiah prayed;" "Isaiah prayed;" Daniel kneeled upon his knees three times a day and prayed, and gave thanks unto God. Many like references might be cited, but these will suffice. And it should be said that these detached expressions are not descriptive of what was casual in the lives of these men of God; they are indicative, rather, of their habitual spirit and practice. They were all men who lived close to God in prayer.

And what was true of these Old Testament characters, is likewise true of God's later priests and prophets, even the latest. The Apostles and the men who labored with them, relied on prayer. They knew the

"Place where Jesus shed
The oil of gladness on their heads;
A place than all besides more sweet—
The blood-bought mercy seat."

Paul, the chief of all God's latest priests, was speaking out of his own experience when he exhorted the Thessalonians to "pray without ceasing;" the Romans to "continue instant in prayer;" the Colossians to "continue in prayer and to watch in the same." Peter was on the house top in prayer when the vision came that set him right in his understanding of God's purposes toward the Gentiles.

And what shall we say of the great hosts of God's ministers, even down to this hour, who have stood, each in his place, whether in the world's glare, or humble and unknown, what shall we say of them but that they have been, and are, men of prayer? Unfortunately this may not be true of every one whom God has called. Some, alas! neglect prayer, and fall out by the way. It is true, however, and must ever be of every one who ministers for God in holy things, and who remains steadfast unto the end.

Three facts of his high calling make prayer inevitable for God's Priests.

1. Prayer Is The Natural Expression Of His Soul.

For the true priest of God, nothing can be more natural than prayer. By the very nature of his calling he walks and talks with God. The Holy of Holies is his privilege and his imperative necessity. The natural outgoings of his soul are heavenward. His "delight is in the law of the Lord; and in his law doth he meditate day and night."

Habakkuk, God's ancient and faithful prophet of Judah, expresses for us what is the natural and loving attitude of the true priest of God. Hear him in his prayer, recorded in the last chapter of his prophecy:

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls;

Yet I will rejoice in the Lord, I will joy in the God of my salvation.

The Lord God is my strength, and he will make my feet like hind's feet, and he will make me to walk upon mine high places.

To this prophet, communion with God in prayer was his joy and his crown—the natural, joyful, confident expression of his soul. And so it is, and so it must ever be with God's true priests.

"Lord, till I reach that blissful shore,
No privilege so dear shall be,
As thus my inmost soul to pour
In prayer to thee."

2. The Nourishing Of His Own Soul Demands It.

The doctor who keeps others well may himself get sick. Likewise the priest of God who ministers in spiritual things to others may find his own soul impoverished.

A prominent and able minister of a large city church said, with regret, "I do not have time to be spiritual." So many demands were being made on his time that none seemed left for the nourishing of his own soul. But of all men, the priest of God MUST "Take time to be holy."

When Doctor Jowett, the late and lamented prince of preachers, went to New York to become pastor of Fifth Avenue Presbyterian Church, he was heralded in big type by the large dailies of the country. And of course a man who was a towering preacher on two continents would be much in demand by the public. Mr. Jowett knew the danger to which these demands would subject his own soul, and promptly and resolutely he refused to be drawn away from his ministry. To him, preaching the Gospel was preeminently the "one thing," and to it he persistently gave first place. Like the great Apostle, he would "finish his course with joy," and the minist which he had received of the Lord Jesus. A to do this, he felt that he must, of all thing KEEP HIS SOUL FIT.

Togo, the great Japan Admiral, who di tinguished himself in the war between Jap and Russia, furnishes us an example in att tude and purpose that must characteri every minister of Jesus Christ.

When he was sent by his government destroy the Russian fleet many disparagin thoughts engaged his mind. "Where is t Russian fleet?" "Can I overtake it?" "If find it, can I destroy it?" "If I win the vi tory, what will be the price in human lives? These, and many other deterring thought were constantly present to the mind of t great Admiral. But this is the way he m them all: "A THOUSAND CONFLICTIN THOUGHTS, BUT ONE FIXED PU POSE." And all the world knows the resul

As the priest of God goes forth on his Go given mission, not to kill but to save lif there will likewise be for him a "Thousan conflicting thoughts, but always there mus be "One fixed purpose"—he MUST kee himself SPIRITUALLY FIT. He can n more perform the duties of his high callin with a withered soul than he can labor wit a withered hand. If he is to blow with th trumpet and give forth no uncertain soun he must, above everything else, be SPIRIT UALLY FIT.

To this necessary end, prayer is indispens able. Over and over again Jesus was sayin to the Twelve, "Pray." Both by precept an example he burned into their souls the neces sity of prayer. His life and his teaching taught them that they could no more liv spiritually without prayer than they coul live physically without bread. He prayed fo them and with them until their minds wer charged with the necessity of prayer as means of keeping their own souls fit for th mighty work committed to their hands.

Charles Wesley, the sweet singer of Meth odism, knew the value of prayer to a minis ter's own soul, when he wrote,

"Pray without ceasing, pray;
Your Captain gives the word;
His summons cheerfully obey,
And call upon the Lord.
"To God your every want
In instant prayer display;
Pray always; pray, and never faint;
Pray without ceasing, pray."

3. The Problems Of The Parish Make I Necessary For The Priest Of God To Pray.

No other class of persons in the whol world are charged with such tremendous re sponsibilities, and stimulated by such abound ing opportunities as is the priest of God. His business always and every where is to giv deliverance to those who are in bondage. The true minister of God feels, as did his grea High Priest,

"The Spirit of the Lord is upon me, be cause he hath anointed me to preach th gospel to the poor; he hath sent me to hea the broken hearted; to preach deliverance t the captives, and recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord."

From Paul, down to the most obscure minister upon whom God has laid his hands for priestly service, there is the feeling, "Woe is unto me if I preach not the gospel."

Such a privilege, such a task, such a responsibility, is too overwhelming for human strength. Only the power that is from above makes any man equal to it. The greatest of all preachers drew constantly upon this source of unfailing power. When he had a great decision to make, as the choosing of his twelve disciples, he spent the entire night in prayer. When his humanity was flattered, and he felt the need of keeping humble, as when the people wanted to make him their king, he retired alone to the mountain side and in the silence of the night communed long hours with the Father. When his work was heavy upon him and, his opportunities great, as in Capernaum on the first Sabbath in his adopted city, he arose a great while before day and went out alone to pray. Our Great High Priest could not carry the tremendous responsibilities of his ministry and finish the work that was committed to him without spending much time in prayer. Over and over again he sought the secret place of the Most High, and from there he went forth with clearer light and quickened powers to accomplish the great mission that the Father had given to him. From the day that he said, "I must be about my Father's business" until that moment of triumph on the cross, when, in the consciousness of a completed task, he cried, "It is finished," his life was permeated with prayer.

And this practice, so real and so constant in the life of our Lord, he enjoins upon those whom he calls to be his ministers. Again and again he talked to his disciples about prayer. They themselves felt the need of it, and asked him to teach them to pray. His reply was the matchless formula that the world has repeated ever since. And listen further how he talked to them:

"Whatsoever ye desire when ye pray, believe that ye receive it, and ye shall have it."

"If ye ask anything in my name, it shall be done for you of my Father."

And again: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."'

There can be no doubt that Jesus felt that these men who were to preach his gospel to a hostile and sin-cursed world must of necessity be men of prayer. They took up their work imbued with that spirit, and to the end of their ministry, prayer was their vital breath.

It must be so with God's priest today. Prayer alone will bring him light; prayer alone will make him strong; prayer alone will solve his problems; prayer alone will give power to his message and testimony to his life.

Above everything else, the minister of Christ is to be a soul-winner. This is the ultimate end of all that he does. If he succeeds in this, his life must be permeated with the prayer-spirit. He can not succeed with the inner until he has first had success with God.

Doctor Wilbur H. Chapman, the great Presbyterian evangelist, tells of receiving a letter from an interested person in which he was asked to state on a postal card how to win souls. Doctor Chapman knew that the best thought of the christian world had been given to that subject. Volume after volume had been written upon it, many of which he had read; and yet here came the strange request that he state on a postal card the secret of soul-winning. After renewed reflection he said that he came to the conclusion that the secret of soul-winning could be stated on a postal card, and in one word, and that word is PRAYER.

I shall raise no issue with him in the matter. He may or may not be correct. One thing, however, is certain: there is no soul-winning where there is no prayer. A passion for souls is born of a spirit of prayer, and where this spirit is lacking the people perish. In fact, I doubt if I am very far afield when I say that every spiritual weakness in the church, and in the ministry of the church, is traceable to a lack of the prayer spirit. There is no spiritual weakness that hedges about the minister of the Lord Jesus from which prayer will not deliver him. I am convinced that no minister of Christ is under any necessity of doing his work in spiritual weakness, or any other weakness, as to that matter, that prevents him from filling up the full measure of service that God expects of him.

Paul is a striking illustration of this statement. Three times he prayed, and the answer was, "My grace will be sufficient for Thee." For his physical infirmities God will make grace abound toward the man upon whom he causes holy hands to be laid. And for his spiritual necessities there is always abounding grace. This is the meaning of Paul when he said, "I can do all things through Christ who strengtheneth me." Brethren, we may do our work in weakness, but I doubt if we can justify it. It is the privilege of every child of God to be "strong in the Lord and in the power of his might," how much more, then, must this be the privilege of those who are the ministers of light? God has never yet called a man to do a work without making available the power necessary to do it. To his disciples the Master said,

"If ye have faith as a grain of mustard seed, ye may say to this mountain, be thou removed, and cast into yonder sea, and it shall be done."

He wanted them to know that as his ministers there should be for them individually, and for their work, no insurmountable difficulties. But that was not enough for his love and complete appreciation of their needs. His final parting words must be an assurance to them that all of their needs would be supplied. Standing with them on the mountain side, just as the heavens opened to receive him out of their sight, he said to them.

"Lo I am with you, even unto the end of the world."

What blessed assurance; and how unfailing it was fulfilled in them! And not only in them, but in us also. There is for our feet a path that leads straight to the source of all power, and all wisdom, and all light; and we are bidden to "come boldly that we may obtain mercy, and find grace to help in every time of need." The man whom God calls to take upon himself divine orders is set apart for a divinely appointed work, and everything that he needs to do that work to the glory of God, God will graciously and unfailingly supply. The only condition is that he keep in range with the power. And to keep himself there he must be often on his knees.

O Brethren, let us see to it that we know for ourselves the power of prayer!

"Take time to be holy; speak oft with thy Lord
Spend much time in secret with Jesus alone,
Thus led by his Spirit to fountains of love
Thou soon shalt be fitted for service above." (Continued next week.)

THE CONFESSIONS OF A YOUNG PREACHER.

Rev. A. Ritchie Low.

It is unusual for a mere youth in his first pastorate to put into writing his confessions. Not infrequently they belong to the posthumous period. Perhaps that is the wiser method. I am situated in a very quiet, remote village, one that is nestled and secluded among the tall trees of the quaint hills of northern Vermont. The Baptists have the only Protestant church in town, so that, ecclesiastically speaking, we are monarch of all we survey.

Notwithstanding our very extensive church program, I find time hangs heavily upon my hands. To be frank, since settling in the pastorate I have suffered keenly from loneliness. Those of my readers who are seasoned veterans will not fail to understand me. A man may be surrounded by people and yet be lonely. The fact that I have hitherto lived in the city enhances this feeling.

Every now and then the spirit of introspection and reminiscence overtakes me. It is only old men who are supposed to have these spells. It depends on the man. Some men are older at twenty-five than others at forty. It is not the years but what takes place between them that counts. Frequently I sit in the old chair that adorns my study, look out toward the picturesque hills that surround us, and ask myself a few pertinent questions: Am I really amounting to anything? Is this town a better place to live in because of my being here? Would Jesus of Nazareth put His stamp of approval upon my feeble efforts? These and other queries come into my mind as I brood over my life's work.

I have even gone so far as to question my loyalty to my Master. Certain specific experiences have led to this spirit of distrust in my own consecration. A few years ago I was listening intently to a street-corner meeting. A few zealous souls from a near-by mission were braving the criticism of a none-too-sympathetic gathering and were fervently setting forth the advantages of accepting Christ as the Way of Life.

I wanted to be near enough to be able to hear, yet desired to be far enough away so as not to be too conspicuous. I did not wish the onlookers to consider me as one of the "nut"—and I a theological student and a supposed follower of Him who did most of His preaching in the open air!

Speaker after speaker mounted the plat-

form, and I listened with manifest approval to their denunciation of sin and their declaration of the nearness of the approach of the Lord. Their ardor, their tremendous earnestness, and their evident sincerity enthralled me. As I stood on the corner taking it all in, I spied one of the speakers making his way toward me. I had misgivings as to his motives. Maybe he was coming to convert me—a student of theology!

To my utter surprise, he turned out to be an old friend, who said he saw me among the crowd as he was speaking, and had come to invite me to "say a word." I protested vigorously, made every excuse imaginable—reminded him that I was only a student, that while I preached a little, it had been in either a hall or a church. My voice, I went on to say, was weak, was utterly useless for open-air preaching. Besides, I was wholly unaccustomed to that sort of gathering. But deep down in my heart I was asking myself the question: "Suppose my friends or chums should see me, what would they think and say?" This partly accounted for my reluctance.

But my good friend was not to be got rid of so easily. He realized my apparent embarrassment and all that, said that he too had had similar experiences, but then added, "You'll get along all right." He made his way toward the little band of zealots, mounted the box that served as a platform, and, as boldly as Paul on Mar's Hill, declared, "There is a young fellow in the crowd who is going to say a word," and invited me to the ring. My heart palpitated. I panted for breath. I felt as if I was going to meet my Waterloo.

It was with diffidence and a deep sense of embarrassment that I got up on that "platform." I cannot recall what I said, but what I did say cost me intense agony.

I had served in the army during the war, and I knew something of the danger of dodging lurking submarines, had experienced the pangs of hunger, knew what it was to be "strafed" by the enemy artillery, had endured the excruciating sensation of being in the proximity of bombing planes; but I have to confess that none of these things caused me the mental anguish that the mere attempt to proclaim the Master did as I stood on that box on that never-to-be-forgotten day.

What was the reason? I cannot say, Why is it that I was willing to do for my country what I was not prepared to do for Him whom I call my Savior? What was it that made me anxious to die, if need be, for the things that are seen and are temporal, while afraid to say even a word for the things that are unseen and eternal? These are some of the things I am asking myself as I sit here in my study. This is confession number one.

When I first began preaching as a student pastor, I had a similar experience. While out calling one day I had occasion to visit one of the poorer homes of the community. The couple had been married by me only a little while previous, but notwithstanding this the wife was nursing a month-old baby. She was a divorcee, an American, a nominal Protestant, while her newly acquired husband was a widower, a foreigner, and a Roman Catholic, who, because of his reluctance to separate from his newly found companion, was forced to leave his church. The attitude of the priest was justified, as the subsequent arrival and the inevitable marriage proved.

My reception was warm and cordial. I was led through a dark, dingy kitchen into what the woman called her sitting-room. The place had the appearance of a second-hand store, the sort one finds in the poor districts of a large city. It was the old, old combination of poverty, dirt, and children, that sad trinity of the slums.

There were two chairs in the room—a rocker and an old kitchen chair minus a back. I was invited to sit in the rocker but declined and insisted that my hostess accept it, while I busied myself removing the old cloths that clung to the other chair. I made the best of a disagreeable job without showing too much embarrassment.

What should I say? What could I say? What ought I to say under such circumstances? My hand went into my overcoat pocket and the tips of my fingers touched the edge of my little "Weymouth." I instinctively knew what I ought to say, but the same strange feeling that overtook me before, again made its presence felt. While outwardly I was serene and calm and was engaging in pleasant platitudes about the weather and the children, within a tempest was raging.

I said to myself: "Ritchie Low, you are a coward. You are afraid! What? I, who have faced the ordeals of the great conflict of nations, afraid of a poor, ignorant, sinful woman? Never. I will be brave and speak my mind." And I did. I pulled out my New Testament, read an appropriate passage or two, and had a quiet, earnest talk about her soul's welfare, telling her about One who came that she might have life and have it more abundantly.

She listened very attentively. The story seemed to be familiar. Finally, we both knelt down. I asked her to pray, but she intimated that as she was not accustomed to praying, she would prefer that I pray on her behalf. My prayer was short but earnest. If ever I realized I was an ambassador of God, it was at that moment.

When we got up from our knees she promised to make a new start. Was she converted? I do not know. But when I left that little home I was conscious of an inconceivable intimacy with the Master. The knowledge that I had fully done what I considered my duty no doubt accounted for my exuberant spirits.

Quite recently I have been asking myself: What is it that enables us to prate against sinners from the pulpit, but makes cowards of us when we meet them face to face?

Can it be that too many of us resemble Stevenson's story of Dr. Jekyll and Mr. Hyde. We are heroic in public speaking but pusillanimous in private conversation. It was only this morning that I came across the following quotation found in "The Reformed Pastor": "We have no hesitation in saying that the most of preachers whom we have known, were essentially defective in the grand and primary object of the Christian ministry—laboring for the conversion of souls."

What a coincidence and what an in ment. Still, like Paul, I am perplexed bu in despair. It is my determination to f the things that are behind—my mistakes pusillanimity, my lack of consecration, press on toward the mark for the prize o high calling of God in Christ Jesus. So me God!

"I was not ever thus, nor prayed that
Shouldst lead me on;
I loved to choose and see my path; but
Lead Thou me on!
I loved the garish day, and, spite of fear
Pride ruled my will. Remember not
years!"

—Zion's Hera

THE WORKERS AND THE WORKE

Last Thursday morning bright and ea left home for Friendship in Stanly co I reached the church at 11:00 o'clock ju time to hear Dr. J. D. Williams prea most wonderful sermon. While there I h him preach three times. He was at his best, and under his preaching many wer renewing their covenant, and others were j ing their lives to Christ for the first ti preached twice, and both of us had to on to other duties and leave Bro. Atlas F to close the meeting on Friday night. It a great meeting. Bro. Ridge, the pasto closing his fifth year as pastor here. Lord has wonderfully blessed him and people during these years.

Albemarle.

On Friday night I was in Albemarle Rev. H. W. Kelly and his people. Had a pleasant visit with Bro. Kelly and his s did wife, then spent the night with Mr. Mrs. Marshall Hatley. I preached as b could and presided over the third quar conference. Bro. L. C. Hatley was dec elected delegate to the Annual Confer I found these good people a bit dis cour but tried my best to encourage them, an praying and trusting that a better day soon dawn for them.

Why Not.

Saturday morning I drove to Mace church on Why Not for their Circuit I These people on this large charge put rally each year such as I am longing t each one of our country fields put on. gather in large numbers, have their own dren and young people do the speaking the singing, and just give place to one in speaker. It was my privilege to speak packed house of interested listeners.

And they have already begun plannin their Rally in 1927. They have alread lected the place and will meet there ac ing to appointment on the first Saturd August.

Grace Church.

In the absence of Dr. S. K. Spahr, on tion, I preached in Grace Church Su morning, August 8th. Our people here one of the most beautiful temples in whi worship we have ever seen. It was a pri to meet with them, and we enjoyed prea to them.

Rev. J. H. Bowman.

Our hearts are saddened as we think

ther one of our faithful workers has fall-
Bro. Bowman left home Sunday morning
go to Bonlee to begin a revival, in which
. G. F. Millaway was to assist him. He
stricken with heart trouble on the way,
died before aid could reach him. Funeral
ices will be conducted today (Monday)
Pleasant Union Church near his home. Sev-
of his brethren in the ministry will as-
in this service. Bro. Bowman was a good
, and faithful in service. An Obitrary
mittee will be appointed soon, and this
mittee will write a more extended ac-
nt of his life and works.

Appointments.

August 11 to 15. Young People's Confer-
e, Onondago.
August 16 to 20. Orange Chapel, Saxapahaw
August 22. Orange Ct.
August 29. Asheboro, District Rally.
Faithfully Yours in His Service,
A. G. Dixon.

COLLEGE ASSESSMENT.

n the 1925 Conference Journal, under "Ta-
II. Church Property and Apportionment,"
u will find that a small apportionment is
d upon each charge for the running ex-
nses of the High Point College. The Col-
e year for which this money is to pay has
eady closed. The expenses must be met,
d the money is badly needed. I am calling
ention to this, and am asking pastors and
men on all charges, which have not al-
dy paid this, to pay it at a very early date.
e amount is small for each charge, and
w that your attention is called to it and
u are reminded that it is past due surely
ch charge which has not paid will pay soon.
Please collect it soon and send to Mr. V.
. Idol, High Point, N. C. and tell him it is
pay your College Assessment, and he will
y to Dr. R. M. Andrews, President of the
llege.
Faithfully Yours in His Service,
A. G. Dixon.

Concord.—A large congregation greeted the
stor at both services yesterday. The sermon
hich Mr. Fogleman preached at the eleven
clock service was a very interesting and
lpful one. At the evening service he took
s text from the book of Psalms. "No man
reth for my soul." The subject for the ev-
ing was "A Prisoner's Defense."

Since the last report has been made the
ildren from the Home visited our church at
e evening worship and rendered a fine pro-
am. About fifteen children came, and also
r. Lowdermilk and one of his assistants.
e are always glad when the children come,
ey are always welcome. We want them to
me again.

The third Sunday evening in July, our
hildren's Day program as rendered. The
hildren rendered the program in a very ap-
ealing manner. At the close an offering was
ken for missions. It was a very liberal of-
ering.

We had a fine delegation at our Young Peo-
le's Summer Conference. The Sunday school
ent two delegates. They were Misses Nola
elms, and Blanche Newton. The Senior
hristian Endeavor Society sent their Presi-
dent. Two girls, Misses Nina and Dessie Lee
Little, went on their own expense. In all
there were five of our young people attended
and received credit. The delegates all gave
excellent reports. It seems that they can't get
through talking of the wonderful time they
had while there. We are hoping that more of
our young people will attend next year. On
Sunday of the conference about thirty or more
of our folks drove to High Point for the Sun-
day sessions of the conference.

The annual Sunday school picnic is to be
held Thursday of this week at Bost's Mill.
We are looking forward with eagerness to
the picnic, because we always have such a
good time. We are expecting about 200 or
more to go.

Mr. and Mrs. L. H. Sides are to move in
their beautiful new home, on North Union
Street, this week.

Miss Gatha Sides became the bride of Mr.
Grover Honeycutt, July 19. The ceremony was
performed by the pastor, Rev. H. F. Fogle-
man. After the wedding Mr. and Mrs. Honey-
cutt left for a few days' visit with Mr. Hon-
eycutt's parents. Mrs. Honeycutt was the
youngest daughter of Mr. and Mrs. L. H.
Sides. The young married couple are making
their home with Mr. and Mrs. Ernest Litaker.
Mrs. Litaker is a sister of the bride.

Bernice Nash, Reporter.

Orange Charge, Union Grove Church.—The
revival meeting began here 1st Sunday in
August and closed the following Thursday.

Rev. W. H. Neese was on hand for the op-
ening service and remained until the close,
doing all the preaching.

His preaching was clear and to the point.
Many favorable comments were heard. We
believe the hearers were deeply stirred.

As a result of the services three were con-
verted, two reclaimed, the church revived and
one new member. To God be all the praise.

Bro. Neese preached at Efland 1st Sunday
night a splendid sermon, enjoyed by all. Come
this way again, Bro. Neese. B. M. Williams

Haw River Ct. A partial report

Our meeting was held at Fair Grove 2nd
Sunday in July. Bro. Pike was the efficient
help. His messages were fine and the meeting
was good. Two additions to the church.

The third Sunday we were at Friendship.
Bro. E. O. Pritchett, of Bethel Com. was our
help. This was Bro. Pritchett's old home
church and his return was an occasion of mu-
tual joy. The people were delighted with his
messages and they feel a just pride in one of
their noble sons.

Bro. Pritchett is one of our growing young
men and we predict for him a bright future.

Two joined the church. W. D. Reed.

Union Grove, Orange Ct.—We are not
heard from so much, but we are still alive.
Rev. W. H. Neese was with us last week and
gave such good gospel sermons which were
so helpful to ones who heard themand we hope
he may come again. Did not have the attend-
ance which should have been and failed to
reach ones had hoped for. Floyd Riley, one
of our Sunday school students, was converted
and joined the church. We are always happy
for our children to come into the fold.

Mrs. Caroline Dodson, our oldest member,
is very feeble. Her son, Mr. Luther Dodson,
once a member of our church, was killed by
lightning in his home on May the 3rd which
was a great shock to her and his own family.

Mrs. R. P. Blackwood, sister-in-law of Mrs.
J. M. Lloyd and Mr. H. N. Blackwood, died
July 31. God is reminding us that we do not
remain here, but must pass on.

Rev. B. M. Williams is doing a good work
here, is much liked by the people.

The road to the church has been improved,
which is quite a help.

We don't know what other M. P.s think
about it, but our Sunday school is very much
disgusted with some of the writing in our
quarterlies and there is nothing to the Pri-
mary papers. If our church wants to make
progress for the Lord and teach our children
the truth, they must do better than now, in-
stil in their young minds God's Holy truths,
away with man's suppositions and fairy tales.
This is a serious matter and needs the atten-
tion of our annual conference. And we hope
and pray it will look after it. N. B. L.

Toluca Charge.—In the past few months
we the members of Hebron church have
launched a program never before equaled for
the members of this church: We have improv-
ed our Sunday school wonderfully.

The young are getting more interested in
Sunday school and church work. The young
have secured a nice piano for our church.
They have taken it on themselves to get up a
play and present it several places in order to
pay for our new instrument. We are proud of
our young people.

Several new members have joined our Sun-
day school and have already proven to be
live wires in church work.

Rev. J. M. Morgan, the pastor of our
church, was unable to fill his appointment at
our church the last first Sunday. Fortunate-
ly he was able to secure Rev. Mr. Dalthit, the
evangelist, to fill his appointment. The house
was well filled to hear him. He delivered a
wonderful sermon. We know he is a God-sent
man that preaches Bible. He is now in West
Virginia holding a tent meeting.

The revival starts at our church the last
Sunday in this month. We are looking for-
ward to this meeting because we feel that
there is yet much to be done. Rev. J. M. Mor-
ris is to assist in this meeting.

Frank Houser.

—In the death of Rev. J. H. Bowman our
Conference loses one of its best church build-
ers. He is to be given credit for improving
quite a number of the churches he served. His
agitation for improvement in some cases re-
sulted in improvement after he had left the
charge, but in most instances he succeeded in
getting improvements made when he was on
the ground. He had the ability to unite the
people in efforts to improve their houses of
worship as well as in other efforts.

—Rev. H. F. Surratt went last week to Shel-
by to assist Rev. L. S. Helms in a meeting
and Mrs. Surratt came to Greensboro to vis-
it her mother, sisters and brothers.

IT IS GREATLY NEEDED.

Every Children's Day offering ought to be in the hands of the annual conference treasurer a few days after the service is held.

It ought to be plainly stated to him when it is sent that "this is the Children's Day offering for Foreign Missions."

If he is told "this is a payment on our church's budget," or anything akin thereto, then the Union Board will receive only 25 per cent of that offering, whereas every cent was given for Foreign Missions, and the General Conference decreed that the Union Board should receive it.

Pastors and Sunday school superintendents will, therefore, help in carrying out the will of the General Conference, and will render a real service to the Union Board by seeing that the Children's Day offering is sent at once, if not already forwarded, to the annual conference treasurer.

Annual conference treasurers will also render a distinct service to the Union Board if they will see, as far as possible, that all Children's Day offerings are duly credited to the Union Board, and that all the funds in hand for the Union Board are promptly forwarded to the treasurer, Mr. H. C. Staley, 516 N. Charles Street, Baltimore, Md.

Special demands upon the Board at this time make this request very necessary, and compliance therewith will be greatly appreciated.

It is also hoped that, with the sending of every Children's Day offering to the annual conference treasurer, a clear statement as to the membership of the Sunday school has been, or willl be sent.

If this is done it will greatly aid the committee in awarding the beautifully embroidered Japanese banner which is to go to the Sunday school sending in the largest offering for Foreign Missions this year in proportion to membership.

The other banner will be awarded to the Sunday school sending in the largest offering without regard to membership.

The former banners were awarded with the understanding that the Sunday school which received a banner three years in succession would become the owner of that banner, but, with these new banners, the plan was changed so that they are now awarded annually with the understanding that they are retained by the two schools for one year, and thus are to be awarded each year on the same conditions as heretofore.

It will be quite impossible to award the banners before the fall, as a few orders for the Children's Day supplies are still reaching us, and all the offerings will not be in hand until then, but as soon as the awards can be made the names of the Sunday schools receiving the banners will be announced in the church papers.

We are quite anxious to send the two large illustrated posters, which were sent to the schools with the Children's Day supplies last year, to the school that did not receive them, so long as the supply on hand lasts.

They have the pictures of all our missionaries, native workers, buildings, etc. Just drop me a card, Berwyn, Md.

We have received the printed report of the Union Board, and they will be sent to the pastors. Extra copies are here, and if you wish one drop me a card. It supplies the latest information of our foreign missionary work in Japan, China and India, and so arranged under titles that needed information can readily be found. Fred C. Klein.

ALL BIBLE LANDS IN ONE TRIP.

After Thrilling Adventures Amidst Scripture Scenes on an Unprecedented Journey, Dr. William T. Ellis Returns with New Tribute To The Old Book.

Newspapers report the return to America of Dr. William T. Ellis of Swarthmore, Pa., from a ten months' tour of Bible Lands, wherein he has covered every geographical region mentioned in the Scripture.

Dr. Ellis says that, so far as he can learn, this comprehensive trip over all Bible Lands has never before been made by one man, in either ancient or modern times. So accustomed are even church folk to consider simply Palestine as the Holy Land that it is with a measure of surprise that we learn how vast is the area comprehended by the Bible Story.

His travels took Dr. Ellis from Paul's Rome, down the Appian Way to Rhegium and Syracuse, in Sicily; throughout Greece and Macedonia; over Paul's route in Turkey and to St. John's "Seven Churches of Asia;" from Antioch, in Syria, where the disciples were first called Christians, throughout all of Bible-marked Syria and Palestine, (he was under fire in Damascus) and into the untravelled recesses of the Sinai desert; then, over all the way that Moses knew, through the length and breadth of Egypt, and across into Arabia, where he got within fourteen miles of Mecca, nearer than any undisguished Christian has ever before gone; afterward he traversed the Trans-Jordan region, with its still-standing ruins of cities where Jesus doubtless preached; subsequently he followed the route of Abraham and of the Hebrew exiles and of the Magi down into Babylon and into Ur of the Chaldees. This arduous search for Scripture sites ended in Persia, with a visit to Shushan, and its memories of Queen Esther and of Daniel and of Nehemiah; to Persepolis and to the ancient Jewish tombs of Esther and Mordecai in Hamadan.

Once in Arabia Dr. Ellis and Mrs. Ellis barely escaped with their lives, after a fight with the Arabs. "More interesting, and far more important, than any of our adventures is the mass of confirmatory and corroborative evidence we have gathered attesting the historicity of the Bible," said Dr. Ellis, after his return. "This expedition has fairly opened up a new field of Chrstian apologetics. To trace the entire geographical course of the Scripture story is to demonstrate in a compelling fashion that the Bible is a place book; and that its authenticity is supported by the extraordinary accuracy and reasonableness and unity of its geographical allusions. I have written a book for Appletons, 'Bible Lands Today,' covering our travels; but there is not space between its covers for the whole thrilling tale of the new light which old lands shed upon the inspired record. Something like a revival of religion would ensue were the churches to give themselves to intelligent study of all the Bible back-grounds; and of Bible lands as a testimony to the Book."

CROSSNORE'S QUANDARY.

More boarders than beds!
More buyers than clothes!

Our 1926-27 school year is opening—will have opened before you see this. We have prayed to be shown that our school is needed, and have it proven that there are children in our mountains who want a High School education and cannot get it unless they are given a chance to work their way in a boarding school. So we have persistently refused admission to those that we felt could go elsewhere, and have blindly accepted those who had no "chance" but ours. Today the list numbers 92 boarders that have engaged space. What about those that neglect that ceremony? We have beds and cots for 47. We have sold our three old double beds that held three each and have ordered 24 double deckers from an Army store. The Army Salvage prices no longer exist and these beds with straw ticks on them cost us $13.25. There's not a penny in sight to pay for them, but, maybe you would like to settle for one anyway.

Our dining room has 80 seats. By moving the serving tables out, we can seat 96. Until we need the stove there's place for a small table to seat 8. We must seat our boarders and six teachers and housemothers, 104 in a room 20 by 30 ft. Can you beat it?

We have four girls, sleeping on two double deckers, in each room 12 ft. square. In the hall double deckers are put as close as they can stand. This means five or six girls to room and dress in each room. The boys are just as crowded. Surely if the Lord has sent these children in answer to our prayer He means for us to do our best for them, and our prayer is that He will make them so strong that the unhygienic crowding will not make them sick. What would you do with sick children in such quarters? There's not a room on the place that can be spared for an Infirmary. Isn't that food for thought? We hope you are thoughtful. And remember, more pupils call for more scholarships, that they may earn their way. And also, it calls for more money for running expenses. That means more clothes for the sales. We have far more buyers than clothes and buyers who want better clothes, buyers who come many miles and bring money. We want that money. Oh, how we need it! And we can get it if you send the clothes. Please, be quick.

P. S. Address Parcel Post to Crossmore, N. C. Freight to Ashford, N. C.

RELIGIOUS EDUCATION.

The above term sounds good to the unsophisticated. But it may mean nearly anything from sound instruction in orthodox, evangelical Christianity to what used to be called infidelity. There is a class of instructors or propagandists, who have insinuated themselves into our higher institutions of learning, using the old orthodox terms of religion and theology, with a meaning altogether foreign to that attached to these terms by orthodox christians all down the ages, since Christianity had a beginning. So you cannot be

sure what your son or daughter is being taught under the cover, or camouflage, of "religious education," unless you have personal knowledge of the religious views of his or her instructor, or knowledge through some other reliable person who knows. So your son or daughter is liable to be educated away from real religion, as you believe it, and understand it, and as the true church of Jesus Christ understands and knows it to be. So when that son or daughter returns from college and manifests little or no interest in the church, Sunday school, or the Bible, you need not be surprised, for it is often the case. And how can it be otherwise? A few weather the storm and come out unscathed, but the many are bruised and crippled—and some for life. This is no exaggeration, but what is happening continually.

Take up a catalogue of a college, and scan the courses of study, and see, among other things, "Religious Education." This appeals to the godly parent or guardian. He says to himself, "That suits me." "That's what I want." "That's the school for Fannie or Jimmie." But if he could be behind the walls of the class-room, unobserved, and hear some of the things said in the name of religion, and about the Bible, he would be astounded, grieved, and indignant. The whole thing would appear to him as the basest treachery and treason. And so it is. What right has a man to profess to teach the Bible who does not believe the Bible? None! He's a traitor, and deserves to be branded as such. Worse than Benedict Arnold. His was political treachery, having to do with civil affairs, in this life; while the false teacher of religion and the Bible is guilty of a treachery that has to do with the soul, the spirit, the immortal part—for time and eternity. The latter as much more base than the former, as the spirit is superior to the body, and as eternity is greater than time. If the law of the land, and of God, accords to a man the right to defend his home against the burglar, and murderer of his wife and children, why has he not an equal right to defend his children against him who would murder the soul of his child? If the death penalty is meted out to those who murder the body, what should be the penalty due those who murder the soul? But this very thing is being done—destroying faith, destroying true religion, in the name of religion—and what are we going to do about it? Keep silent, and cry, "Peace, peace, when there is no peace?" It's useless to deny these things, when the proof of them is undeniable. Everyone who teaches the Bible is not false to his trust, but it is difficult to know who is true and who is false. You cannot tell by his profession. Personal knowledge of the teacher is the only way, as has already been said, or through the knowledge of some other reliable, competent person. We require our candidates for office to come out in the open and declare themselves on certain questions. Why not require those who are to teach our children religion and the Bible, to likewise declare themselves? If they are not willing to do this, this itself should be sufficient reason to reject them. If they declare themselves, and this declaration is all it should be, and they are accepted, and afterward found to be false to this declaration, this should be sufficient cause for their discharge. Or has the point been reached in this country where the parent no longer has any right in his child? Who has given a certain class of professors their "seat and great authority?" Who has endowed them with infallibility? Who has placed them above impeachment?

Though the Pope of Rome claims infallibility in matters of religion, his enunciations are public,—open, free, and "above board"—given the greatest publicity, while these Professors do their deadly work in the secrecy of the class-room—hidden away from parent and guardian. So here is the reason why boys and girls, many times, after attending college a few years lose interest in "religion," though they have been "taking religious education" at college. Why they seldom or never read the Bible, or any sound book on the Bible or religion, but you can find books on "Liberal Christianity," books by Harry Emerson Fosdick, among their books, kept in a private manner, from the eye of father and mother. "Religious Education!" It may be "religious education," but it is the religion of the devil. The devil is quite religious, but it is a religion of lies. Made up of denials and perversions of the Bible and of true evangelical christianity, where the Bible and true christianity are found. Of course in pagan countries his methods are modified to suit the different conditions. Anything to deceive and lead the people astray—to destruction. While this condition of affairs has been kept under cover for quite a while, the disease is becoming so serious it is "breaking out." Some students are of sufficient independence of mind and honesty of heart to "tell" some of the false teachings of the "class-room." Denial of miracles, the Deity of Christ, the inspiration of the Bible, the Virgin birth, the Fall of man, original sin, the blood atonement, &c. &c. As one young theologue said, "It would not be so bad if they would give both sides; but this they do not do." We've heard two young men, preachers, say, "It was all I could do to keep my faith." And one of them said, "It was in every class-room, everywhere—in the very air"—what? This false teaching. "I would go from class," said one, "wondering if we had any Bible, any God, any religion—if we could be sure of any thing." The one who made these last statements is a most worthy young man. Well-informed, well educated. We lived a near neighbor to him for some time, and was quite intimate with him. This same young man said that the first, or about the first, thing his history Prof. told them, was that the Bible was wholly unreliable and not to be regarded as history at all. Not to be taken into the account at all. Such a man "is of his father the devil, and the lust of his father he is doing." Teaching young men for the ministry! Shades of Beelzebub! O tempora! O mores!

We would be far from saying that all teachers are of this class. But one, is one too many, and how is the godly parent who has the present and eternal good of his child at heart, to know, prior to experience, who is safe and who is not? The term, "Religious Education," is no guarantee, as has already been seen.

We asked one young man, "Where did they teach you these things"—false things— "in biology?" "No," said he, "in Religious Education." I confess I was unprepared for his answer. I knew such things were being taught, but did not know that they were being taught as "Religious Education."

We believe in religion and education also. But if we must dispense with either, better dispense with such education as we are getting in these days. As Sam Jones used to say, "Better be in heaven learning A. B. C.s, than in hell reading Greek." But, "What will it profit a man to get an education and lose his own soul?" If we will rid our schools and colleges of skeptics and infidels as teachers, we can obtain an education and keep our religion and save our souls also.

J. F. Dosier.

MANNER OF SPEECH.

The importance of effective delivery is shown in the case of two ministers in a New England city. A minister noted as a great thinker and theologian, with the degree of doctor of divinity, became pastor of a prosperous Methodist church. While his sermons were ably written, his poor delivery ruined them, as he read from the manuscript in a dull monotone, with little action or gesture. The people rapidly lost interest, and in a few months the attendance dwindled to a mere handful. His congregation became so dissatisfied that before his term expired it became necessary to make a change to save the church.

Another minister was installed, a man of limited education, but with pleasing presence, a good voice, and ability to use it effectively in speaking and singing. His wife and daughters were also good singers, and they soon became leaders in all song services. The preacher spoke without notes, and held the close attention of his hearers. His sermons and the singing of gospel songs in all church services soon filled the church to capacity, while many visitors were attracted from other churches. Before his term expired, this minister was called to a large church in Boston, and in a few years he became pastor of a prosperous church in Chicago, and finally was honored by election as bishop.—Zion's Herald.

"Dr. Campbell Morgan," says The British Weekly, "remarked near the outset of his address: "Once in the presence of my beloved friend, Dr. John Hutton, I chanced to use the expression "humanly speaking." "Man," he said, "there's no other way of speaking."

—Northwestern University's greatest benefactress, Mrs. A. Montgomery Ward, widely known philanthropist and widow of Chicago's pioneer mail-order merchant, died at her home on Monday of last week, of heart disease. She was within a few days of her seventieth birthday. In recent years Mrs. Ward had been deeply interested in education and had given to Northwestern University alone $8,000, 000.

IS THE PULPIT A BULLETIN BOARD?

Is the Preacher a Prophet or a Propagandist?

By William E. Barton.

It will be difficult to say what I want to say in this article and not be misunderstood: that, perhaps, is the very reason why the article ought to be written. I begin this discussion with a clear realization of the danger that I may grieve my friends and be applauded by those from whose approbation I shrink. I am writing of what I regard as the very great danger that the pulpit at the present time may forsake the Gospel for the law.

The church is the only organization on earth which makes its appeal to men on the basis of their moral and spiritual natures. There are other organizations whose duty it is to educate people, the elevate their esthetic taste, or compel them to submit to legal requirements, but there is just one organization which approaches men with a clear understanding that they are endowed by Almighty God with moral natures and that they are to find the real significance of life in willing cooperation with the God who made them. Other organizations can bring to men the terrors of the law, but, if the church fails to teach men the Gospel and bring them to acceptance of it, the failure is total and beyond remedy.

And the Gospel is not merely another form of law.

Dropping Moral Suasion.

This brings me abruptly to consider one of the ways in which Christian leaders have been doing what seemed to them a necessary thing, but doing it, as I sometimes fear, at too great cost. I speak particularly of the methods in recent years of opposing the use of alcoholic liquor. I am myself a lifelong total abstainer from liquor in all forms. I have upheld and do uphold the 18th Amendment and the Volstead Act. I believe that the saloon had proved a hopeless outlaw and that prohibition had become a necessity. I believe that, now that we are thus far on, we must go through and make it effective. I am not frightened when I am told of the extent to which that law is not enforced. It is perhaps about as well enforced as the law against murder, and safe as it now appears to be for one man to kill another without fear of the gallows, I do not hear of anyone talking of repealing the murder laws.

But I deplore the fact that, with our emphasis on legislation, we have so nearly dropped the moral suasion with which at one time we attempted to meet the evils of strong drink.

Doing It by Law.

I can remember in my youth the days when we did not talk about prohibition, but about temperance. We tried to teach people that the use of liquor was harmful to themselves and dangerous to others and to lead them voluntarily not to indulge in it. We asked them to sign the pledge to abstain from the use of all intoxicating liquor. In the days of Francis Murphy, we asked them to wear a little blue or red ribbon to indicate that they were pledge-signers. There was not very much discussion about legislation. We assumed that, if people wanted liquor, they would get it and that the best way to keep them from getting it was to induce them to let it alone. It is a long time since I have heard of anybody signing a temperance pledge. I cannot tell how many years since I have heard an old-fashioned temperance lecture in which people were asked cheerfully and of their own free will to let liquor alone. For a whole generation now we have been talking about getting laws passed to make it harder if not impossible for liquor to be obtained.

I myself have participated in all these movements and have no apology to make for it. I believe the time had come when it became necessary to take drastic action against an evil that was threatening to undermine society. I think we had to meet intemperance in the use of liquor by a certain degree of intemperance in our hostility to it. Nevertheless, I am sorry we had to do it in that way and I am sorry because in doing it after this fashion we have so nearly given up the moral appeal.

I hear on every hand much talk of the young people of the present day as drinking and carousing and having no conscience in the matter of the use of liquor. I am wondering a little if we good people are in some measure responsible. We have not been teaching them that it was their high duty and cheerful privilege to let liquor alone, but we have been trying to make it legally impossible for them to get it.

In coming generations, this present time is likely to be remembered as an age in which we have been endeavoring to do everything by law. We have provided for safety in the use of machinery by compelling the factory owner to protect his workmen. We have tried to insure to children proper nourishment by passing laws against the sale of milk that was either diluted or adulterated. We have passed laws telling parents how many hours a day, how many days a week and how many weeks in the year their children must be in school. It is difficult to name any sphere in life now which is not a subject for legislation.

Aristotle taught that the multiplication of laws was the decay of the state. I am more and more convinced that Aristotle was right. The body of legislation under which we now live is burdensome and ineffective, and I think it is ethically unsound.

I am not in favor of the repeal of the Volstead Act. I do not believe in modifying it in the least degree so long as its repeal or amendment is demanded by the crowd who now are howling for it. I think we are under moral compulsion to fight that battle through; but, with it all, I believe the time has come for a new emphasis on the moral aspects of this whole question. I can remember in my later youth the time when temperance lecturers began to sneer at moral suasion and insist upon making people temperate by law. I do not think the sneer was justified. Moral suasion is what we now are lacking. I am aware that there is much emphasis on what is called religious education, but too much of our education, religious or otherwise, is content with imparting information, whereas education is futile or worse if it does not form character.

No Time For The Gospel.

I have been speaking about the method of dealing with the liquor evil by law because that is at present the outstanding legislation, but it is not by any means the only example of what I am endeavoring to discuss.

The pulpit at the present time is well fitted with propaganda.

We have built up such a number of special agencies that depend upon the church for the support of their paid officers and for the distribution of their publicity that there is not very much time left for the average minister to preach the Gospel.

I know that many good people say that very thing is the Gospel. The prohibition of the liquor traffic by law, the prohibition of child labor by law, the prohibition of milk adulteration by law, and compulsory education by law—these are the Gospel or there is none.

I answer that I do not think any of these is the Gospel. These various reforms, in my judgment, are desirable, but they are not the Gospel.

Moreover, they offer wide opportunity for the dissemination of machine-made thought and the pulpit becomes in too many cases a bulletin board upon which almost any reform agency can tack a placard.

Ministers' meetings and church gatherings abound in resolutions prepared by outside organizations whose salaried officials distribute these documents and call for action. Ministers are persuaded or almost bullied into calling upon their members to write to their Representatives in Congress to pass this or that bill.

I say again and perhaps for the hundredth time that I think all this may have become necessary. We have had to make it safe for men in legislative bodies to vote for those bills which represented the moral sense of the community. We had to go further and make it dangerous to a legislator not to do what the better people in his district demanded by compelling him to face the prospect of defeat if he permitted the underworld to control his vote. At the same time we have very nearly forgotten how to uplift the community by teaching men to love righteousness and hate iniquity and be strong enough to resist temptation.

Jeremiah Found a Remedy.

The Prophet Jeremiah is one of the clearest thinkers as well as one of the most courageous heroes in the Old Testament. He lived in a time when law collapsed and government went to pieces. It became impossible to enforce laws and he saw the moral chaos which resulted. He was unterrified. He said that something better was coming. He declared that God would put his law into men's hearts and write his precepts in their inward parts and there should be no need for penalties or prohibitions, for all men would do right for the love of right.

Jeremiah was enunciating the only principle on which a democracy can ever be stable. Ultimately we must put the spirit of the law into men's hearts or all law must fail.

It is diffiult to imagine Jesus going before legislative committee and asking for better gislation. He did no tinkering with laws. is kingdom was not of this world, but of the ner spiritual life of men. He wrought no re- rms by legislation; he sought to bring men to loving, willing conformity with the will f God, and to make them friendly and help- l to their fellow men.

The Gospel, as Jesus taught it, was not rivative but constructive, it dealt with the ner life of men. Unlike the Ten Command- ents which are neces arily negative and pro- bitive, His beatitudes concerned themselves ith the inherent blessedness of mercy and ndne s and meekness and purity of heart I have done my full share of preaching in vor of righteousness and temperance and man welfare. I have actively supported ost of the moral reforms that have seemed o me to have any legitimate claim upon the ulpit. I have no apology to offer for any of is activity. I could even say I am glad and roud of what I have done in this direction. evertheless, I have believed all the time and elieve more than ever that the pulpit must ard itself with very great earnestness gainst becoming the cat's-paw for propagan- a in any form. The preacher is a prophet of lmighty God and not the propagandist even f good causes. It is his duty to teach men to e honest and upright and generous and ourteous and clean-minded and to love God nd their fellow men. If he can induce them o do this, there will be less need of law and e will have less time to meddle with it.—earborn Independent.

AW THREE PRESIDENTS ASASSINAT- ED.

Robert Todd Lincoln, son of President Lin- oln, arrived in Washington just in time to ee his father assassinated. Later when he as secretary of war in Garfield's cabinet he rrived at the union depot just in time to see arfield assassinated. Still later he arrived at he Buffalo Exposition just in time to see resident McKinley assassinated.

7th District, Please Take Notice.

There will be a meeting of the 7th district onsisting of Randleman, Richland, Why Not nd Asheboro charges held in the Asheboro M. P. Church on the fifth Sunday in August hich will be August 29. Rev. A. G. Dixon, D. D. and Prof. P. E. Lindley will be with s and we are expecting to use some of our wn people.

Please plan to be present. A fuller notice ill appear next week.

J. E. Pritchard, Chairman.

Calvary News—A new annex has recently een added to the church hut at Calvary. We ow have ten additional small Sunday school ooms for the primary department of the chool. The annex was so constructed that the artitions can be easily removed and the hole be thrown into one large room for so- ial gathering. We believe that this was a vise move. We mean the building of the ad- lition to the hut. This will serve to relieve the congestion for some time and until we are able to build the permanent Sunday school department of the church.

Since the pastor last reported to the Herald Miss Ruth Monnett transfered her membership from Tabernacle to Calvary. We welcome her, believing that her church membership will be worth more to her and that she will be worth more to the kingdom by having her membership where she can attend regularly.

Our evangelistic services are scheduled to begin the first Sunday in October. Rev. J. D. Williams of Reidsville will do the preaching, and we are hoping to have Brother Roy Bethune to lead the singing. We are looking forward to having a real revival. Our evangelistic club is doing some work that will prepare us for the services, and that will enable us, we trust, to reach many for Christ.

VACATION TIME! The vacation time and the country revivals are making themselves felt in our congregations these days. We can not blame the people much for wanting to go back to their home churches for the revival meetings. But promiscuous automobiling on the Sabbath is not conducive to spirituality in those that engage in it, nor does it help build up the church and kingdom.

The pastor and his wife have recently enjoyed a real vacation. We spent eight delightful days at Wrightsville Beach as the guests of Captain C. E. McCulloch and family. Captain McCulloch has an ideal location for his cottage. You can sit on his porch and see the ocean on one side and the sound on the other, and the breeze is almost constant. He also has a most delightful and lovable family, his wife, two daughters and one son. We shall not soon forget his generousity and the delightful time we had with him and his family. We want to also thank those of our congregation whose generosity made our vacation much less expensive than it would otherwise have been. L. W. Gerringer, Pastor.

Mt. Pleasant News.

On last Sunday morning the following program was rendered by the children:

Song, choir; prayer; song, choir; Responsive reading, By school; Recitations, Dorcas Kennedy; Song, "A Shelter in Time of Storm," Lela and Edith Green; Song, "Two Little Hands," Primary Class; Recitation, "All For Jesus," Paul Ball and Lacy Ball; Recitation, "Children's Day," W. D. Payne, Jr.; Class Exercises, "The Uses of Life," by Claude Hilton, George Jones, Baxter Hayworth, John Spurgeon, Jr.; Musical reading, "A Child's Philosophy," Ned Welborn; class exercise, "Floral Choice," by Audry Jones, Velna Hilton, Dorothy Hilton, Maggie Mack, Iris Lee Murphy, Bessie Byerly, Lela Green; Recitation, "No Children's Day," Juanita Murphy, Helen Hilton; Recitation, "Her Way," Evelyn Payne; Recitation, "Looking Forward," Maxine Hayworth; Recitation, "For of Such is the Kingdom of Heaven," Mildred Green; Song, "Spelling Love", Junior class; Dialogue, "Why Not," Miss Trot, Wilfrie Leonard, Madam Experience, Dorothy Murphy; Recitation, "Why this waste?" Harrell and Joseph Payne; Class Exercise, "The Junior Missionaries," Ned Welborn, Raiford Jones, Bernie Hilton, James Jones, Lester Leonard, Wood Byerly, Fred Shoaf, Joseph Payne. Recitation, "The Crucible," Ruth Green; Pageant, "What Jesus said," The Boy, Paul Green; Angel, Dorothy Murphy; Neighborhood boy, Thomas Hilton; Orphan child, Fay Murphy; Mexican Boy, Ned Welborn; Japanese Girl, Emma Jane Shoaf; Chinese Girl, Ruth Green; Hindu Boy, Joseph Payne. Recitation, "Polly's Rebuke," Delphine Welborn; Recitation, "Little Ones of India," Ruth Shoaf; Pantomime, "Rock of Ages," Intermediate Class; Drill, "Swing Song," Intermediate class; Closing song, congregation; Benediction.

On next Saturday night, August 14, a party will be given at the home of Mr. W. T. Murphy by the young boys class of Mt. Pleasant Church. Ice cream, cakes, pies, cold drinks, and other refreshments will be served. The proceeds will go towards seating the young boys' class room. Everybody is invited to attend.

Reporter.

A Dear Old Mother in Israel gone Home.

On July 2, 1926, at the age of 61 years, nine months and 27 days Sister J. P. Stallings was called to her reward. She was a patient sufferer for 16 long years; but never murmured or complained, and was always cheerful and hopeful. She was converted and joined Bethlehem Christian church in early life. After her marriage to Bro. Stalling in 1882, she moved her membership to Mizpah M. P. church to which she remained loyal and true until the end came.

Her home was the home of her pastor, and she was never more cheerful and happy than when she was bestowing upon him, lavishly, her hospitality. She has been one of the pillars of the church.

She leaves to mourn their loss her devoted husband and four children: J. P. and R. P. Stallings, Mrs. M. Z. Wagoner, Mrs. Roy Stewart, Mrs. E. O. Stanfield, one brother, Philip Waynick, Mrs. H. O. Keck, Mrs. Z. D. Rippy, Mrs. Margarett Wilkins and Mrs. Webb Isley.

She was laid to rest at Mizpah church to await the resurrection call. The large crowd of sorrowing friends at the funeral attested her real worth.

The sympathies of the community go out for the sorrowing relatives.

May a loving Savior comfort the sad ones until the reunion day shall come.

W. D. Reed.

—Over 1500 people were present at the Coble reunion yesterday at Coble's church. The tallest man present was Rev. D. I. Offman, the pastor of the church. He was given a razor. We presume there was no suggestion in this that he should use it to reduce his length.

—Rev. L. W. Gerringer is assisting Rev. A. O. Lindley at Shiloh this week.

—To God's council chamber there is no key.

—When God will help none can hinder.

—Who knows most believes least.

—He who lives long knows what pain is.

A REMARKABLE RABBIT.

By Georgina W. Pelton.

Did you ever see a little rabbit chase a big dog? I did yesterday. They are playfellows.

The rabbit is a tame one. It is black and white. It has a little house (a box with a bed of straw in it) and a large yard fenced with wire netting.. It makes little use of house and bed, however, preferring to sit outside even on cold January nights, with the mercury in the 30's and 20's.

Mick, the dog, is a large handsome fellow about a year old. He is part shepherd.

I went out with a photographer, who had been asked to take a motion picture of the remarkable occurence of a rabbit chasing a dog.

When we first saw Peter Rabbit he was in his pen. Mick was called, and went close up to Peter and turned around and lay down by him. He was encouraged to get up and take more notice of Peter. They shared a slice of bread. Sometimes Mick spoke to Peter in a quick, short bark. Sometimes he put his nose through the netting. If Peter jumped a way, he was not afraid to come back again. He came back repeatedly, and stayed near the dog most of the time. At no time did he put a considerable distance between Mick and himself. He could have bounded yards away.

After a while Mr. X. let Peter out. He nibbled the grass. Every now and then Mick would interrupt Peter's meal and chase him. Peter would run a little, then stop to eat grass; and then, when Mick bothered him again, he would turn quickly and chase the dog. This happened over and over again. You would have laughed to see it.

Perhaps some day you may see it at a motion picture theatre.

Mr. X. said Mick and Peter played in this way by the hour last summer.

JERRY DOES THE TRICK.

"Another one of my chickens is gone this morning," grumbled Uncle Ben as he came into the warmth of the kitchen. He was the grizzled, kindly-faced old man who took care of little Jerry.

"How did it happen?" inquired Jerry in wonder.

"I've got an idea," declared Uncle Ben, "that it was a fox. Two chickens would not disappear two mornings in succession, if there was not a fox or some other animal around."

'Maybe it was some other animal."

"I don't know," said Uncle Ben. "You may be right. Anyway, I don't suppose a fox would venture around here. They're afraid of man. But, whatever it was, it didn't leave any tracks."

Uncle Ben rummaged around in the closet, finally pulling for a rusty old steel trap.

"What is that for?" demanded Jerry.

"I am going to set a trap. This will catch the animal by the leg, and then I won't lose any more chickens."

"Oh, please don't!" cried tenderhearted Jerry.

"Well, I've got to catch whatever animal is getting after my chickens."

"It will hurt the animal though," Jerry said. "Please don't use that trap, Uncle Ben."

"You soft-hearted little monkey," laughed Uncle Ben, pinching Jerry's cheek goodnaturedly. "I don't know what to do now."

"Can't you use something else?" inquired the boy..

"Say, that gives me an idea," cried Uncle Ben jumping up. "I can use something else. I can use a box trap. That won't hurt the animal, will it?"

"Let me help you," exclaimed Jerry, and they went out to the wood-shed to get some tools.

Uncle Ben hunted through a bunch of assorted knick-knacks in the wood-shed until he uncovered an old box, a handful of various sized nails, some string, several boards, and a hammer..

"Now I am going to make a figure 4 trap," explained Uncle Ben, as he started to work.

He nailed a tall stick up on the rear side of the box. Then he bored a hole through the top of the stick, and put a string through the hole. The string was then tied to the top of the upper side of the box which was itself nailed to the front end of the box. The other end of the string he tied to a stick which fitted in a notch of a trigger that slipped through a hole to the inside of the box. Then he took a bit of meat from the ice-box, and put it on the trigger which protruded into the box. When an animal touched the trigger, it would release the stick in the trigger-notch and the string permitted the top of the box to fall, and trapped the animal within the box.

The box-trap was set outside the chicken-coop so that any animal coming to visit the poultry would be caught, without hurting it.

"When are you coming to breakfast," called Aunt Flo from the kitchen door. "It's getting cold."

"We are on our way," sang Uncle Ben, picking up his hammer.

All day Jerry waited anxiously for the night to come, to see what would happen to the figure-4 trap. During the day a dog got in the trap, tempted by the meat, and it had to be set again at night-fall.

About three o'clock in the night, Jerry was awakened by loud cacklings and noises in the chicken-coop. He could hear Uncle Ben in the next room slipping on his trousers. Jerry did likewise. Together they hurried out to the coop. Uncle Ben took his gun.

In the box-trap was a loud scratching sound. Uncle Ben looked in through a crack.

"We have got a raccoon," he cried excitedly.

He put the gun up to his shoulder. "I guess it won't suffer long now, Jerry."

"Don't!" pleaded Jerry. "Don't kill it!"

"But it will come back and kill the chickens if I don't," explained Uncle Ben, perplexed.

"No; I promise it won't. Let me have it for a pet."

Uncle Ben scratched his head thoughtfully.

"I'm afraid you can't tame it, Jerry; though I've heard of some people doing it. The chances are that it will bolt for the woods the first chance it gets."

"Let me try. anyway, Uncle Ben," begged Jerry.

"All right," said Uncle Ben laughing. "You can try to tame it. If you can do the trick, you can keep the raccoon. But mind you: if it tries to take a nibble off of one of my chickens, then you'd better say good-bye to Mr. Raccoon."

Jerry nodded his head happily. He put the little brown raccoon in the cage where the rabbits had once been kept. From that time on he visited his raccoon which he called Tom, many times every day. He would speak of it, call it by name, and in every way possible try to make it like him.

At first he was discouraged of ever making Tom lose his wild ways. But finally Jerry gained hope, for he could climb in the cage with Tom and the raccoon would come to him to eat nuts out of his hand, or to climb up on his shoulder and nibble apples.

After a time he would take Tom out of his cage, holding him close. But Tom reacted favorably to kindness. He did not try to escape. He seemed to be perfectly contented to stay with Jerry.

But he did want to eat the chickens. It was a long, long time before Jerry could finally make his pet leave the chickens to themselves. However, every time Tom ran after a chicken, he was put in his cage again. This he considered punishment, and he could at last be trusted in the chicken-coop without any danger of him touching one of the fowls. The final test was the day when Tom chased away a dog that was mollesting the chickens. That act made Tom "one of the family."—Jno. F. Douglas in The Presbyterian.

YE OLDE ICE HOUSE.

Betty Camden and her inquiring mind made History and the towns folk of Silasville, Pa., are going to remember her a long time, especially around the middle of February!

Betty was Laura Mill's cousin and only six years old. Laura knew she was too young to go skating with her and her older friends on Duck Pond, but Betty begged so hard that Laura took her any way. Besides Betty's mother, Aunt Bess, had said:

"Take her if you can, Laura, dear. I really haven't time to answer the child's questions today. I'm busy."

Betty had a pair of double-runner skates, and was very anxious to learn how to skate.

"I'm afraid the ice is kind of lumpy today," said Laura.

And lumpy it proved to be. Betty kept falling down in spite of the double-runner skates. Pretty soon she felt as if she were one big bump from head to foot.

"Laura," she called, "I'm not going to skate any more."

"Skate?" asked her cousin, smiling.

"I guess, I'll go and walk around awhile," said Betty.

Some of the big boys had made a fire on the

bank, and Betty stood near it warming her tingling fingers.

"Your Betty will get burned up the first thing you know," warned Tom Painter, one of the boys.

So Laura took off her skates and went to Betty.

"I'll take you home now, Betty," she said. "You'll get too cold standing around here."

"I'm not going to stand around," said Betty. "I'm going to walk!" And she started oc at a gallop over the frozen ground.

"Don't go out of sight!" called Laura.

Then she went back to the pond and skated, keeping her eye on her small charge. She saw Betty stop at the old ice house and walk curiously around it. In a moment she saw the little girl running to the pond and heard her clear voice calling:

"Lau-au-ra!"

"What?" shouted Laura.

"What are those funny marks on that funny house?" asked Betty at the top of her lungs, pointing to the old ice house.

"That's the ice house!" screamed Laura, gliding skillfully between the lumps on the ice.

"Why are the boards so rough?" shouted Betty.

"They haven't been sandpapered," explained one of the boys near Betty. "Any more questions?"

Betty seemed satisfied and ran back to the ice house. Laura saw her going inside. Well, that was all right. Laura had been inside, too. There was not much ice in now. She remembered a pile of sawdust and an old bench inside. She felt sure Betty would be safe.

Pretty soon she saw Betty come running to the edge of the pond and heard the familiar call:

"Lau-au-ra!"

"What?" shouted Laura.

"Why hasn't the bench got any nails?" cried Betty.

"Because it hasn't got any fingers," answered one of the girls with a grin.

"What's all that sawdust for?" Betty inquired, in loud tones. "What's that ice for? Who owns the little house?"

"Oh, dear!" exclaimed Laura. "Guess I'd better take her home."

But Betty was enjoying herself. She ran back to the ice house and stayed a long time. In fact, she stayed until Laura came and got her to take her home.

"Playing with sawdust?" Laura inquired.

"Yes," said Betty. "Look what funny legs this bench has! Where do you suppose they ever got such a funny bench with such funny legs? And it's got writing on it, too."

Laura was in a hurry, because it was getting late. She righted the bench which her small cousin had turned upside down and filled with sawdust. Then she took Betty's hand and hurried out.

"Maybe your mother will let you have supper with us," she said.

Aunt Bess was only too glad to give her consent. You see, Betty's older sister Margaret was going to give a party on Washington's Birthday, which was only two days off, and the house was a mess, for Margaret and her friend were making favors for the party.

"Well, little question-box," greeted Laura's father, as they sat down to supper. He was speaking to Betty, of course. "Got any questions today?"

He liked to tease little Betty once in awhile, but he was really very fond of her. Betty dimpled and laid down her spoon.

"I got a lot of questions," she said, her round blue eyes on her uncle.

"All right," he laughed, "let's hear them all and get them out of our system. Fire ahead now!"

"Well," began Betty drawing a deep breath, "tell me about the little ice house. Whose house is it anyway?"

"Medford Chase owns it," replied the uncle.

"What's all that saw-dust for?"

"To put over the ice to keep the coldness in, so we can make ice cream out of it on the Fourth of July."

"What makes it such a funny little house?"

"Because it was built that way."

"Where did they get that funny bench inside?"

"What funny bench?"

"It's a bench with funny legs and writing underneath it," said Betty. I'd like to have one like it."

"Maybe Mr. Chase would sell it to you," said Mrs. Camden.

"What does one-seven-seven-five make?" was the next question.

"Say that again," laughed her uncle, getting out a pencil and paper.

"One, seven, seven, five," repeated Betty.

Her uncle put down the figures and was about to add them up, when he suddenly paused and exclaimed:

"Why, that's a date, Seventeen-seventy-five! Where did you see those figures?"

"In the writing under the funny bench," replied Betty.

"This is getting interesting!" cried Mr. Camden.

After supper he took Laura and Betty to see Mr. Chase, who lived nearby, and after some talk, they all went in the car to the ice house. It was awfully exciting. The men carried flashlights. They came back to Mr. Chase's car carrying the old bench.

Then they went to Mr. Chase's big house, and in the light of the study, read the words Betty had seen underneath the bench. Mr. Chase read part of them and Mr. Camden read part.

"To Whom it May Concern: I, John Medford, do this day affirm that General George Washington has used my cabin and sat upon this bench. Further proof may be found in a secret closet in the southwest wall of my cabin. Signed: John Medford, June, 1775."

Such a racket went up after the reading of these words! Everybody began talking at once and Betty's questions were unheard though she asked them over and over and very loudly.

Back to the cabin they went and shoveled away the sawdust from the southwest wall, and after a search, found a bit of wood that moved, and under it a hole chapped, in which was what Mr. Chase called an "affidavit" and also two gold coins in English money.

"You see, dear," Laura, explained to the questioning Betty, "George Washington used this cabin for his headquarters during the big war in 1775. He gave John Medford the gold money for some service John Medford had done, but John Medford decided to keep the money. It was too sacred to use, he thought. John Medford was Medford Chase's great-great-great-grandfather, or something like that."

"Oh!" said Betty.

Betty said Oh, a good many times soon afterwards for she became a heroine and was written about in papers. The cabin and bench were scrubbed and kept for a memorial of George Washington and on Washington's Birthday there was a grand "housewarming" at the cabin, with speeches and a band and policemen and firemen and—

Betty was there, dressed in a little colonial dress her mother had made for her. Oh, she did look sweet! And she didn't ask a single question. Why? Oh, because she was so busy answering questions she couldn't get one of her own in edgewise! They all wanted to hear all about the Discovery of the Cabin.

"I played in this cabin when I was a boy," said Mr. Chase, "but it took somebody with an inquiring mind to find out its history. Three cheers for our Betty who has helped to keep sacred in our hearts the Memory of The Father of His Country!"—Selected.

—Israel Zangwill, noted author, died in England recently. He was born in London, the son of a Russian Jewish refugee. One of his best-know works was his play "The Melting-Pot," the scene of which is laid in America and which was dedicated to Theodore Roosevelt.

Mt. Carmel, Granville Ct.—Today being our regular day for preaching services, Mr. Kennett was with us, and gave us a very helpful sermon. His text was taken from the 12th verse of the 9th chapter of St. Matthew, "They that be whole need not a physician, but they that are sick." He said that if he should use a subject for his sermon, that he would say that it be a "Faith Healer." He told us if we be sick that we needed an earthly physician and with that we also needed a "spiritual Healer."

Our special meeting began the second Sunday in July and continued through Friday. Rev. Mr. Pierce of High Point was our help, and he certainly gave us some splendid sermons; we can all say that he did his part to help us have a good revival. There were two to join the church at the close of the meeting.

Our Home and Foreign Missionary Societies will meet with Mrs. R. P. Cunningham Friday afternoon, August 13. Hope we'll have a good attendance. This being vacation season it interferes greatly with attendance at all church services. They will soon be home and I hope will get down to better work. Reporter.

—God's providence is the sweet and best inheritance.

FROM PASTORS AND PEOPLE.

Mecklenburg.—I suppose you have looked in vain to see something in these pages from Mecklenburg many times, as I have from some of you. So I will disappoint you no longer.

We have been very busy, and see no place to let up for some time to come. We have just closed our first revival meeting, which was very succes ful, in view of the odds with which we were confronted. It was held with Zoar church. It was not so very well attended, owing to sickness, farm work not being done, and a musical entertainment being given day and night, by a band of nineteen instrument near the church, from York, S. C.—Few people but what would rather hear a band of good music, rather than a good sermon. Rev. C. E. Ridge did the preaching. We were delighted with his soul-refreshshing messages. His methods of soul winning, and pulpit manners were highly acceptable. His doctrine is pure, logical and persuasive. He pleads as for a brother condemned to die. He has a soul-passion that causes him to put his heart in his efforts, which is very effective. He made many friends, and did fine work. There were a number of professions of faith, but we had but four to join our church, but they will mean much to the church.

Sister Nann Atkins was confined to her room the entire meeting. She has been a patient sufferer for several weeks. We missed her so much in the meeting. She makes no complaint, but lives in a consciousness that her heavenly Father is by her side and is doing all things well. She is a very precious woman, a mother in Israel, honored in her community, a faithful standby in the church and loved by all. May God give us more such mothers, and raise this one up to many years of shedding sun-shine and comfort among us yet.

Mrs. Birtha Hartis-Atkins, the dear young wife of Bro. Thomas Atkins, and daughter of Mr. and Mrs. W. C. Hartis, has been, and still is, very ill with what the doctors pronounce tumor of the brain. She was carried to the hospital, Monday 26th. After spending a week there, she was taken back home. Our hearts are sad indeed, when we think of what this means. You who know the worth of a good wife and mother, please lift up your hearts in prayer to the Healer Divine, for it seems that if he doesn't intervene, our grief must be greater. She is a gracious woman, devoted to her church, home and all that we hold dear.

On last Friday, July 30th, the soul of Brother J. S. Kerr, of Charlotte, was called from labor to reward. His body was laid to rest at Zoar church, of which he was a member. He leaves a wife and three children with a host of friends to mourn their loss. The profusion of flowers which banked his casket, and the train of mourners that followed, told the story of the esteem in which he was held. Several members of the choir from Newell Baptist church sang most sweetly a number of his favorite hymns. May the God of the widow and the grief stricken children bind up the broken hearts and fill the aching voids with the comfort of his Dear Presence.

Asheboro.—So many things have happened since there was a report from this place that I shall hardly know where to begin. However, the work is moving along fairly well and we are hoping to finish a good year.

In all we have received thirty-eight new members this year and hope to receive several more before conference. The last one to join was Mr. Thaddeus Ferree who came to us from the Christian Church in Va.

The new pews for the church have been bought and are now being made. Before they are installed the carpet will be bought and put down.

On Tuesday evening August 3, the Brotherhood of the church was host to the women at a water melon and fruit feast given on the lawn at the residence of Dr. John Swaim. Quite a large number were present and all seemed to have a good time.

We lack only a few dollars of having paid all our assessment for the General Conference Budget and the money is in hand for that. The women have sent in quite a good deal that has counted on the budget and then the rather large offerings at Easter and Children's Day helped a great deal.

The news of the death of Rev. J. H. Bowman on yesterday brought general regret to a great many people here and especially the writer. Brother Bowman served Richland circuit seveal years ago and was well known around here. The writer feels that he has lost one of the best friends he ever had.

J. E. Pritchard.

High Point.—Impressive funeral rites for Miss Millie L. Bowman, beloved worker and Bible teacher for more than 11 years, who peacefully fell on sleep last Tuesday morning, August 3, were held in the large hall of the Children's Home Wednesday afternoon at 2 o'clock in the presence of a throng of relatives and sympathizing friends. Her pastor, Dr. Geo. R. Brown, conducted the service. Favorite hymns of "Miss Millie" as she was affectionately known by old and young, here sung by members of the choir of First church with Mrs. Minnie P. Harrell at the piano, these being, "What a friend we have in Jesus," "Asleep in Jesus," and "Shall we gather at the river?" Mr. H. A. Garrett and Rev. E. G. Lowdermilk, who have been closely associated with Miss Bowman in the Home for several years, Pres. A. G. Dixon, who was her pastor for some time, and Dr. Brown, her present pastor, paid beautiful and touching tribute to the lovely, consecrated life just closed. Each one of them referred to her unusual love and devotion for the Bible in which the young lives, which her loving, patient training has wrought. At the close of the service she was remarkably well versed, her intense interest in all children, and the patient and painstaking care with which she trained them in the passages of the Holy Book. This was her greatest joy and delight, and she literally died with an open Bible on her bed. From her own earnings she has given a Bible to every boy and girl of the Home family, who is able to read. What a precious legacy to leave to her charges! It was indeed an affecting scene when the seventy-five orphans of the Home filed reverently past the bier, and looked for the last time upon the peaceful face of their loved friend and benefactor. Heaven alone will reveal the good influence on these plas-vice, the body was removed to the home of her brother, Mr. W. A. Bowman, near Liberty, and on Thursday morning the last services were conducted at Pleasant Union by her pastor, Dr. Geo. R. Brown, assisted by Rev. G. F. Millaway. The many beautiful floral offerings were borne by a group of children from the Home, and burial was made in the cemetery there. And now comes the sad and unexpected shock of the news that her devoted brother, Rev. J. H. Bowman, pastor of Chatham circuit, died at the wheel of his car on Sunday morning at 10:30 o'clock, while on his way to Bonlee to open revival services. Truly "in the midst of life we are in death." Like Saul and Jonathan of old, "they were lovely and pleasant in their lives and in death they were not divided."

On Sunday morning Dr. Brown announced that he will take his vacation during the last two weeks of August, and the pulpit will be closed. Sunday school will be conducted as usual however. Dr. and Mrs. Brown will go to Westminster, Md. to visit their daughter, Mrs. George Armacost, and her family.

The Ladies' Aid Society will meet Monday evening at 7:30 o'clock with Mrs. J. E. Gibson on Fourth St. Associated hostesses will be Mesdames E. L. Douglas, Fred Younts, W. A. Davis, J. D. Hardy, G. L. Reynolds, and J. L. Shaw.

The Sunday school will give its annual outing and picnic next Thursday afternoon at Ritter's Lake, and the cars will leave the church about 1 o'clock, the hour for supper being 6 o'clock.

On Sunday, August 1, an interesting wedding took place when Mr. Rudolph Frazier and Miss Grace Yuncannon were united in marriage at the home of the officiating minister, Rev. Tom A. Sykes of the Friends church. The groom is the son of Mr. and Mrs. D. O. Frazier of this city, and his young bride is the younger daughter of Mrs. Cora Yuncannon of the Children's Home. The youthful couple will reside here, and the hearty congratulations and good wishes of a host of friends are tendered them.

The A. M. Idol Philathea Class will hold its monthly meeting at the home of Mrs. James T. Ryan on Parkway next Tuesday evening.

Mr. John S. Pickett has gone to Atlantic City.

Mrs. Sue Pritchard of Liberty R. F. D. has returned home after a visit to the family of her stepson Mr. J. H. Pritchard.

Thomasville.—We are glad to report that the general interest and strength of the work here is on the upward trend. More interest is shown in the attendance and attention at the worship services. But more important perhaps is the great amount of work the force is accomplishing in all the departments of the church and Sunday school.

We were favored with a visit from Rev. H. W. Maier of Chicago a week ago. And a week prior to that date we were visited by Mrs.

Maier who was at the time employed by the faculty of the Young Peoples' Conference in session at High Point College. Both these special workers from Chicago brought encouragement to our people at Community Church.

The church building which at all times is attractive was made all the more so Sunday by the fine collection of flowers brought by the flower committee. Some special work has been done on the lawn also which adds considerably to the appearance of the site at our church.

With the improvements and with the loyal work of all the members of the church force we are constantly progressing and looking for better things in the service of the Master at Thomasville. P. E. Lindley.

West Lexington, South Davidson Charge.—It has been some time since a report from this church was made. We have been going forward with the church and Sunday school work for the past few weeks. Our Sunday school has held up in attendance and interest during the warm summer months. The attendance last Sunday was 153.

A plan of creating more interest in the Sunday school has been followed by the superintendent, Bro. H. C. Koontz, in giving the different classes a little program and serving refreshments. Two or three classes at a time have been entertained in this manner. During the week following the third Sunday in last month the entire school enjoyed a barbecue at the home of Brother C. L. Hedrick, teacher of the men's class.

The congregation last Sunday night was delighted with the presence of Rev. M. P. Chambliss, who was the preacher for the service. Bro. Chambliss delivered a very helpful sermon on the text, Rev. 3:20, "Behold, I stand at the door." He helped Bro. Crutchfield in the Mount Carmel revival meeting last week and is helping in the Jerusalem meeting this week. Bro. Chambliss is a pleasant, forceful preacher who makes his sermons interesting and effective with illustrations.

The meeting of the third quarterly conference for the South Davidson Charge will be held at Mount Carmel on Saturday afternoon of this week. Bro. Crutchfield had planned for Dr. Dixon to be present, but it is understood that he will not come but will make an official visit to our charge at a later date. We will learn at the quarterly meeting Saturday who is elected delegate to the next Annual Conference. The West Lexington church is expecting to have a large representation at the meeting.

Our pastor will take a week's vacation following next Sunday. He will visit relatives in Oragne county and attend the revival at his home church.

Preaching services will be held at West Lexington church next Sunday morning and night. Our pastor is expecting to preach a special sermon to the Redmen lodge at the night services. C. B. Way, Reporter.

State St. Church.—Bro. Bethea was able to preach for us last Sunday for the first time since his recent illness of about three weeks. He was given a vacation by unanimous vote at this service and will go on a camping trip after a visit to relatives and friends in Cleveland Co.

The first meeting of the C. E. Union was held in the First Presbyterian Church last Wednesday night, conducted by the president of the union, Mr. Milton Apperson. State St. Society won the banner, having the largest percentage present of any of the four societies represented.

Many of our folks are away on vacation and there is some sickness. Considering these conditions the Sunday school attendance is fine.

The Woman's Foreign Missionary Society met last Thursday afternoon at the parsonage. An interesting program was given and some important business attended to. Mrs. Curtis Koonts, the enthusiastic and efficient president of the society, is leading out in a very encouraging way.

Arrangements are about complete for the beginning of work on the new church and the work will begin right soon now. Reporter.

Mizpah, Haw River Charge.—We had a great meeting last week. It does our souls good to go through such a meeting.

Rev. Mr. Pritchett preached two splendid sermons the first Sunday. On Monday Brother Reed preached two of the best sermons that he has ever preached at Mizpah.

On Tuesday morning Rev. Mr. Carson came to our aid.

I think that I can say for Mizpah Church that each and every one has been benefited through the plain gospel sermons that Bro. Carson gave us. Everyone seemed to love him. This was expressed in more ways than one. Our people also love their pastor and his dear wife. They are so sympathetic and thoughtful. A little experience meeting that we had at the church one night impressed me very much. From all parts of the church were heard these words, "Bro. Reed, you have been a father to me."

We were very glad to have members from other churches come and work and worship with us. A welcome awaits you at all times, "dear friends."

I think our prayer meeting at Mizpah is going to accomplish great good. Our children that are not old enough to make a talk memorize Bible verses to say.

The second Sunday our Sunday school attended the county Sunday school convention at Happy Home Church. We were very glad indeed to have the largest delegation from our Sunday school of any in the county. Our people came back full of new ideas, some of which I hope we may be able to use in our own school. Mrs. Fred Jones, Rep.

Bethesda, Halifax Circuit.—Mr. Spencer gave us a good sermon yesterday from the story of the hand-writing on the wall, using as a text the three words, "Thou are weighed." He gave many plain and practical illustrations, some of Bible characters who were weighed and found wanting. Then he took up the commandments, one by one and showed how we may be found wanting when weighed in regard to them. I heard these comments afterward: "He certainly did hit us all," and "That is the best sermon he has preached." There was a pretty good congregation present. A lovely basket and vase of flowers on table and piano lent a very attractive touch. Mr. Spencer, as did Mr. Bethea, enjoys having flowers and often speaks of it. It is a feature nearly always present at our services.

Last fourth Sunday night we had a good congregation, and the singing was much better than usual, after some practice during the week. Mr. Spencer gave us a good sermon that night, also.

Our special meeting will begin here the second Sunday in September, and Mr. J. E. Pritchard is to help Mr. Spencer. Many will welcome Mr. Pritchard's return, as he was pastor of this circuit some years ago. We are expecting some good preaching.

M. H. S., Reporter.

Friendship Station—Our revival meeting has come to a close, a glorious meeting, and some of the best preaching. The preaching was so plain that even a little child could understand every word of the gospel and there was no reason why the grown up people ought not to understand the plan of salvation.

There were thirty odd conversions and renewals. Several fathers and young men were left out of the ark of safety. It seemed almost a burden to close the meeting but owing to the revivals starting at the other near by churches it had to come to a close, but that is no reason why the Christians should quit praying and unsaved quit seeking after salvation. Out of the thirty odd conversions and renewals seven were received into the church and we bid them godspeed.

We wish to express our appreciation to Dr. J. D. Williams for his faithful service to us during our revival meeting and we extend him a cordial welcome back to our church at any time he can make it suit.

Dr. Dixon, the President of our conference, brought us two wonderful messages on Thursday afternoon and another one Friday afternoon. It almost seemed impossible for any man to preach such wonderful sermons as he brought to us. We would be glad if he could visit our work more often than he does but we know it is impossible for him to visit our church over once a year.

Our conference year is coming to a close: have you done your duty this year? If you have not let's pledge ourselves to our Father which is above to do more next year than ever before. Pray for our church and community and we pledge the same.

Oscar Hatley, Reporter.

—We thank Mrs. Carrie Nicholson, of Mebane, for a good list of new subscriptions to the Herald. She knows how to get them, as her honored father did.

—The marriage of Charles F. Finch and Miss Susan Green, both of Thomasville, is announced. Brother Finch is the founder of Community Church.

MILLICENT'S RED SHOES.

Proud! Yes, indeed, Millicent certainly was proud of her pretty red shoes! "See her walk!" laughed big brother Clifford. "See how she sticks out her toes and bobs her head forward every step to look at them."

"I don't care; they are pretty, and I do love to watch them shine."

"But, my dear child," put in Auntie Lou "shoes are made to protect your feet, to allow you to walk comfortably over hard sidewalks and rough cobblestones; not to be looked at continually and admired. Some day you will take a header or get run over; then you won't have anything to be proud of—not even a whole neck maybe."

"Why, Auntie Lou, when I am outdoors I don't look at them—not when I am crossing the street, anyhow."

"You don't, hey!" It was Clifford speaking this time. "Didn't I see you with these very eyes pick your way slowly and carefully across Green street on your way to kindergarten; not a thought in your foolish young head to save your skin, just worried sick for fear you would get a spot of mud on those precious shoes. Why are you so proud of them anyway? You didn't buy them with money you earned; yet didn't make 'em or even sew the buttons on."

" 'Course I didn't," said Millicent scornfully. "But there isn't a single 'noter girl in this whole block that's got a pair like them Or nobody passing the window, either; I've been watching for ever so long."

"I should say she has," declared Aunty Lou. "Pulled the shade down so she'd see nothing but feet. I've half a mind to put those red boots back in their box until she can treat them like shoes instead of some kind of fancy bric-a-brac. She won't go out to play in them this afternoon for fear it'll rain and spot them. And not a cloud in the sky!"

"Yes, I will, too," cried Millicent. "I'm going over to Helen's right now; she's just come home this minute from a week at her grandmother's. I saw them drive up."

"And she hasn't had a glimpse of your new shoes yet," grinned Cliff. "What a treat's ahead of her. But," he added slowly, "she'll have to wait. First of all, before another thing happens, I'm going to show your royal highness that you are not the only one in this burg who has a pair of giddy red shoes. I'm going to sow you a whole bunch of them strutting along bobbing their heads exactly the way you do."

"With red shoes on?"

"That's what I said."

"Well, then, I don't believe you. I've watched and watched, and I haven't seen one other pair. Not since dad got them for me last Saturday."

"Believe it or not, I'm going to show you We're going to walk in the park; you'd better wear your red sweater."

The park, gay with autumn colored leaves, was only two blocks away. As Millicent, strutting beside her brother, passed Helen's house, she peeped longingly up at the windows. But no Helen was in sight to admire her new shoes. Strut, strut, more strut, and they reached the entrance to the park—a very popular and noisy place that sunshiny afternoon. Calls of: "Taxi—taxi," greeted them. "Balloons—get one for the kiddie." And then there was the peanut stand where Cliff stopped to spend a nickel. And people! gaily dressed people, laughing, talking, two steady streams of them, one pouring in, the other pouring out. Boys, girls, men, women, nursemaids, babies!

Millicent watched them carefully. "None of 'em's got any," she cried triumphantly. "Didn't I say so?"

"Hold your horses, don't go so fast," admonished Cliff. "I can see a dozen pairs at least just a little way ahead—by the fountain."

A dozen pairs of red shoes! There couldn't be. Where? Her own pair of red shoes carried her swiftly through the crowds and toward the goldfish fountain. Enough children were there certainly, flirting bright colored balloons about, exclaiming over the glistening goldfish, feeding a group of fluttering pigeons stepping about on the ground.

Millicent fluttered here and there like a young pigeon herself in her search for red shoes.

"There isn't—why, there isn't one pair on any of 'em!"

"You think so?" queried Cliff. "Well, you're wrong; you didn't look in the right place for them, that's all."

Millie looked up at her brother uncertainly, then severely—he was kidding her again. "I didn't look in the right place, didn't I? I looked on their feet, and that's just exactly the only place they can wear 'em."

"Come to think of it, that's a fact," agreed Cliff; "shoes would look sort of startling worn on the hands or even on the ears donkey fashion, wouldn't they? But what I really mean is, you didn't look at the right feet."

"Right feet," puzzled Millie. "But I did—and the left ones, too."

"But you didn't look at the right right feet and the right left feet."

"I looked at all there were."

"And you didn't see any red shoes. Well, well, on our way home we'll have to fit you out with a pair of spectacles. These peanuts now, can you by any chance see them?"

"Of, course I can."

"Good business! Suppose we sit down on this benth and see what we can do with these peanuts."

Extracting the nut meats from their shell, Cliff tossed the bits high in the air. What—oh, what was happening? Millicent caught her breath sharply; why were all these pigeons hurling themselves at her head? Why—no, it was the nut they were after. Dozens of great birds after one nut. And that big, fat, puffy one got it when he looked as if he was stuffed full of them already.

"You can help feed them, too," said Cliff, placing the bag on the bench between them. "But don't forget to keep a sharp lookout for red shoes."

"There just aren't any; you're only teasing me," asserted the little girl, beginning to shell the nuts and toss the meats into the air.

What quick darts the birds made with their long necks to get the nut. And such pretty necks, pinn, green, lavender feathers, changeable colors like Aunt Lou's silk dress. And their wings, how stiff they held them tight against their long stick out tails! And how they did wag their necks back and forth as they walked. Did it help them get along? she wondered.

"Oh, dear," she cried suddenly, "that big, fat pigeon gets nearly every one I throw!"

"And mine, too!" exclaimed Cliff. "See him grab that one. Wasn't he clever?"

"I think he's a horrid, greedy old thing. See him stick out his—his chest and waggle his old neck—"

"And why shouldn't he? Look what he's got on his feet."

And would you believe it? It wasn't until that minute Millicent noticed his red shoes. More like gloves they were, really, so snugly did they fit each stuck out toe. But they must be shoes, for he certainly wore them on his feet.

Millicent, biting back the tears, with some difficulty, walked gravely to the fountain and back; and not once did she bob her head forward to look at her shoes.

"Fine!" encouraged Cliff. "Now, see if you can walk home like that; I've got a date up-town."

Left alone, Millicent walked slowly homewards. And she didn't strut, and she didn't bobble. But she did laugh—when Helen came racing down her front steps and exclaimed: "Why, you've got a pair of red shoes just like mine. I didn't think there was another pair like them."

"Neither did I," giggled Millicent, grasping Helen's hand excitedly. "But the park's full of them. Honest it is. Come and see."—Lois Lorsen, in The Continent.

If any of our ministers desire an evangelistic singer they will do well to confer with Mr. Lewis Cates, Burlington, N. C. Mr. Cates is a member of the First Baptist Church of Burlington, but he does not limit his work to his denomination. His terms are reasonable and his work will be pleasing.

S. W. Taylor.

—I know it is very wrong to find a cause for smiles in a fellow man's infirmity, but I can never quench a titter when I recall the story of the visitor to London who asked to be directed to Shepherd's Market. "Y-you g-g-go down to P-p-piccadilly," the man replied to whom he put the question, "and w-w-when y-you c-come t-to the sec-second t-t-turning, y-y-you t-turn t-t-to the r-right."

"Thank you very much," said the visitor, and was proceeding on his way, when the man called out, "Hi!" He turned back. "D-d-do y-y-you know what the pop-pop-population of London is?" he was asked. "Well, yes, seven million or thereabouts," replied the visitor. "Th-th-then w-w-why," asked the man, "out of all th-th-these people did y-y-you p-p-pick on me?"—The Methodist Recorder.

—Preserve thyself from the occasion, and God will preserve thee from the sin.

—It is good living under the shadow of the belfry.

SUNDAY SCHOOL LESSON—AUGUST 22.

The Ten Commandments: Duties to God.

Lesson Text: Ex. 20:1-11.

Golden Text: Deut. 6:5.

The Central Truth: By virtue of creation, redemption, and providence the Almighty has an unquestioned right to the worship, reverence and service of mankind.

Scriptural Points.

1. In the third month after the departure from Egypt the Israelites reached the desert of Sinai and camped before the mount. Here Moses went upon the mount to meet with God. And God proposed a new covenant with Israel, conveying two very precious promises, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." Ex. 19:5, 6.

2. To keep these and other promises was God's part of the covenant. To obey the commandments and ordinances that God would give was Israel's part of the covenant. Israel accepted the terms of the covenant: "And all the people answered together, and said, All that the Lord hath spoken we will do."

3. The ten commandments were the substance of Israel's obligation under the covenant. In fact they constitute the soul of all moral obligation. They were written with the finger of God upon two tables of stone; probably the four expressing man's duties to God upon one stone, and the six defining our duties to man upon the other stone.

4. "Thou shalt have no other gods before me;" that is, in front of me, instead of me, or in preference to me. This commandment excludes any other deity except the one true and living God. The first commandment is exceeding brood. It forbids loving any person, object, treasure, idea, or pursuit in the stead of God, or more than God. This commandment imposes the supreme obligation to worship God, to adore, to entreat, to praise, to obey, and to serve.

5. The second commandment defines the spiritual character of worship, and forbids all materialistic and sensual forms and expressions of worship. Since God is a Spirit and there can be no image of Deity, all image-making and image-worship becomes gross idolatry. Such image worship is defined as hating God, which iniquity of the fathers is visited upon the children unto the third and fourth generations.

6. To worship and serve God is the appointed way of loving God, who has promised to "show mercy unto thousands of them that love me and keep my commandments."

7. The third commandment enjoins reverence for the name, person, character, institutions and activities of God. It forbids all forms of profanity, all trifling with sacred things, and all uses of sacred things or functions for profane, sensuous, or worldly ends. The first petition of the Lord's Prayer adds much to the importance of observing this commandment: "Hallowed be thy name."

8. To violate this commandment invites the swift retribution of a jealous God. "For the Lord will not hold him guiltless that taketh his name in vain."

9. The fourth commandment sets forth one day out of seven for rest, worship, and the various ministries of mercy. Six days of toil are enjoined as well as the one day of rest. Beasts of burden, manufactories, and railroad trains are also enjoined to observe the Sabbath day.

10. Man's obligation to observe the rest day is made all the more binding from God's example of resting the seventh day after the six days of creation.

11. God here declares that He created the heavens and the earth in six calendar days. And yet the evolutionists would make Him out a liar by declaring that it took Him millions of years to do it.

Practical Points.

1. Hon. W. J. Bryan has made mention of nine modern rivals of the one true and living God. They are Gold, Fashion, Fame, Ease, Intellect, Travel, Chance, Passion, and Drink. He might have put Rationalism in the place of Intellect, and Pleasure in the place of Travel. The idolatry here set forth is becoming quite prevalent. God is entirely forgotten in these worldly and selfish pursuits. "Little children, keep yourselves from idols." 1 John 5:21.

2. The worship of human beings is also common. Undue and selfish devotion to a ruler, a lover, or a member of the family not unfrequently shuts out the supreme regard for Deity. Jesus has said: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Matt. 10:37.

3. Irreverence is on the increase. Open and foul swearing is quite common. General gossip, movie pictures, and low down fiction make light of God's name and all sacred things. "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea by yea, and your nay, nay; lest ye fall into condemnation." James 5:12.

4. Sabbath desecration has become a national sin. The pursuit of pleasure is a common pastime on God's holy day. The worship of a Ford tin lizzy, or any other make of automobile, on Sunday, is a degrading substitute for the worship of the God of glory. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

—At a London auction last week, a first-edition copy of John Bunyan's "Pilgrim's Progress" in its original sheepskin binding brought sixty-eight hundred pounds—about thirty-four thousand dollars. It was purchased by a London bookseller.

CHILDER'S HOME.

Pleasant Grove Station, $7.75; Welch Memorial, High Point, $14.71; Second M. P. Church, Charlotte, $3.15; Midway, Haw River, $5.40; Mt. Pleasant, Mt. Pleasant charge, $4.45; Friendship, Fallston, $4.15; Ruby Fiddle, Summerfield, $3.15; Pleasant Union, Mt. Pleasant Charge, $1.40; Oak Grove, Cleveland, $1.59; Concord, First Church, $32.17; State Street, Lexington, $2.29; Bethel, Alamance, $2.83; New Hope, Why Not, $4.30; Calvary, for July, Greensboro, $13.60; Spring Valley, Vance, $8.11.

Sunday Schools:

Pine Grove, Kernersville, $5; Fairfield, Guilford, $3.55; Calvary, Greensboro, $9.77; Gideon's Grove, Flat Rock, $1.82; Community Church, Thomasville, $10; Friendship, Mt. Hermon, $2.17; Worthville, Randleman, $3.-20; First Church, High Point, $45.77; West End, Greensboro, $7; Creswell, $3.14; Giles Chapel, Richland, $1.85; Reidsville, $9.80; Mt. Carmel, Forsyth, $6.50; Ray Bible Class, Graham, $2.10.

Other Gifts:

Belle Berla Peach Co. Candor, N. C., seventeen bushels of peaches; Pocahontas Peach Co., Samarcand, N. C., 26 bushels of peaches. I. F. Russell of Troy, two bushels of peaches. Vacation Bible School State Street church, Lexington, a nice lot of aprons, dresses and toys, made by the members of said class.

Also a bundle of shirt and underwear goods.

Each one who had any part in making this good report has our many thanks.

E. G. Lowdermilk.

A Card of Thanks.

Many thanks to all who assisted or expressed sympathy during the sickness and death of Miss Millie Bowman.

She had been in the Home as a faithful assistant for more than eleven years. She is much missed by us all.

E. G. Lowdermilk.

Resolutions of Respect and Love of our Beloved Sister Stallings.

Whereas our Heavenly Father, who doeth all things wisely hath seen fit to remove from our midst Sister Fletcher Stallings, the wife and mother of our co-church and Sunday school workers,

Therefore, resolved:

1st. That in her going, her husband and children have lost a wise counselor and an affectionate wife and mother, the community one of its best friends, and the church one of its loyal members.

2nd. That we tender to the bereaved family our deepest heart-felt sympathy, and pray God's richest blessings upon them.

3rd. That a copy be sent to the family, to the church Herald, to the Reidsville Review, and a copy be put in the minutes of the Philathea class.

Signed by the committee:

Mrs. H. G. Jones,
Mrs. S. B. Huffines,
Pauline Crowder.

—If God gives not bushelfuls, He gives spoonfuls.

REVIVAL IN PROGRESS AT WEST END.

Revival meetings began at West End Church Sunday with good attendance at both services. Much preparation has been made for these meetings, and the opening services were very encouraging. After the evening meeting Sunday, one man made his peace with God.

Rev. Thos. J. Turkington, pastor of the First Methodist Protestant Church of Washington, D. C., who will preach during the two weeks of the meetings, arrived Monday afternoon. He made a very favorable impression upon his congregation Monday night, with his music and preaching. Accompanying the congregational singing with his saxaphone, he not only delighted his hearers, but assisted onsiderably in the leading of the singing. His vocal solo was also very impressive. Part of the time during the meetings, he will accompany himself on his piano accordian. His musical ability is exceptional, and his preaching earnest, comprehensive and convincing.

Readers of this paper and friends of West End Church are urged to join with us in our efforts to save souls. Come if you can, but pray if you cannot attend.

E. Lester Ballard, Pastor.

COLLEGE BUILDING FUND

Amount previously reported, $168,336.73.

W. L. Spoon, $20; Rev. G. F. Millaway, $20; Perry Smith, $5; Eli Euliss, $5; W. H Bennett, $5; R. W. Sheppard, $5; Ladies' Aid Society, Enfield, $50; A. S. Lindley, $10.

Total, $168,456.73.

The payments of Rev. G. F. Millaway and others apply against a note, which has been reduced to $184.00. Brother Millaway undertook to raise $1,000.00, but collected $550.00 in cash, and he and others indorsed one of the Board's notes for $450.00, which has been reduced as stated above. The payment by the Ladies' Aid Society of Enfield also applies against a note of the Board. This is the month during which most of the insurance must be provided for, and it is earnestly requested that any who can let us have money on pledges, either to the building fund or to the endowment fund, will forward the amount to Dr. Andrews, as early as possible.

Endowment Insurance Fund.

Amount previously reported, $5,728.36.

A. S. Lindley, $5.

Total, $5,733.36.

J. Norman Wills, Treas.

Liberty, Siler City Charge.—Our work here is progressing. We have so many of our members at work, doing something.

Our pastor brought to us last Sunday a wonderful message, at the morning service.

His theme was: "The Church that Serves the Four Square Individual."

Mrs. V. H. Dameron was received into the church.

Mr. Boyd Reitzel, our superintendent, and his wife entertained the Sunday school teachers and officers and pastor at their home, Tuesday evening. A Sunday School Worker' Council was organized. A contest was given in which Miss Helen Long Hanner won the prize, also games and delightful refreshments were enjoyed.

Sunday evening at 8 o'clock a Young People's Evening was given. The program was as follows:

Prelude, Nellie McPherson.
Song.
Invocation.
Junior Christian Endeavor.
Intermediate Christian Endeavor.
Scripture.
Offertory.
Duet, Misses Annie Lee and Mary Smith.
Boy Scouts.
Reports from High Point Delegates:
(a) Margaret King Shepard
(b) Elsie Pauline Elkins
(c) Nettie Stuart.
Piano Solo, Nellie McPherson.
Song.
Address, Miss Annie Livengood, Greensboro

Our Sunday school will go on a picnic, to Mt. Vernon Springs, on Wednesday afternoon.

Bertine Shepard, Reporter.

First Church, Burlington.—We have been silent for some time but not asleep. On the 4th of July at eight o'clock the Children's Day program was given to a large and appreciative audience. The children were well trained and much credit is due the committee for the splendid way in which each and every child performed his or her part. The collection was $21.55.

During this month we will have no evening services, but will have the regular morning services. The second Sunday our pastor exchanged pulpits with Dr. J. B. Hurley, pastor of Front St. M. E. Church, and we also recently have had Mr. Robert Coucilman, assistant pastor of the First Baptist Church, preach for us.

On next Sunday morning Mr. Branson will preach for us. Mr. Taylor insists that his congregation support these morning services in his absence and make the assisting ministers feel welcome.

On last Sunday evening a play entitled, "Ruth the Loyal," also a short pageant, was given in the hut. The committee worked hard in training the characters for this beautiful Bible story and it was reflected in the s did way in which it was played. A silve ering was taken which will be used as a church fund by the intermediate Chri Endeavorers.

Report

—Four of our ministers have pas this year: C. L. Whitaker, G. E. Hunt, Quick, and J. H. Bowman. One of our ters has lost his wife by death. Our m al service at the Annual Conference have an unusually large number of sub

—The two Loy brothers of our min were called recently to the bedside of father who had suffered a stroke of para He lives in Alamance county. We do not hi present condition. We would be gl hear of his recovery.

HIGH POINT COLLEGE

HIGH POINT, N. C.

Co-educational, denominational, but not sectarian. Third session begins September 7, 1926. Students can now register for the fall semester. A deposit of five dollars insures a room.

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R. M. ANDREWS, *President*

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THE GLORIOUS GOSPEL.

By Isaac Watts.

The heavens declare Thy glory, Lord,
In every star Thy wisdom shines,
But when our eyes behold Thy Word,
We read Thy name in fairer lines.
Great Sun of righteousness arise;
Bless the dark world with heavenly light;
Thy Gospel makes the simple wise,
Thy laws are pure, Thy judgments right.
Thy noblest wonders here we view,
In souls renewed and sins forgiven;
Lord, cleanse my sins, my soul renew,
And make Thy Word my guide to heaven.

NO HERALD NEXT WEEK.

Next week is the time fixed upon for vacation week in the Herald Office. We have heretofore announced this event two weeks ahead. This year we could not foresee. We have leased the print-shop to a new firm of printers who will print the Herald for us. They are going to install a new linotype machine besides presses for job work. They were unable to foresee just when the machinery would come. But it has begun to come and must be installed promptly. This precipitated our vacation upon us at once. It will bring us a change if little rest. Week after next we expect the Herald to appear from the new printing firm about which we will tell you more in next issue. Till then goodbye.

INFORMATION WANTED.

Please read the following letter received by the editor and write me if you can supply the information desired. This request is directed especially to readers in the eastern part of the State:

"I have been referred to you as being in position to give me some information about my Grandfather, Rev. W. W. Hill. According to Drinkhouse's history of the M. P. Church in North Carolina he was one of the leaders in the reformation movement. The object of this letter, is, if possible to solicit your aid in ascertaining, through the old records of the M. P. Church in North Carolina the name of my great Grandfather, the father of Rev. W. W. Hill; it is my impression that he was a near descendant of Rev. Green Hill of old M. E. Church fame in your state. Paris history gives an account of the trial of Rev. W. W. Hill on the charge of sowing seed of dissension in the Church. This history was published the year before my Grandfather's death; two or three years there-after Paris published his Manual, and I thought perhaps we might get the information desired from this Manual or from some of the old Journal published in North Carolina immediately after the death of my Grandfather which was in 1849. I am inclosing two obituries of my Grandfather that you might see the line upon which I am working; both Rev. Green Hill and William W. Hill were from the same section of North Carolina.

"I would like very much to buy an old copy of Bassett's history as I understand there is a piece about my Grandfather in this work. "Dr. T. B. Hill."

The Ohio Conference has a standing committee on "Excuses." We presume it has plenty of work to do.

CALVARY THE ANSWER.

Calvary is the only answer to the desperate needs of the sinful heart, and this Gospel of Calvary and the Crucified One is as much needed today as it ever was before. I read recently of a dying man who sent for the minister, and said to him this—it is enough to break the heart of any minister to hear it—"I am dying. I want you to speak to me, and pray with me; but don't speak and pray like a parson; speak and pray like a man." God help us ministers; I am ashamed of it; You go to a man who is dying, and who knows it, and who wants to hear something that helps him. You tell him that Jesus was a great historic personality; you tell him that Jesus was a great social reformer: you tell him that Jesus was the incarnation of goodness. He says, "I don't want to hear that; tell me something like my sainted mother told me when I was an innocent boy. Tell me of One who can forgive my sins, one who can break my chains, One who can change my heart. Tell me the old, old story of Jesus and His love." That is what they want. You have to tell them of a Savior who loved them enough at Calvary to take their place and bear their sins in His own body on the tree, and a Savior who loves as much as ever, and is able to save to the uttermost all that come unto God by Him.—Word of Wisdom.

CHRISTIAN ENDEAVOR RALLY.

There will be a Rally of the Third District Christian Endeavor Union at Mount Hermon Church the fifth Sunday, August the 29th. There will be both a morning and an afternoon session. The morning session will open at 10:30. A basket lunch will be spread on the church grounds at the noon hour. Bring a basket well filled.

Each pastor in the district is requested to use his influence to get as large a delegation of his young people as possible to attend this rally. Each organized society of course will be represented.

A program has been prepared that we believe will lend to the solution of our Christian Endeavor problems. Ex-State President of C. E., Mr. J. O. Corbett, will appear among others on the program.

Special music is being provided for both the morning and the afternoon session. Two banners will be awarded at the closing session; one to the society having the largest percent of its membership in attendtance at the rally, the other to the society leading in efficiency on the Standard M. P. Christian Endeavor Chart.

ALL FOR A GREAT RALLY. Get set, one, two, three, all off for Mount Hermon.

G. H. Hendry, President.

SHALL I TAKE AWAY PAIN?

The cry of man's anguish went up unto God:
"Lord, take away pain—
The shadow that darkens the world Thou hast made,
The close-coiling chain
That strangles the heart, the burden that weighs
On the wings that would soar—
Lord, take away pain from the world Thou hast made,
That it love Thee the more!"
Then answered the Lord to the cry of His world:
"Shall I take away pain,
And with it the power of the soul to endure,
Made strong by the strain?
Shall I take away pity, that knits heart to heart,
And sacrifice high?
Will ye lose all your heroes that lift from the fire
White brows to the sky?
Shall I take away love, that redeems with a price
And smiles at its loss?
Can ye spare from your lives, that would climb unto mine,
The Christ on His cross?"

THE MINISTER AS PRIEST.

By Rev. S. W. Taylor.

(This address was delivered at the recent Pastor's Summer Conference at High Point College, and is published in Herald by request of the Conference.)

II.

The Minister's Public Prayers.

We come now to consider the Minister's Public Prayers. The priest of God, now as of old, is a man of public prayer. A fixed part of the program of public worship is the prayer of the priest. In this function he speaks to God for the people, and in a very vital, tho not an exclusive sense, he is the medium through which they approach unto God. From both the divine and the human side, therefore, this is a matter of no little importance, and deserves earnest and careful consideration in this discussion, and by the minister himself.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed," undoubtedly has its application in the public prayer of the minister, as well as in other phases of his work. When we make our sermons, I suppose that most of us feel that we must regard this exhortation; I fear, however, that but few of us remember it when we make our public prayers. This is not said in the spirit of belittling such prayers; far from that, but rather to give emphasis to the fact that most of us fail to give the study to public prayers that they deserve.

I once heard Doctor H. L. Elderdice say that he was invited to preach on a certain occasion, and the little time that he had for preparation was given, not to his sermon, but to his prayer.

I doubt if I am overstating the matter when I say that there is no part of public worship potentially of more good to the people than the minister's public prayer. My own experience bears confirmation to this statement.

Some years ago it was my privilege to attend regularly the preaching services of a very able minister. Of course I enjoyed his sermons, and was edified by them. But I can not say that I was helped more by his sermons than I was by his prayers. I followed him in my thought with deep earnestness and keen delight, as he appealed to God in prayer for the congregation. And if I can rightly interpret what it was in his praying that so helped me, it was this:—he spoke to God for me, in a manner better than I could do it, what were the feelings and desires of my own heart. His prayers were my prayers. I felt that he was my spokesman at the throne of grace, and I was pleased and edified at the way he presented to the Father my need, my desires, and my praise. His public prayer helped me to worship, and stimulated in my heart a deeper spiritual interest.

You will not take issue with me. I am sure when I say that this should be the end of all public praying. And yet I wonder if it is? I sometimes wonder if the long, formal public prayer is not often tiring rather than edifying to the people, and if they do not breathe a sigh of relief when it is over.

Is this suggestion, or even the thought, unkind to the minister, and unjust to the people? It is certainly not said in any spirit of hard criticism, but rather in love, and with the understanding that, tho priests of God, we are nevertheless human, and even in the matter of public prayers we may have our faults.

The purpose of public worship is not to deliver a sermon of a certain length; to offer a prayer of a fixed form; or to have musical program rendered according to the perfect standards of critical ears. The purpose of public worship is to edify the people, and to inspire in them the spirit of worship and devotion to God. It is the duty of the minister to plan the order of worship with this in view, and to bring, not only his sermon, but his public prayers also to the test of this purpose.

What, then, we may ask, is essential that our public prayers may contribute to this good end? The piety of the priest is not enough. This, of course, is essential, but it is not all. I recently heard this comment on a worker in a certain religious field; "She is just as good as she can be, and what she says is well thought out, but O, if she just had some animation!" She was teaching the truth, but in the judgment of this observer she was not making it most effective with her hearers. This is sometimes true of public prayer. It may proceed from a sincere heart and still be lost in its helpfulness.

What are these Essentials?

1. The Content of the Prayer. Of course all of us will agree that fervency of spirit—the fervency that comes from contact with God—is the first essential in all praying. We may say words without this but we can not pray without it. However, this fervency of spirit needs right direction. A general prayer, that deals in generalities only, may miss entirely the congregation for whom it is being made. The prayer of the priest that helps the people most, is, like the sermon, the prayer that is closest to them—the prayer that deals with their own individual problems and needs. This fact is strikingly noticeable in the published prayers of Henry Ward Beecher. Whether the matter about which he prayed was remote or immediate, he brought it very near the hearts of the people and made it their matter. There is, of course, a sense in which all of humanity is to be included in our prayers, but there is no sense in which the individual, or group of individuals, is to feel lost in the generalities with which the prayer deals.

The content of the public prayer will determine in a large measure whether or not it is helpful to the people.

2. The Length. This is another determining factor in the effectiveness of public prayer. I fear that God often finds it impossible to use most helpfully the public prayer because it is too long. It is related that Mr. Moody called on a brother to pray in one of his meetings. The prayer grew too long to be helpful to the immediate spiritual condition of the service, and Mr. Moody rose to the situation by announcing a hymn, and said, "Let us sing while the brother finishes his prayer." You may not agree with his tactics, but you will agree, I think, that in his judgment a long prayer may dissipate the fervor o congregation.

How long the public prayer is to be is a matter of fixed rule. It certainly ough be long enough to be dignified, and not long to be tiring. Unless one is gifted in pr er, it is difficult to maintain a sustained terest on the part of the congregation many minutes. And public prayer that not arouse and sustain interest is lost, so as the people are concerned. Beecher's p lic prayers were from six to twelve min in length. John Watson's (Ian Macla were three to six minutes.

Prayers, like sermons, are not to be m ured by the clock; but it is well to remem that the merit of neither is in its length.

3. It Must Be Heard. In his public pra the minister speaks for the congregation, every auditor should hear and understand words. Otherwise, he might just as well p in silence. If the congregation can not h what he is saying in his prayer, they can be inspired by it to feelings of worship praise and consecration, any more than t can by his sermon if they do not hear t The minister need not yell to make him understood, but he should speak in suc tone as to make his voice clearly underst to every auditor. It is for the people that prays, and if they can not hear what he s they lose the benefit of being able to fo him in his prayers.

This phase of the subject suggests the m ter of bodily posture in public prayer. Sho the minister stand or kneel? There is scripture teaching that requires conformity any bodily posture. Kneeling and stand were both practiced in bible times. Howe I knew a minister once to be criticized cause he stood while offering his public pr er. This, I think, is a matter of taste training and should be determined by o own personal feelings and by the effect u his congregation. If he kneels, he should f his congregation, and there should be noth between him and them, in the way of pu furniture, that would obstruct his voice. he can be better heard by standing, and h greater liberty in his prayers, then he sho stand. Any way, this must be remembe If the public prayer is effective, it MUST heard by the people.

4. Must not be Stereotyped. Prayer, a part of public worship, that lacks freshn is just as dull as a musty sermon. The redeeming thing about it is it does not quite as long.

A repetition of words and ideas gr mentally and spiritually insipid, and we failingly find ourselves closing up aga them. This is just as true of public pray as it is of public speaking. Our public pr ers, therefore, should be kept fresh, both ideas, and forms of expression. All ste typed repetitious, like the following sh be scrupulously avoided: "Our heavenly ther." "Our heavenly Father." "Our heav ly Father." He is our heavenly Father, we like to approach him through that end ing term: but to repeat it over and over ag does not make him any more our heave Father, nor does it add effectiveness to prayers.

This is only one of the many fixed forms in- which the minister may find himself fall- g. By the very nature of his work, he is r to this evil, and only the most heroic ligence will save him from it. He must atch, as well as pray.

The Music of Public Worship.

This is a matter that vitally concerns pub- e worship, and the minister's relationship to , and may fittingly, therefore, have consid- ation in this discussion.

The minister may not be able to sing, but does seem that he should select the hymns, nd announce them from the pulpit. There ap- ears to be ample justification for this. In the rst place, it puts the minister in his right- l position as the responsible head of the ervice. He is appointed to conduct public orship, and an orderly procedure is a vital art of it. And since the music plays an im- ortant part in the worship, it becomes his uty to give it his attention along with the ther forms of the worship.

The fitness of the minister's place here is urther emphasized when we remember that ne purpose of the music is to give emphasis o the sermon thought, and certainly no one s better fitted to select the music with this n view than the minister himself. If his sub- ect is "Enthusiasm is an Essential in King- om Service," he does not want to sing, "Hark! from the Tomb the Doleful Sound." f he is preaching on "The Christian's eace," he does not want to sing, "Onward hristian Soldiers." I once heard a minis- er say that in a revival meeting, when the ltar was filled with penitents, he called for song, and the response was, "We will close p the Bible and go Home." Of course such isfits are unusual—perhaps they are—but hey are liable to occur unless some one who s familiar with the sermon thought and the equirements of the occasion selects the mu- ic.

The minister should do more than select he hymns; he should stand before the con- regation and announce the number, and in- ite the people to sing. Like the Psalmist of ld, he should say, "Let the people sing! Let LL the people sing!" Not just the choir. hey have their part, but they can not do the inging for the congregation. The tendency o do away with congregational singing is a nost deplorable thing in public worship, and o check it, we need modern-day psalmists who will cry out from their pulpits, "LET THE PEOPLE SING! LET ALL THE PEO- PLE SING!" I believe in the church choir. think it has an important place in church worship; but if we are to give up congrega- ional singing or the choir, let us give up the choir. I have sometimes felt grieved, and it as been with difficulty that I have kept quiet when I have heard persons begging for peo- le to come out of the congregation and fill p the choir, as tho no good singers were needed in the congregation. Yes, let us have the choir, but along with it let us have con- regational singing. And I do not know of ny one who has a greater duty and a more nlendid opportunity than does God's priest who stands before the people as their leader n spiritual things.

Let him, therefore stand before the congre- gation, and with book in hand, announce the hymns, and urge the people to sing. This gives order and dignity to the service, and is, t seems to me, an important function of God's ministering priest.

Now, brethren, my task is accomplished. I have not attempted to addres s you as one who speaks with authority. The ideals that have been held before us in this discussion are challenges to a full-measured "Minister as Priest," rather than any goals to which I myself have attained. If any should seem to be wanting in these ideals, yea, in these im- perative necessities, I more. The treasures of our ministry are in earthen vessels, and it is perhaps true that but few of us feel that we have attained unto that for which we were apprehended. But with earnest strivings, to press forward, "confident of this very thing, that he which hath begun a good work in us will perform it unto the day of Jesus Christ," and that abounding grace will be vouched-safe unto us that we may "finish our course with joy, and the ministry which we have received of the Lord Jesus, to testi- fy the gospel of the grace of God."

THE KINGDOM OF THE HEAVENS.

To a person who has not discovered it, it will be quite a surprise to be told that the term, "Kingdom of heaven," as we have it our English version of the New Testament, is the "Kingdom of the heavens"—plural— in the original. If you have not seen, or dis- covered this, examine and see. The "King- dom of the heavens" is a broader, fuller, grander, more, sublime, all-embracing term. than the "Kingdom of heaven." The former would seem to embrace all worlds, while the latter would seem to have a more local, cir- cumscribed, meaning.

In introducing the parables, the expression, the "Kingdom of heaven is likened unto" this or that, in the original it is the "King- dom of the heavens is likened unto" this or that.

It's "repent, for the kingdom of the heav- ens is at hand." "Blessed are the poor in spirit: for their is the kingdom of the heav- ens". "Blessed are they which are persecut- ed for righteousness' sake; for theirs is the kingdom of the heavens." And, "great is your reward in the heavens." It's "an inher- itance incorruptible and undefiled and fadeth not away, reserved in the heavens for you." 1 Pet. 1:4. "The kingdom of the heavens suf- fereth violence" &c.

It's "Who is greatest in the kingdom of the heavens." "Except ye be converted, and become as little children, ye shall not enter into the kingdom of the heavens." "Is great- est in the kingdom of the heavens." Matt. 18: 1-4. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of the heavens." In reference to do- ing and teaching, or breaking and teaching, "these least commandments," constitutes one the "least" or "greatest in the kingdom of the heavens." "Verily I say unto you, that a rich man shall hardly enter into the kingdom of the heavens." "There are some ....which have made themselves ennuchs for the kingdom of the heavens' sake."

And to Peter Jesus said, "Flesh and blood hath not revealed it unto thee, but my Father which is in the heavens." "And I will give unto thee the keys of the kingdom of the heavens: and whatsoever thou shalt bind on earth shall be bound in the heavens. and whatsoever thou shalt loose on earth shalt be loosed in the heavens." Matt. 16; 17, 19.

And further, it's "your Father which is in the heavens," not "heaven." "Your Father which art in the heavens," not "heaven," in the Lord's prayer, and so in all similar passages.

It's "repent for the kingdom of the heav- ens is at hand," not "heaven." And great is your reward in the "heavens."

These references are suggestive. Not ex- haustive Think it over and see if the king- dom of the "heavens," not "heaven," and our Father in the "heavens." not "heaven," does not carry with ita more heightened, sub- limer, more glorious meaning. He is the one not only in what we conceive to be "heav- en." but in all the millions and millions of worlds in the boundlessness of space. He is there. "Our Father's house." The infinite Universe our Father's house, and each world a "mansion," and to one of these Jesus has gone to "prepare." "O thou that dwellest in the heavens," said the psalmist.

The idea that some have that the "many mansions" are many rooms in a great big house and that Jesus is fitting up a room, or apartment, for each, is local, crude, and childish. "My Father's house" of John 14, can be nothing less than the boundless Uni- verse of God, in which the Father dwells, and in this Universe are "many mansions," worlds; and Jesus was about to leave one, the earth, and go to another, and "prepare" it for his people, and come again, and re- ceive them unto himself, that where he is there they may be also.

Another passage touching this subject, that should have been given above. "I say unto you, that in the heavens, their angels do al- ways behold the face of my Father which is in the heavens." Our Father is in the heav- ens. The angels are in the heavens. Not local, but universal. But there are a few passages that seem to have a local, or specific, mean- ing. "lay up for yourselves treasures in heaven," "and thou shalt have treasure in heaven," Mat. 6:20, 19; 21. These being in the singular, may refer to the "place," Jesus has gone to "prepare."

A few other passages refer to the local heaven, belonging to the earth, as the "clouds of heaven," the "sign of the son of man in heaven." But the far greater number of pas- sages is in the plural,—"the kingdom of the heavens," "Your Father which is in the heavens," "great is your reward in the heav- ens." "an inheritance,....reserved in the heavens." "rejoice rather that your names are written in the heavens." "assembly of first-born in the heavens," "the hope laid up for you in the heavens." "The kingdom of the heavens" is the universal kingdom, and Jesus Christ is its universal, eternal king, for you in the heavens." "The kingdom of the heavens" is the universal kingdom, and

Jesus Christ is its universal, eternal king, "without beginning of days or end of years." The "I Am That I Am."

"By him were all things created, that are in the heavens, and that are in the earth, visible and invisible, whether thrones, or dominions, or principalities, or powers." Col. 1; 16.

"And having made peace by the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in the earth, or things in the heavens." Col. 1; 20.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family (or every family) in the heavens and earth is named." Eph. 3; 14, 15. "To the intent that now unto the principalities and powers in the heavenlies might be known by the church the manifold wisdom of God."

It is stated that Jesus has created all things in the heavens and in the earth; "and having made peace by the blood of his cross," "to reconcile all things unto himself; ....whether they be things in the earth, or things in the heavens," that his death—the redemptive scheme—has to do with the whole universe. Not simply earth and heaven, as we conceive it to be, but the entire universe.

"The whole (or every family) in the heavens and earth is named," of Jesus. "The manifold wisdom of God," is to be "known," "by the church" to "the principalities and powers in the heavenlies."

So Jesus has to do with all intelligences. Men, angels of all orders. What, or all, that the "principalities and powers" means, or involves, there is no way of our knowing. Suffice to say, that the "kingdom of the heavens" extends to every part of the Universe—to every nook and corner, to its outermost edge, if there be any edge. Touches all creatures, good and bad, high and low. To use a Swedenborgian term, it extends to the "hells" as well as to the Paradises. Some one may say, "Does God rule in hell?" Yes, God rules in hell in the same sense that the state rules on the chain-gang or in the penitentiary. Yes, justice is being meted out in those places of punishment, by the "kingdom of the heavens," as much so, as in the regions of bliss.

This shows the omnipresence of God, as this "kingdom of the heavens" is the same as the "kingdom of God." The Father is in the "heavens," and the "kingdom is of the heavens." The two co-extensive and co-eternal. But Jesus the God-man, has gone to a "place" in the "heavens," to "prepare." His body is not omnipresent. He went, in his glorious body, and will "come again" in the same. And his saints are to have "bodies," "like unto his glorious body." And as Dr. Stanton believes, in his "Starry Universe, The Christian's Future Empire," the saints in this "glorious body" will be able to travel this boundless Universe without restraint.

All power, or authority, being given unto Jesus in the heavens and in the earth, he is to "reign" until he has "put down all rule, and all authority and power." Then the "kingdom is to be delivered up to God the Father" and he shall be all and all, world without end.

"Kingdom of the heavens." "Our Father which in the heavens."

"The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." Psa. 103: 19. J. F. Dosier.

A LIMIT TO TOBACCO RESISTANCE.

Will H. Brown.

When any objectionable substance is taken into the body it begins to throw it off, where possible, and to build up a resistonce. The Narcotic Education Association of Los Angeles, in a leaflet on this subject, says that although one to two grains of morphine is a fatal dose to a person unaccustomed to the drug, TEN grains daily is common for an addict, many taking TWENTY, and some FIFTY grains per day. There are instances on record where some have taken more than one hundred grains daily.

The tobacco habit acts in the same manner. What would kill a non-user of the weed, is taken by many habituated addicts with no noticeable serious effects, but all the time it is getting in its deadly work, just the same. There comes a time if the victim persists, when the body can build up NO FURTHER RESISTANCE. Then the end comes. The heart CEASES TO BEAT. The victim is DEAD.

The time to stop is before one begins. It is better to live to a good old age, and to live free, than to be a slave to a habit that keeps calling for more and more, in an accumulative enslaving effect, like some force drawing a traveler on in a pathway that leads but to a steep precipice over which he must plunge to certain death.

As the body builds up resistance to nicotine as long as possible, so does the brain. Some workers, who have labored under the delusion that smoking has made them more keen, mentally, only to learn later on that when a certain limit has been reached, smoking has had just the opposite effect; that then the more they smoked, the less active seemed the brain. This one fact has driven some thoughtful writers to entirely give up the smoking habit.

THE PIAZZA GIRL.

"There have been six girls in the office this morning," the dean remarked, glancing keenly at the gray-eyed girl before him, "who have said that they were willing to do anything to earn a little money."

The gray-eyed girl did not flinch. "But I am ready to do anything," she answered with a smile that emphasized the significant word.

The dean turned to his desk and rumaged in one of the pigeonholes.

"There are several ladies on the campus who are in need of some one to sweep their walks every day and wash their piazzas once or twice a week. Are you willing to do that? Of course it will not bring you in much, but it is all I have to offer at present."

"I shall be glad to do it," the girl replied. "May I have their addresses? Thank you very much."

The dean, leaning back in his chair, watched his visitor as she crossed the campus. Six other girls had refused the work that mor ing. "But it remains to be seen whether s does it after all," he said to himself.

She did it; every morning for nine days passed her on his before breakfast constit tional. She always spoke brightly, with no a parent consciousness of broom or mop.

"Means what she says, gives honest wor no false pride," the dean thought with sa isfaction. Then suddenly the piazzas had relapse; when two weeks later he met h he asked about it.

"Oh," she explained, "I am doing typ writing for Professor Summer. He asked n if I could do it as well as I could sweep walk and, I told him I could. It is fascinating wo —copying the notes of his experiments."

"I have no doubt," the dean declare "that you intend to perform experiments your own some day."

"I am going to try," she laughed.

When he reached that point in his favori tory, the old professor always stopped.

"And did she?" somebody was sure ask.

"No," he fumed, "she went and married young upstart of an instructor. She swept h piazza for a while, till he made a reputatio and she copied his notes, and I have no dou did half his work—he always said so."

"It seems a pity," the sympathetic liste er, lured on so far, would probably begin, o ly to be vehemently interrupted.

"Pity? Where's the pity? What's a pity She helped man do his work in the worl and brought up three sons, any of who would have washed piazza floors cheerfully get an education. One is building bridges o West, one is helping build brains in the Eas the third is still in college. I'd like to kno how a woman could put her education to be ter use?"

Then he would smile and look out acro the campus, with its group of girls. I us to doubt the wisdom of higher education f girls. The girl who washes piazzas convert me, he would finish.—The Youth's Compa ion.

"THE ROCK OF AGES."

"Upon this rock," said Jesus, "I will bui my church and the gates of hell shall not pr vail against it." The rock upon which t Church is set is the deity of Jesus, and long as the Church stands firmly upon it has promised that the gates of hell shall ne er prevail.

We are passing now through days of tes ing. Churches are examining their cree once more, and some of them are letting t old faith go. But wherever you find a chur that has parted company with the deity Jesus, over that that church you can inscri the words that God wrote over the house El, "The glory hath departed."

And what is true of the church is true individuals. Christian life is based on beli in Jesus as Savior and Lord. There are m and women who claim to be Christians, b unless with Simon Peter they can say, "Th art the Christ, the Son of the living God, they have no claim to the title.—From t Presbyterian Standard.

MAKING THE BEST OF EVERYTHING.

"In my quiet moments I say to myself, Fanny, there are many worse things than blindness that might have happened to you. The loss of the mind is a thousand time worse than the loss of the eyes.' Then I might have been speechless and deaf. I do not know, but on the whole it has been a good thing that I have been blind. How in the world could I have lived had I not been blind? I am very well satisfied. I never let anything trouble me, and to my implicit faith, and to my implicit trust in my heavenly Father's goodness, I attribute my good health and long life. If I didn't get the thing I wanted one day, well, I'd usually get it the next. If not then, well, I realized that it wasn't good for me to have it at all. In the case of my loss of sight I can see how the Lord permitted it. He didn't order it; He permitted it. I have heard my heavenly Father say: 'What I do thou knowest not now, but thou shalt know hereafter,' and for my consolation I repeat:

'His purpose will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.' "

PRAY AMONG YOUR TREASURES.

"But thou when thou prayest, enter into thine inner chamber, and having shut the door, pray."—Matt. 6:6. "Closet," "inner chamber," "store-chamber" (Luke 12:24), these are all translations of the same word. And its first meaning is "treasury." When there were no banks, each householder had his own strong room. Here he stored his treasure. Here he kept his accounts and made up his pay-roll. All his most valuable possessions were gathered here. None but his intimates ever saw this place. When he had some secret matter to talk over with a friend, he led him to this room. And Jesus advises us to treat God like an intimate. Go with Him to the place of utmost privacy. Say what you have to say to Him, in the same place and with the same sense of secret importance that you have when you reveal business or political matters to a trusted familiar. Treat God with something of the same ceremonious importance. It is a weighty thing you are going to say now. A destiny depends upon your words. Talk it over with your Father in the place of secrets.

And it is not possible to read "enter into thy treasury" without recalling something of all that Jesus said about the everlasting importance of money; how we must turn our mammon into heavenly values. Try it in your treasury. Pray over your check book. Pray with your bank book open before you, as you have your Bible now. "Enter into thy treasury" with God. Treat Him as an intimate. Show Him your valuables. Talk them over with Him. Count them in His presence. Ask Him how much He thinks they are worth. —George A. Frantz, in Assembly Herald.

How shall I bind myself to eternity except by giving myself to Him who is eternal in obedient love? Obedient love! Loving obedience! That is what binds the soul of the less to the soul of the greater everywhere. I give myself to the eternal Christ, and in His eternity I find my own. In His service I am bound to Him, and the shortness of that life, whose limitations in any way shut me out from Him, becomes an inspiration, not a burden to me. Oh, my dear friends, you who with Christian faith have seen a Christian die, tell me, was not this short life then revealed to you in all its beauty? Did you not see completely that no life was too long which Christ had filled with the gift and knowledge of Himself; no life was too short which departed from the earth only to go and be with Him in Heaven forever.—Phillips Brooks.

AFTER OUR FAILURE—CHRIST.

If we have just sinned, let us turn to Christ now. That is the only thing to do with sin: take it to Christ. Felix Bovet, the Swiss critic and master of erudition, has this penetrating comment on Peter's course after his fall: "Peter shamefully denied his Master before His face. If Peter had been a craven soul he would have been glad never again to see the Lord, for so he would have escaped His rebuke and a merited chastisement. But no! When he heard that the body was no longer in the tomb, that it was even possible that the Lord lived, he ran with eagerness to meet Him. What forgetfulness of self did this not presuppose, and what faith in his Master!" Judas never wanted to see Christ again, after his sin. Peter "ran with eagerness to meet him." Judas was lost. Peter was saved,—before his sin he was saved, and that was why he longed to get back to Chirst. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If we have just sinned, let us turn to Him now.—Selected.

HOW TO PROSPER.

Know your business thoroughly. Do it faithfully. Avoid disputes and strifes. Keep your own secrets. Mind your own affairs and let others mind theirs. Be courteous to all. Confide in few. Do right at all hazards. Think more of what a man is than of what he has. Do not waste strength in fretting at unalterable evils. When you are annoyed, do not make a fuss about it. Keep a cheerful heart and a calm countenance. Be temperate in all things. Do not be hurried, and do not allow others to hurry you. Take time to think. Guard against people who always justify your course. Seek honest judgment rather than flattering sympathy. Never fear to own a fault. Do right by others, whether they do right by you or not. Keep the Lord ever before your face, and death, judgment and immortal glory all in full view. "Watch and pray, lest ye enter into temptation." Make this life but the beginning of a life that shall be endless as eternity, and glorious as the stars of heaven.—Selected.

THE PARABLES OF SAFED THE SAGE.

The Parable of the Two Coins.

The little son of the daughter of Keturah, who is named for me, spake unto me on the morning of the Sabbath, saying, Grandpa, wilt thou loan me a Penny?

And I said, I will even give one unto thee.

But he said, Nay, on the morrow I will work for thee to the value of a Penny.

And I knew that that was better than the gift.

And he drew from his pocket a Nickel. And he took the Penny that I gave unto him, and he looked at the two coins in his hand, and he put them both in his pocket and jingled them.

And I inquired of him his System of Finance.

And he said, I go to Sunday School, and I there give a Nickel,

And I said, Thou didst already have a Nickel.

And he said, Yea, but I like to have some Money left. Moreover, I like to take out my Money, and Sort it Over, and select the Coin that I shall give, and put the rest back in my Pocket.

And I inquired, How would it do to have Two Pence beside the Nickel?

And he said, Nay, for that would be a Needless Responsibility. If I have Money left over after I have given, that is enough. I should feel no richer if I had more, and I might lose some of it.

So he went to Sunday School, and when the Basket was passed, he took out his Two Coins, and thoughtfully elected the Nickel, and put it in the Basket, and returned the Copper coin to his pocket and came home happy and content.

And I considered his System, and I said, He is a Wise Financier, and he is not likely to suffer want. He provideth for his Expenditure and a Margin, and he careth not for Needless hoarding. Yea, he giveth his Larger Coin, and cometh back Happy and Whistling because he still is Rich.

And I would that other and older men would learn his method. For many of them give the Smaller Coin and are poor in the super-abundance of what they have left. For it is that which a man giveth that he really hath, and what one spendeth gladly for love's sake is that which maketh him rich.—Sel.

NOTICE.

The Third District Christian Endeavor Rally, will be held at Mount Hermon Church the fifth Sunday, August 29, 1926. Two sessions 10:30 and 1:30 o'clock. A good program has been prepared, and you don't want to miss it.

We want every Christian Endeavor member of the Third District to be present, so see to it that your society is there 100 percent strong. Bring your dinner and spend the day. Pauline Nicholson, Cor. Sec.

Flint Ridge, Chatham.—At the recent Summer conference Bro. Bowman engaged the writer to assist in a special meeting at Flint Ridge beginning next Sunday. Upon the suggestion of Dr. Dixon the meeting will be held and the writer will be on hand for two services Sunday.

Someone will fill the writer's pulpit afternoon and night on Randleman Charge. Sunday the 22nd. Wm. H. Neese.

—There is no virtue in a promise unless it is kept.

THE UNIVERSAL NEED

Everywhere men worship. It indicates an outreaching for God inherent in human nature, and that religion is essential to life.

The religions born of men's yearnings, reasonings, and experiences, whatever their origin, name or habitat, and whether fashioned into elaborated canon or ritual, or merely traditional beliefs and practices handed down for generations, have swayed and still sway millions who differ in racial characteristics, and are scattered over the earth.

Whatever of merit is in their creeds or writings, whether elevating or debasing their rites and ceremonies or race-encompassing in their purposes and proffers, we may well believe their founders, and their sincere followers sought the right path of life.

That they failed of the objective is demonstrated by the peoples and conditions of heathen lands, and verify anew "the world by wisdom knew not God," for God is self-revealed.

But all they came to believe and achieve cannot be classed as false and base, for true searching for God ever yields some truth, however much beclouded by man's limitations, environment and kindred handicaps.

Christianity, on the other hand, rightly claims and proves by its course, its authority, its revealings, and its offers, that it is of God, therefore absolutely true, all-sufficient, ever meeting completely the needs of men everywhere.

Nevertheless both in its adherents, and in their deductions, creations and manner of life, too often are found deviations from its unchanging standards and requirements, which inevitably bring a lessning of its rich benefactions and blessings, and lose of spiritual power.

From no other source has mankind received such a conception of God, nor has the world ever had a perfect being other than His Son, whose perfections of character and life challenge man's best efforts, and before whom the noblest, most learned and exalted have bowed in penitence to receive Divine pardon, guidance and strength for living and serving on the way to glory and blessedness.

How then can Christianity, and its Great Head, who tasted "death for every man," be considered as of the same kind and value as man devised religions and their founders.

All the others have had free range, and oft with greatest possible patronage, but failed to render the service men and nations needed. But Christianity has accomplished, is now accomplishing, and ever able to accomplish all required of a religion, and must be conceded to be the one all-sufficient revelation presenting a Savior "able also to save them to the uttermost that come unto God by him."

It must be the dominant religion, and its adherents are divinely commanded, the love of Christ constrains them to share what they possess, yes, to "go into all the world and preach the Gospel to every creature."

There can be no escape from this obligation, on the fulfilling of which by all Christians so much vital to the human family depends.

If discoverers, inventors and other benefactors of the race had kept to themselves what they found, conceived, or made, the world would be today where it was centuries ago, and its present impoverished moral and spiritual condition is due very largely to the fact that Christians have selfishly kept the Gospel to themselves when it was bestowed not merely to be enriched thereby, but also to be given to the whole world.

Are you responding to God's call which comes out of the needs of the needs of the foreign missionary work of your own church? They are most pressing, you can and ought to help to meet them at once. Fred C. Klein.

"CRITICISM."

Criticism is really a fine art. That is, when it is done properly. But the free expression of immature opinion is unsafe and dangerous.

The reason ordinary criticism is bad is simply because it is "ordinary." Everybody knows that about ninety percent of all talk is poorly thought out and seasoned. This results in the danger commonly attached to criticism. It has ever been said that "talk is cheap." Herein lies the danger. Talk is so economic in production it requires no capital to operate the talking business. But regardless of the inexpense of the conversational material the results may be as far-reaching as if it cost millions. Generally when anything is cheap enough for all to "come in on" it is to be rated rather low in the scale of constructive forces. A bullet will kill just as instantly from the hand of the illiterate peasant as from the hand of a king. Words often do the same.

Our old friend Shakespeare, spoke of lending many thy ears but few thy tongue. And James declared the wisdom of being swift to hear but slow to speak. If you want to give advice and wish to do so with the perfect assurance that it will be real wisdom you may speak of bridling the tongue, for it is known universally that great danger lies in that "unruly member."

Even at that I would not attempt to suggest that people talk too much. I don't think we do. But what is worse, we often employ the wrong subject! Or, again, we may mistreat the subject. Finally we may use hurtful emphasis in the way we handle the conversation.

It works both ways. The critic generally is the loser. Like the stenographer who keeps a carbon copy of the letter she sends, so also the speaker retains the imprint of all he says on his own nature. The criticism may be lost and never reach the person in question but the impression made in the original mind will never, says psychology, be outlived.

So after all it is a matter of personal profection to avoid the habit of criticizing. One's mind is fed by its own action. No thought or impression is lost, hence the best insurance against the very fault one criticises in another is a thoughtful, uncritical disposition on the part of the person who is tempted to criticize. In other words "judge not" for the simple reason that if we judge we are by that very act advertising ourselves to others and are being judged. P. E. Lindley.

THE TEST.

By Elizabeth Cheney.

A New Religion came to me
With buoyant step and radiant smile,
And at my door asked joyously
Just to come in and chat awhile.
Her jewelled hands were fair to see,
Her white robe glistened in the sun,
'Twas quite agreeable to me
To listen to her silver tongue.
She spoke of health and wealth and peace
Of pleasure and prosperity,
Of Love Divine that fills all space,
The only great reality.
Despite her look, her smile, her speech,
My spirit shrank, strange to remark,
Like one whose groping fingers reach
Some cold, dead thing amid the dark.
"Give me," I cried, "O stranger-guest,
Before I entertain thy plea,
An answer to this one request—
Dost come by way of Calvary?"
Swift changed her eyes from noon to nig
Her smile to cold, superior scorn;
She vanished on my wondering sight,
But left me neither sad nor lorn.
A Shining Presence filled my room,
A voice divine spoke peace to me,
A Person full of Truth and Grace,
Who came by way of Calvary.

Selected

REASONS FOR NOT DANCING.

Here are a few of the many reasons for fraining from a popular pastime that has ways been attended by appalling consequences:

The liberties indulged in dancing are where else allowed in decent society, and der other circumstances they furnish gro for divorce.

It brings virtue in close connection v vice, at late hours and under excitement which virtue is well-nigh powerless.

Men do not choose to dance with th selves, nor even their own wives or sister

Beyond the thrill of music and the poe of motion, its charm seems to be a sex p erence.

Indeed, it is so allied to licentiousness t the vilest places in our cities are ca "Dance Houses."

I would not like to meet death at a da and in a ball dress.—From the Wesle Methodist.

WISHES AND WARNINGS.

May this day and all the days of the N Year bring to you and all those who are d to you the sunshine of happiness.—Rich Brooks.

To work to help and to be helped, to le sympathy through suffering, to learn faith perplexity, to reach truth through wonde behold! this is what it is to prosper, thi what it is to live.—Phillip Brooks.

Put out of your thought the past, whate it may be; let go even the future with golden dream and its high ideal; and con trate your soul in this burning, present ment. For the man who is true to the pres is true to his best; and the soul that wins

round immediately before it, makes life a iumph.—Ozora Stearns Davis.

Resolved, to live with all my might while live; resolved never to lose one moment of me, but to improve it in the most profitable ay I possibly can! Resolved, never to do ything which I should despise or think eanly of in another; resolved, never to do ything which I should be afraid to do if it ere the last hour of my life.—Jonathan Edards.

RALLY DAY AGAIN!

Rally Day is coming to be as significant in ie church calendar as Ester or Children's ay. It does not carry with it as wonderful a eaning as Easter and Christmas but it offs a special opportunity which these days do ot have. As its name indicates it is a time to al'y the entire church for the work of the all and winter. It comes at a time when most f our churches are beginning a new conferce year. A special effort is felt necessary to ive to all a new impulse, to arouse everyone renewed interest and enthusiasm, to give the pastor's program the united support of very department.

This is the third year the day has been set part for the use of the Board of Education. he support given the last two years is greatly appreciated. In fact the offerings have been fty percent larger than formerly. Yet they re still but fifty percent of those given for he other special days. We believe the church wishes to give to each Board the same consideration and support recognizing that each is building the denomination and in making our ull contribution to the Kingdom.

The programs for this year will soon be eady for distribution. The samples will be ent out by September 1st. Orders are being eceived and will be filled just as soon as he program material is ready. Send in your rders any time and they will be taken care f promptly.

Frank W. Stephenson, Executive Sec. Board f Education.

MEASURING OUR STRENGTH BY THE IMPOSSIBLE.

By R. M. Andrews.

It has been with truth said that labor never hurts one. In fact the exercise of it is eneficial to both mind and body. It is a blessd thing to have a definite task in life—to now that one is singled out of God to do a ertain thing. Those who have no task are to e pitied rather than to be praised.

Now when we try to do something that we eel and know is impossible for us our efforts react upon us in a hurtful manner. For one o be forced to try and try again to lift a oad beyond his strength will finally break his norale. And it is the belief that it cannot be lone that puts poison into our fibres and ears the wings of aspiration till we cease to truggle.

But not all things are impossible that are believed to be impossible. So many things have been accomplished of recent years that were believed to be impossible. For thousands of years the telephone and telegraph, the automobile, the electric light were in the realm of the impossible, but today they are commonplace things.

Think what a workman would have thought of one, if in the days of Galileo he had been required to haul five tons of stone fifteen miles in an hour. Why he could hardly have done it in a week. Think how unreasonable he would have thought one to be if he had told him to get a message to a party one thousand miles away in five minutes; he would have wanted six weeks to do it. Or just imagine what a sailor would have said to one back in those days if told he must cross the Atlantic Ocean in five days. All these were impossible in the days of Galileo—that is could not have been done in the time of today, but are commonplace today. Thus we see that things that were then regarded as absolutely impossible are both possible and common.

Now may it not with equal reason be presumed that in a few years quite a number of things that are now regarded as impossible will be commonplace achievements. So then, it may be said that whether a thing is possible or impossible is largely a matter of mind. "As a man thinketh in his heart, so is he," is certainly true in this case. I have an opinion that ultimately the human race will overcome all physical barriers to progress, and human knowledge will unravel all mysteries which have their basis in spirit. It will take a long time for us to arrive there, I think, but it is not unreasonable to believe in it.

Our Attitude Towards The Impossible.

The difference between living conditions today and those in the days of Abraham and Jacob have come about through the belief men had in the possibility of change. To Abraham the motor vehicle was impossible, so he travelled by the Camel line. The telegraph was impossible so he contented himself sending word or calling to those within range of his voice.

But suppose Morse, Bell, Edison, Ford and others had thought of these things as Abraham did, then we would all be right where this good old father of the faithful was, travelling by the dromedary omnibus line across the state of North Carolina.

Jesus Christ set a new gauge for achievement in every realm when he said, "According to your faith be it unto you." It is true in the healing of the leper then and in our accomplishments today.

There is so little difference apparently between the two words can't and can. They are only slightly different. But what a great difference there is between the labors of the man who says it can't be done and the one who says it can be done.

When Napoleon Bonaparte was making his plans to invade Italy, he was told by one of his generals that the Alps was an insuperable barrier; "There shall be no Alps," was his reply. There were no Alps, or not enough Alps to stop him.

Eli Whitney was raised in the cold New England climate, had never seen a cotton boll until he was through college. And yet finding himself in Georgia with some time on his hands he invented a cotton gin which hundreds of planters had felt the need of but had not the faith in the tasks. The world heroes have been men with faith enough to see victory behind unscaled walls. They saw power unused in the boiling steam, the roaring cataract and the flashing lightning, and used it.

God has given to us all powers, talents; by whatever name we call them, but they are limited by us, not Him. There are things impossible to some today which are easy of accomplishment for others. As in the days of our Lord, there are those who use and those who abuse their talents. Those who regard the Lord as a hard man and those who delight to do his will. We may not have the opportunity to do things so great as others, but we can at least believe in the thing and if the opportunity comes our way try to do it. Many of the great inventions came about in accidental ways. But they came to people open minded to truth, ready to test out the idea and to make whatever use of it they could.

It takes a certain amount of daring to do the impossible. Only those who refuse to spare themselves ever get beyond the margin of mediocrity. When President Garfield was a student in college he found that the youth who stood highest in the Latin class did it upon a margin of fifteen minutes more spent in the preparation of the lesson than he was giving to it. By the margin of fifteen minutes, this youth led the class. Fifteen minutes made it possible for him. Not using the fifteen minutes, it was impossible to Garfield so long as his classmate gave that much time to the lesson. The impossible is at most only a relative term. Possible to you, impossible to me because—and then possible to all because—. Certainly the impossible is never done by him who declares it cannot be done. The I CANS and I WILLS are those who do the impossible while those with lesser faith and smaller souls sit moody and sour because opportunity has not come their way.

It is fine to watch a great soul measure his strength against that which man has yet never done. To cross the Atlantic the first time, to discover the circulation of the blood in the human body for the first time, to make the first discovery of the power and use of steam, of electricity, etc. etc. places Columbus, and Dr. Harvey, and James Watts and Franklin in an enviable position in the Hall of Fame today. And today some one is by his daring faith breaking precedent, knocking the t from can't, doing a thing that all the world has been saying could not be done, finding thereby that what was thought to be impossible was not so at all. So let us fearlessly measure our strength against the impossible, and as the harts pant after water brooks, so pant our souls after those things that are hard and difficult to do.

Sonnie—Say, pop, I want to go to the sesquicentennial exposition at Philadelphia.

Pop—We can't afford it this year, sonnie—but you can go to the next one.

Monkey—A Have you read Darwin's The Origin of the Species?

Monkey B—No, I haven't.

Monkey A—You ought to. It will make a man out of you.

WOMAN'S MISSIONARY DEPARTMENT.

Edited by Miss Esther Ross, Asheboro, N. C.

DISTRICT NORTH DISTRICT CHAIRMEN.

Districts With Districts Chairmen for Both Home and Foreign Missionary Societies.

State District Chairman, Mrs. W. T. Hanner, Julian, N. C.

First District, Mrs J. M. Cutchin, Miss Fannie Barnes, Mrs. George Parker.

Second District, Mrs. R. W. Harris, Mrs. R. A. Hunter.

Third District, Mrs. J. J. Cranford, Mrs. J. M. Foust, Mrs. C. C. Durham.

Fourth District, Mrs. J. H. Allen, Mrs. J. M. Stone.

Fifth District, Mrs. J. F. Coble, Mrs. H. F. Amick.

Sixth District, Miss Esther Ross.

Seventh District, Mrs. J. W. Boyles, Mrs. Curtis Koontz.

Eighth District, Mrs. T. L. Speas, Mrs. John Hunter.

Ninth District, Miss Annie Hull, Miss Velma Beam.

Tenth District, Mrs. H. F. Surratt.

Eleventh District, Mrs. C. W. Bates.

Twelfth District, Mrs. J. Lee Poole.

Thirteenth District, Mrs. Carl Moton.

Fourteenth District, Miss Huie Templeton, Miss Notie Martin.

Will the women of our church who are at all interested in Missions please clip and file this list. Note also the Districts conform to the Districts of the Annual Conference.

How about setting as a goal for ourselves, some systematic Missionary effort in every church. This is entirely possible with the cooperation of all parties interested. May we do our very best.

The Ladies' Aid and W. H. M. Societies of the Efland M. P. Church held their regular monthly meeting Wednesday following the third Sunday in July.

We met with Mrs. B. M. Williams at the parsonage.

Mrs. B. M. Williams, President of the Ladies' Aid Society, conducted the devotional service after which a short business meeting of each society was held.

The business meeting was followed by a social hour which was made a bigger social hour by Mrs. Williams' splendid refreshments which it is needless to say everybody enjoyed.

Hope to have a good attendance next meeting day Wednesday, August 18.

There has been some sickness among our members.

Our membership is so small it is necessary for all our members to attend to make our meetings interesting and we earnestly hope that no one will get discouraged and not attend because we are so few in number.

Remember your presence adds interest.

Yours for service.

Mrs. O. E. Bivins, Pres. of the W. H. M. S.

Notice, Home Missionary Societies.

I am mailing out Quarterly Report Blanks to each Cor. Sec. and hope that you will fill and return to me, so that I may report to the Executive Com. the work being done. I sincerely trust that the societies have not been idle during the summer months as you know the Branch assigned us a work for each month as follows:

May—Scholarship Loan Fund.
June—Business Girls' Home.
July—Pine Ridge.
September—Bethel Home.
October—Ohio Work.
November—Children's Home.
January—Pittsburg Mission.
February—General Fund.

There is no assignment for August so if you are behind try this month to catch up and start with September for the Bethel Home.

If you will try the plans given us in the minutes you can do this. These plans are fine for we have tried a few of them in our auxiliary and they are easily worked.

Hoping that you will see to it that this report is given your prayerful prompt attention, I feel sure a great work is being done and that even more may yet be done.

Mrs. H. C. Nicholson, Cor. Sec. W. H. M. S.

Midway, Haw River Ct.— Our potracted meeting began the fourth Sunday in July and continued through the first Sunday in August, closing the following Monday night.

Bro. Carson was with us for the first service and was with us until the close of the meeting, tho he was not well. The Lord gave him strength and power to preach most wonderful sermons through the meeting, as result there were eighteen joined the church, most of them being young boys and girls. And we feel like with careful training these young lives have been saved for Christ. I feel that I can safely speak for the church and say all fell in love with Bro. Carson and all appreciate his earnest work. We never knew a more earnest worker, and may the Lord bless him as he goes forward with his work.

Midway church has been greatly revived by his coming, and we feel now that ere long we will be worshipping in a nice new church; a committee has been appointed and plans are being made.

Our Sunday school and C. E. Society are moving along nicely. We have had good attendance during the summer months. In the C. E. Society the young people are taking an active part.

Prayer meeting yesterday was conducted by Mrs. Dobbs, and good talks were made by others in the congregation, among them being Bro. A. C. Dixon of Greensboro, and Sister J. C. Williams of Kittrell. There were also other visitors yesterday. Glad to have them worship with us, Come again.

Mrs. G. W. Apple, Rep.

FALSE AND TRUE FAITH.

Many are using the word "faith" today in a way that denies the faith. They mean by it determination, courage, will power, confidence in self and in human nature generally —anything but that which God calls faith. A minister speaking at a recent noonday Lenten service in Philadelphia said: "The simple, childlike, unquestioning faith of yesterday may have been adequate for its generation but it will never do for the problems of tomorrow. Faith for tomorrow must be robust and vigorous enough to undertake the problems that we are leaving unsolved. Faith is not merely the intellectual acceptance of a body of doctrine, but it is the conviction that there are greater things ahead. It does not look backward, but it always looks forward." He then went on to say of the youth of today that in its moral ideals "the present generation is the finest I have known." This is not encouraging. Yet it is typical of the spirit of unbelief that rejects God's Word. God tells us that faith rests, primarily, on facts that God declares were accomplished in the past. Faith believes the Good News that something has been done for us—"that Christ died for our sins according to the Scriptures; and that he rose again the third day according to the Scriptures." These are facts, and these facts constitute Christian doctrine. God tells us that, if we believe this, we are saved. Faith must begin, therefore, by looking backward. Faith accepts that which has been done; hope looks forward to that which shall be. Both rest upon God's naked word. Faith is essentially simple, child-like, unquestioning—which this minister condemns; yet the Lord said "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Selected.

TO THE WOMAN'S HOME MISSIONARY SOCIETIES.

So far as I know at present our Scholarship Loan Fund since last Branch meeting is $100 from Asheboro, $100 from Gray Church, Greensboro, $100 from Burlington, $100 from West End, Greensboro, $100 from Mr. and Mrs. E. L. Douglas, First M. P. Church, High Point, $4.00, Fair Grove, White Not Circuit.

Two others have reported they are at work but have not given a definite pledge.

High Point College opens its Fall term September 7. Cannot each auxiliary send in to Mrs. H. A. Garrett before that time some money for this fund? With only eight societies heard from surely we can expect as much as $3.00 or $4.00 from each of the others.

If everyone will do her best the Student Loan Fund Secretary ought not to have to refuse a loan to any worthy student of High Point College this Fall.

Sincerely,

Mrs. R. M. Andrews, Sec. Student Loan Fund.

A WISE PRAYER.

"Guard me when I am off guard," prayed one the other day. It was a wise prayer, for it is not the danger against which we have fortified ourselves, the temptations which we know and are watching, which are so likely to compass a fall as some unthought-of point where no peril was snspected.—J. R. Miller.

—Virginia Dare, the first white child born in America, had a birthday celebration the week in which both England and America took part. The English ambassador made a speech for the occasion.

DON'T HAVE TO TELL IT— THEY KNOW IT"

You don't have to tell how you live each day,
You don't have to say if you work or you play;
A tried, true barometer serves in the place—
However you live, it will show in your face.
The false, the deceit, that you bear in your heart
Will not stay inside where it first got the start;
For sinew and blood are thin veil of lace—
What you wear in your heart, you wear in your face.
If you have gambled and won in the great game of life,
If you feel you have conquered the sorrow and strife,
If you've played the game fair and you stand on first base—
What you wear in your heart, you wear in your face.
If your life is unselfish, if for others you live,
For not what you get, but how much you can give;
If you live close to God in his infinite grace—
You don't have to tell it, it shows in your face.

—Selected.

SOMEBODY'S MOTHER.

The woman was old, and ragged, and gray,
And bent with the chill of the winter's day,
The street was wet with the recent snow
And the woman's feet were aged and slow.

She stood at the crossing and waited long
Alone, uncared for, amid the throng,
Of human beings who passed her by,
Nor heeded the glance of her anxious eye.

Down the street with laughter and shout,
Glad in the freedom of "school let out,"
Came the boys like a flock of sheep
Hailing the snow piled white and deep.

Past the woman so old and gray,
Hastened the children on their way.
Nor offered a helping hand to her,
So meek, so timid, afraid to stare,

Lest the carriage wheels or the horses' feet
Should crowd her down in the slippery street.
At last came one of the merry troop,
The gayest laddie of all the group;

He paused beside her and whispered low,
"I'll help you across if you wish to go."
Her aged hand on his strong arm
She placed, and so, without hurt or harm,

He guided her trembling feet along,
Proud that his own was firm and strong.
Then back again to his friends he went,
His young heart happy and well content,

"She's somebody's mother, boys, you know.
For all she's aged and poor and slow;
"And if some fellow will lend a hand
To help my mother, you understand,

If ever she's poor, and old, and gray,
When her own dear boy is far away."
In her home that night, and the prayer she said

And "somebody's mother" bowed low her head,
Was "God, be kind to the noble boy,
Who is somebody's own pride and joy."

GOLDEN EGGS AND OTHER GEESE.

"The Society for the Promotion of Atheism has announced that it proposes to organize a society of atheists among the students of every college in America," The Minneapolis Star comments editorially. "This sounds," it proceeds, " a good deal like killing the goose that laid the golden egg. Without the Christian church, America would have no educational system worth the name and no colleges in which to organize atheist societies.

"Yale University was organized by ten ministers in 1701. Harvard was organized by the Colony of Massachusetts Bay as a church school and was given the name 'Harvard' in recognition of John Harvard, a young clergyman, who bequeathed a library of three hundred volumes and nearly $4000 to the institution.

"Hamline University, the first college in Minnesota, was organized by the Methodists, and the University of Minnesota was first organized by missionaries and later, under the leadership of ministers, was taken over by the state. The University of Kansas was organized by the Episcopalians and Presbyterians and later became a state school. The State Agricultural College of Kansas began as a Methodist school.

"Nineteen of the first twenty-two superintendents of public instruction in Kentucky were ministers of the gospel. The Episcopalian Church organized the state educational system of Florida. Wisconsin had no normal college until long after the Civil War, and the history of almost every other state is quite similar.

"Peter Cartwright, the eccentric backwoods Methodist preacher of Illinois, introduced the bill into the state legislature which provided for the establishment of the University of Illinois, and several preachers were on the first board of directors. The University of Chicago was founded by the Baptists.

"If atheism had been successful in 1776, there would be few colleges in all America now in which to organize student societies of atheists, for atheism can lay claim to having inspired the founding of but one college in America, Girard College of Philadelphia.

"By their fruits...."

A brief examination of the 591 colleges and universities listed in The World Almanac shows that 214, or nearly half, have a direct denominational affiliation. There are probably many others. The churches of all denominations were pioneers in the educational field. Financial rewards are not sure; in fact, many institutions are run at an annual loss. There is still plenty of opportunity in this field for a display of altruism.—Zion's Herald

A PAINTER OF CHILDRTN.

A great America painter died not long ago in Paris, at the age of eighty-one. Miss Mary Cassatt was a native of Pittsburgh, one of a family which has been conspicuous in the life of Pennsylvania. Although her early training in art was received in this country, she went to Paris many years ago, to study the work of the great impressionist painters like Degas and Manet, whom she frankly recognized as her "true masters"; and she found the surroundings of the French capital so helpful to her art that she spent almost all her long life there.

Miss Cassatt was a versatile artist both in medium and in subject. She was not only a painter of the highest rank but a worker in pastel, and perhaps the most accomplished etcher of her sex. Her name is not unfamiliar to Americans, and it is of course honored by students and lovers of art; but the estimation in which her work is held by those who know it best is not, perhaps, widely understood. So good an authority as Mr. Childe Hassam declares that hers is the most notable woman's name in the entire history of painting.

Miss Cassatt's fame while living was chiefly made as a painter of children, and it is not too much to assume that it is for her exquisite pictures of child life and maternal love that she will be best remembered. No one has painted children with more sympathy, more delicacy or more perfect naturalness. "She had the eye of a painter and the mind of a Sister of Charity," said a French critic of her work. She was learned in art and drew something of her inspiration from many of the great masters of the past. But she was no copyist. She thought out and worked out her own way of presenting artistic truth and attained in the end perfect tenderness and perfect sincerity of feeling.

A great American, a great artist, a great woman, was Mary Cassatt, and as unassuming and modest as she was gifted.—Youth's Companion.

RESOLUTION OF SYMPATHY.

Whereas, it has pleased our Heavenly Father to remove by death the loving spirit of Sister Elizabeth Miller Koons, wife of our beloved pastor, Rev. R. G. Koons, we the members of Fairview Church desire to express to him our sincere sympathy in his loss.

Therefore be it resolved:

1. That we the members of Fairview church on Anderson Circuit, extend to him our deep sympathy in his bereavement and express to him our high regards for her, and to commend him to One who is too wise to err and too good to be unkind, the One who is able to sustain in all the conflicts of life.

2. That a copy of these resolutions be sent to Brother Koons and a copy to the Methodist Protestant Herald.

Mrs. L. H. White,
Miss Annie Henderson,
Mrs. Estelle Conelly,
Mr. J. W. Smith,
Mr. T. A. Johnson.

—This is the second week of West End Church's meeting. Rev. Mr. Turkington is making a fine impression. He is a strong young Irishman, and is a graduate from our Seminary and is a member of the Maryland Conference, now assigned to work in Washington, D. C.

—Jack in office is a great man.

—Constant occupation prevents temptation.

—Lay things by; they may come to use.

—Two dogs over one bone seldom agree.

—Where the hedge is lowest, the devil leaps over.

MOTHER'S VENTURE.

The three Hubbard girls prided themselves—as they themselves would have expressed it—on the wonderful and never-ceasing care they took of mother. Quite consciously they possessed all the virtues which mature daughters should possess in respect to the one to whom they owed their being.

The small old lady was surrounded by every comfort which one would naturally expect an old lady to desire. She was passed from hand to hand, from home to home, becomingly and suitably attired, generously provided with such little luxuries as silver-backed brushes, very carefully fed with properly chosen food, very dutifully watched over by all of them.

But what's the use of going on! Let's jump into the story at once and let the odd and unaccountable behavior of mother explain itself if such explanation be possible.

It was Cornelia's time to have mother. Mother's existence was divided into thirds of four months each and thus filled out the year. Mary Emma's four months were now up and she was preparing mother for her migration to Cornelia's.

She was packing mother's suitcase with deft and daughterly hands. "I'm putting in your winter clothing, mother dear," she said: "and you must put it on very soon now—not latter than the middle of October, anyway. We can't have a little rheumatic mother on our hands this winter, can we?"

She smiled brightly at the small old lady, and the small old lady, as was her pleasant custom, smiled back.

"But the weather's not so cold down to Cornelia's as it is here," she protested gently. "I don't much believe I'll put it on before November. Anyway, I'll put it on when I think it's cold enough."

Mary Emma looked kindly down at her as she would have looked at a rather nice but argumentative child of six. She went on neatly folding and laying in the suitcase mother's well-made and plentiful wardrobe.

Mother could never be persuaded to travel with a trunk. That was almost the only thing she had had her own way about for years and years.

"If there's thing I dislike," she said once, "it's a trunk! A dollar to get it to the depot; a dollar to get it to the house; plastering knocked and bumped off; and then the homely thing standing in my room! There's nothing about a trunk to make you feel permanent. It just stands there and waits and you can't look at it without thinking of the next move you've got to make. Seems to me, sometimes, I'd like to settle down and stay in one place a whole year!"

Cornelia and Mary Emma and Frances had all expressed horrified thoughts at this independent speech of mother's "Why," Cornelia had said, "you poor, dear, little soul! Don't you know we girls want you? It would not be just fair to stay with any one of us all the time, now would it? We all make you comfortable and happy, don't we? We do everything we can!"

"Yes, you do," agreed the small old lady humbly. "You're all good girls, and I guess there never was a mother had better looking after than I do! And I'd just as soon stay with one of you as another. Nobody could ever say I was partial."

She laughed a little as she went on with her preparations for the seventy-five mile trip to Cornelia's. Everything was in readiness—new gray gloves and a dear little modish bonnet of gray with lavender touches, and—and, thrown across the neat white bed, a really handsome long plush coat with fur collar and cuffs. The three sons-in-law had bought it for her as a Christmas gift the year before.

Mary Emma capably snapped shut the suitcase and looked into mother's new handbag. "William will take you to the train and buy your ticket and see you nicely started. Here is your last interest money—it'll be all the money you'll need till you go on to Frances. There isn't a thing you'll need to buy, but it's nice to know it's there if you should need it."

She helped mother into the handsome silk-lined coat and adjusted the pretty bonnet just right. Then she led the way downstairs.

"While William's getting the machine out you must have a cup of hot beef-tea and a little lunch to stay you till you get to Cornelia's. You'll get there about time for six o'clock dinner. I didn't write to Cornelia. She knows it's her turn and it'll be all right. You have a taxi take you and your suitcase up to Cornelia's. Don't try to walk."

Fifteen minutes later mother, having dutifully drunk the beef-tea, which she never did like, was helped into William's new car by careful hands and a daughterly kiss touched her soft old cheek.

The car whizzed down the driveway and the small old lady waved a last good-bye to the watching figure on the steps.

Arrived at the station, William looked at his watch and then, a little doubtfully at mother.

"I wonder if you'd mind if I didn't wait," he said. "I've got a rather important deal on and ought to get back to the office."

Mother smiled up at him. "Why, yes!" she said. "You go right along, William. You needn't stop to get my ticket. I guess I can do that myself. Seems like I ought to, I've been on the go so much the last few years."

William looked relieved. He shook hands with the little old lady and said good-bye. A moment later she heard his car buzz away and felt, as she always did when left alone, a vast sense of relief.

Suddenly a daring thought assailed her—a tempting thought — a wild and joyous thought! She wouldn't buy her ticket to Cornelia's at all! She wouldn't go there! She wou'dn't be handed around from one to another this time! She wouldn't be bossed!

She paused to think, a queer little musing smile on her lips. Where should she go? To some more or less distant relative? There was Cousin Abbie Potter—they had been girls together long—what a visit they could have! And then a new thought checked her. No, it couldn't be done. Cousin Abbie made her home with a married son, and had said once that her son's wife didn't ever make her feel free to have company of her own. She would not do anything for the world that would embarrass Cousin Abbie.

She had thought sometimes that she would like to go away somewhere and stay at a hotel To mother that was one way of having the freedom she craved. To be free—free to go to bed when she felt like it; to get up when she wanted to; to order exactly what she wished; to eat regardless of whether it was good for her or not.

But somehow always with the little thrill of independence this idea brought to her, there was a little touch of loneliness, a dread of being among strangers. Mother had never in her life known what it was to be alone, and now that the temptation presented itself as it had done many times before, she shrank from the very freedom of it. No, she wanted people, but she wanted her own self, too. She was tired of doing this and that at the proper time and season; tired of her three daughter's capable and tireless ministrations, tired, she told herself, of being bossed!

All at once she jumped to her feet like a girl and began fumbling in her handbag. The station agent glanced at her through his barred window. He had kind brown eyes and they looked approvingly at the small well-dressed old lady who was coming eagerly to the window.

"I want to send a telegram," she said with an amusing little air of importance about her. "You write it down for me. I've got my gloves on and there aren't my reading-glasses, so I'll have to ask you to do it for me."

She smiled up at him and the agent smiled back at her. "Sure!" he said. "Where to?"

"It's to my boy, Eddie Hubbard, who works in a wholesale hardware store down at Sheridan. How far is Sharidan from here? And when does the next train leave here for there?"

"It's about fifty miles, and if you hurry you can catch the next train, due in about eight minutes."

"My!" said mother. "Well, I'll hurry! Tell Eddie I'm coming on that train and to be at the depot to meet me. Have it sent to him at Parker's hardware store and I know he'll get it."

Five minutes later the telegram had been sent, paid for, and a ticket bought for Sheridan. Mother stood on the depot platform, suitcase in one hand, her new handbag in the other.

She was smiling happily to herself. To be sure—Eddie! Why hadn't she thought of Eddie before! Of course he was the one she wanted to go to and see, not Cornelia! Wouldn't he be surprised at that telegram!

A little later mother had been helped aboard the train by a genial conductor. She still with that half-mischievous smile on her lips.

What would the girls say to such actions? she wondered. Somehow she knew they would not approve. Mother—at her age and with her tendency to rheumatism! And Eddie—well, mother knew that none of his sisters had much use for Eddie. In a certain respectable sense he was the black sheep of the family—different, they called him—so

of happy-go-lucky don't-care fellow, not really wild, but with gay, careless ways. The youngest of the family and unmarried, he was regarded by his older sisters as a spoiled child. Didn't mothers always spoil the only boy, especially if he were the baby of the family?

When the train came to a clanking stop at at Sheridan a tall young man was waiting for her. "Well, little mother Hubbard!" he said in his big laughing voice. "Come all this way to see me. I surely was surprised when I got your telegram!"

He took the suitcase from her and stooped to give her a hearty kiss. "Don't know when I've been so pleased," he went on, tucking her hand under his arm. "I thought you were due at Cornelia's about this time."

The laugh that came from mother's lips sounded as frivolous as a school girl's giggle. "I am," she said; "and Mary Emma thinks I'm there, but I'm not. I just got tired of being moved around like a checker on a checker-board! I just got tired of being bossed, Eddie, and I thought I'd do just what I pleased for once."

Eddie laughed. "Good for you!" he said. "I tell you, ma, you've come to the right place this time! If there is any bossing done, you will do it yourself. Guess I need it some time, too."

After supper at Eddie's quiet boarding place he went upstairs with her to her room. Cornelia or Mary Emma or Frances would have immediately and very efficiently tucked mother up in bed after her journey, but such an idea did not occur to Eddie.

He sat down on the side of the bed and mother leaned back in the rocking-chair, her feet in comfortable slippers, taking out her hairpins as they visited. Eddie remembered it as a habit of long standing—this leisurely way of mother's—taking down her hair, taking off her bits of jewelry, resting her feet, and relaxing generally.

Suddenly the tall young fellow struck his knee a resounding slap. He regarded her with eager eyes. "I have thought of something," he said. "That little car of mine I met you at the depot in, she is a dandy car, and I have lots of fun driving round in her when I have time. Wouldn't it be great, ma, if you and I could take a trip together! The boss has been talking of sending me out on a business trip—three counties to cover—and if I go you've got to go along! Might be away two weeks or more, stopping over-night at hotels. It'd be as much like a vacation as a business trip—no great hurry to get from place to place—just go to see hardware men in most of the good-sized towns."

He rose to his six feet in height and stretched his arms above his head, yawning like a boy.

"Well, you sleep on it, Mother Hubbard," he said. "I'd like first-rate to have you along—it'd be a regular picnic. I'll find out from the boss tomorrow if he wants me to go."

He patted her soft old cheek with his big hand. "Good-night now—pleasant dreams—see you in the morning, ma!"

It happened that Joel Parker, Eddie's employer, was desirous of that young man's going on the proposed business trip, and in a day or two mother, in her good warm coat and the neat little motor-cap which Eddie had bought for her, saw her suitcase tucked into the space behind and herself tucked into the seat beside her tall son who, at the wheel of his shabby and beloved car, looked as though he had lately inherited vast wealth. There was a radiant grin upon his freckled, boyish face. They felt like two adventurous children starting forth to see the world. The road was all before them—new faces, new towns, new experiences, curious encounters, the give and take of common, everyday life faring along the common road.

It is a deplorable fact that neither of them had troubled to write to Mary Emma or Cornelia or Frances as to mother's whereabouts. If they thought of it at all it was with a vague understanding that Cornelia would think something had detained her. Mary Emma would think her safely sheltered in Cornelia's home.

Right or wrong, foolish or otherwise, these two, adventuring forth, sent no backward thoughts, no messages of enlightenment to the faithful and careful daughters who, it goes without saying, would have vetoed such a wild undertaking. What, mother? Sleeping in damp hotel beds, eating any and all kinds of food, dressed unsuitably, going to bed at irregular hours? Why, it was simply ridiculous, and no one but Eddie—the spoiled child of the family—would ever have thought of it!

The fortnight that followed was, mother said truly, the very happiest time in her whole life! There were delightful noonday stops beside the road where Eddie made a gypsy fire and mother brewed a pot of coffee and laid out the sandwiches and cookies, while over their heads drooped wayside trees in all their glory.

They made friends with everybody—the children loitering along to school—sometimes mother held one on her lap while another was tucked in between her and Eddie until the schoolhouse was reached—some wayfaring man with his roll of blankets was taken in to sit in the little seat behind for a lift along the road.

There were snapshots to be taken, too, for Eddie had brought his camera, old and shabby with years of use. There were lovely bits of woodland reflected in rush-fringed quiet pools, a winding yellow ribbon of country road, an old bridge with loosened and rattling planks, an old deserted mill dropping rotting timbers into a forgotten stream.

There were pictures of Mother Hubbard, too—mother with her motor-cap setting jauntily upon one side, pouring coffee into tin cups beside the roadside fire; mother taken behind her unconscious back as she sauntered along some sunny stretch of road during some stop for repairs; mother and Eddie in the old red car, taken by an obliging fellow-traveler; Eddie, crouching awkwardly beside a punctured tire with a black smudge across one unconscious cheek. It would all make a great book some day, mother said to herself—the picture-story of her's and Eddie's elopement.

It was two weeks before the disappearance of mother was known to the serenely unconscious "Hubbard girls." A letter from Mary Emma to Cornelia suggested that mother had better put on her winter clothing at once, as it was growing cold.

By return mail came a hastily scribbled and exceedingly anxious letter from Cornelia. "What can you mean, sister?" it read. "Mother hasn't been here at all! Where in the world can she be? She's not with Frances, for I had a letter from Frances and she never mentioned her. What had we better do?"

Mary Emma, as the eldest of the three "Hubbard girls," was filled with consternation. She at once began making inquiries. Cousin Abbie? No, Sarah Price, an old friend of mother's? Frances? Again, no.

So while the mystery was at its deepest—the three daughters had met at Cornelia's in solemn conclave—arrived a letter and a kodak picture from a little town in the western part of the state. The letter was short: "Dear Cornelia, I hope you girls haven't been anxious about me. I'm well and having the time of my life. Eddie and I have been out on the road over two weeks and expect to get back to Sheridan in about ten days. Eddie's done fine on this trip. We have taken more orders than any other fellow in the store, Eddie says. I shouldn't be surprised if he got a good raise in wages. I am feeling fine and the rheumatism hasn't bothered me a bit. I guess this being outdoors so much has cured it. Hope you are all well. Mother.

"P. S. I'm sorry if you have worried about me."

The snapshot made the "Hubbard girls" laugh in spite of themselves! It was mother—little old Mother Hubbard her very self—standing on the running-board of Eddie's little car, her motor-cap a little one-sided above her smiling face, her arms full of ferns and wild flowers from the woods along the road. It was indeed mother's very self, yet a new mother, and carefree as ever Eddie himself could be.

When Eddie and mother at last returned to Sheridan in the little old rattling car, mother went upstairs to her room to rest a while before supper. Half an hour later Eddie came in and dropped his tall self into the rocker beside the bed.

"I've got a proposition to make to you, ma," he said. "I'm thinking a little of buying a house and lot here in Sheridan. It's a nice little place—a five-room bungalow, with a big yard of rosebushes. I can get it at a reasonable figure—so much down and so much a month. It's a good thing for a fellow to have something to save for, and I've been thinking for some time I'd like to get hold of that little place. I want you to drive around there with me tomorrow and see it."

Mother looked at him with a faintly wistful little smile. Are you going to get married, Eddie?" she asked.

The tall young man laughed. "Well, not exactly," he said. "I'm figuring on asking the lady I ran away with to keep house for me. Hot biscuits and comb-honey and pancakes and maple syrup and pie—pie! And my socks mended every once in a while, and

somebody to go riding with, and somebody to come home to at night! We can have a garden —onions and lettuce and radishes and everything! And we'll send the washing out or buy an electric washer and do it ourselves—and—and—"

He checked himself with a laugh. "The boss said he's going to raise me fifteen dollars a week. Say, he's sure pleased with the business you and I did on that trip! He'll want us to go again before many months."

The next day Eddie and mother drove round to inspect the little house. It was a marvel of neatness and conveniences, and the garden was full of old-fashioned roses and new-fashioned roses, with lots of uncultivated space for garden beds of mother's own designing.

A new independence shone in her eyes as she went through the pretty bungalow, pulling out drawers, opening delightful closet doors. Her own mistress at last, her own housekeeper! A home of her very own to invite the girls to! And Cousin Abbie Potter —she would have Cousin Abbie come for a good visit, and Sarah Price and—and hot biscuits and comb-honey! She could just see herself peering into the gas-oven at the delicately browned biscuit and setting the table for Eddie's supper!

Suddenly mother caught Eddie's arm in both hands and squeezed it hard. "And all my own furniture that's stored out in the garage at Mary Emma's and down in the basement at Cornelia's and up in the attic at Frances'—why, Eddie, it'll be glorious to have my own things about me again!"

Eddie had to stoop a little to put his arm around her. "Say, won't it be great!" he said. "I'll see the man tomorrow and we can move in any time we want to. I can get off for a few days and we'll run around and collect that furniture and get to housekeeping within ten days!"

He looked around the little house with all the pride of ownership. As he locked the front door behind them, mother picked a late chrysanthemum that bloomed in a clump beside the porch. She tucked it into the front of her dress and smiled down at it with misty eyes.—Harriet Crocker Leroy.

—A little fellow left in charge of his tiny brother called out, "Mother, won't you please speak to baby? He's sitting on the fly-paper and there's a lot of flies waiting to get on."—Selected.

Different.—Cop—"Hey! Come out of that. Bathing is not allowed here."

Victim (in the pond)—"Pardon me, I'm not bathing. I'm drowning."—The Bulletin (Sydney).

LESSON POEM.

When calumny shall creep around,
And shafts of malice fain would wound,
This, shall be our vantage ground,
"I am the Lord that healeth thee!"
Thou makest e'en the foolish wise,
"A broken heart thou'lt not despise,"
With these words hushing all the cries,
"I am the Lord that healeth thee!"

—Selected.

FROM PASTORS AND PEOPLE.

Orange Charge, Hebron Church.—The revival meeting began here 2nd Sunday in August and continued until the following Thursday night.

Rev. W. F. Kennett came to us on Monday and did all the preaching until the close.

Bro. Kennett preached the Gospel with power which had its effect. As a result of this meeting, 10 were converted; seven joined the church at Hebron, the church revived.

Mrs. Kennett came along with Bro. Kennett. They were among old friends at Hebron. Hope they will come this way again.

B. M. Williams.

West End, Greensboro.—Our revival, which has been in progress for a week, will continue throughout this week. The pastor is planning for the reception of members and baptism of children next Sunday, August 22nd. Rev. T. J. Turkington, pastor of the First Methodist Protestant Church, Washington, D. C., is doing the preaching, and the church is being stirred by his messages.

Mr. Turkington is a native of Ireland, having been in America only thirteen years, is a graduate of our Seminary at Westminister, a member of the Maryland Conference, and is a musician of note as well as an able preacher. With his musical instruments, his solos, his duets with Mr. Ballard, his earnest messages and his consecrated life he has won his way into the heart of the West End people and visitors who have fortunate enough to hear him. Many lives have been rededicated to Christ and several sinners have already been brought into the fold. We are hoping and praying that many more may be saved this week.

We have been pleased to note many visitors from High Point, Guilford College, and other churches in Greensboro in our audience from time to time, and among the preachers have been Dr. A. G. Dixon and Rev. J. R. Hutton.

Reporter.

Porter.—We held our revival meeting beginning the first Sunday in August, and continued to Friday night. Bro. J. W. Hulin of Midland as our helper. He did do some able preaching; every sermon was full of gospel truth, and his messages went direct to the hearts of the people. Three converts which all joined our church. Besides the new converts the church was greatly revived.

Our Sunday school is doing a good work with our efficient and faithful Supt. and teachers. Our people attend church regularly and are interested.

We will hold our third quarterly conference on Saturday before the fifth Sunday in August. We are hoping to round out a good year.

Pastor.

Lincolnton.—Having been away for four weeks in revival preaching day and night, I am now at a point where I can rest.

I wish to thank the good people of Pleasant Grove, Rev. G. L. Reynolds' church, for standing by the old banner of the Cross and for the large sum of money that you gave me and the big pounding.

You people at Midway and Mispah have a warm place in my soul; thank you for the large sum of money and the big pounding and for standing to the old gospel gun and for the great good that we were able to accomplish. Bro. W. D. Reed said that he never saw such a pounding.

Listen. You people where I have been with you this year know we had great meetings, but we had nothing to compare with the meeting last week at Mt. Moriah, Bro. J. D. Morris' work.

Never have I seen such a meeting—revival, I mean. God shook up that church from center to circumference and so many were saved that we could not keep the count. It was just as hot at the door as it was at the pulpit.

The choir leader hit the door and the boys went after him, put him at altar and he was saved. Little girls went out in the yard and brought their boy and girl friends to the altar and stayed with them till they were saved.

We taught them to pray the prayer for a revival—Ps. 51:12-13.

Preacher, if you want a revival teach your people this prayer. W. L. Carson, Pastor.

Henderson.—Rev. R. A. Hunter announced last Sunday that our revival services would begin on the fourth Sunday in September. Rev. T. M. Johnson of Mebane will be the pulpit help. Rev. Mr. Hunter expressed a desire for everyone to begin now to work and pray for these special services.

We were very glad to welcome the Hunter family back from their vacation and the Summer Conference at High Point.

Quite a number from our church attended the Young People's Conference, and have returned, full of enthusiasm, which we hope they can spread over the whole church.

Only ten weeks before annual conference. We hope the official board will get busy and have everything in readiness. Reporter.

Philathea Meeting.

On Wednesday night, August 11th, the Mizpah Philathea Class held its regular meeting at church.

The meeting was called to order by the President, Miss Catherine Stanley, roll called by Secretary, after which she read the minutes of last meeting. Old and new business was discussed. We were very much pleased at the close of the meeting when the Baracas invited us to the watermelon feast next Saturday night, August 21st. The meeting then adjourned to meet again in September.

Reporter.

Notes From Cleveland Circuit.

We are still working and doing lots of good. Our revival season is still on. The meeting at Kistlers closed with one of the best meetings the church has ever had. A large number of professions and several additions to the church. Our pastor did the preaching. Bro. Carson was not able to be there. Also the meeting at Mt. Moriah has closed with much success. A large number of professions several additions to the church. The Spirit

of the Lord was in the midst in working power. We can always do wonderful things when the Lord is with us. The preacher didn't get to preach two or three times in the day service owing to the spirit of the meeting. Pulpit help was Bro. W. L. Carson of Lincolnton, N. C. We appreciate the service Bro. Carson rendered. The protracted meeting will start the third Sunday at Pleasant Hill. We hope for them a good meeting. Bro. Robert Short of Matthews, N. C., will fill the pulpit.

The third quarterly conference met Saturday with Mt. Moriah Church. The business seems to be in fine shape. Bro. Robert Waters was elected delegate to Annual Conference.

Mt. Pleasant reports a fine time at the home coming last Saturday. May we all not forget to be ready for the final home coming.

Our Sunday schools and C. E. Societies are in fine shape at this meeting. May the revivals of religion continue and the Lord continue to bless the Herald and its many readers.

Charlie Grant.

Alleghany, Davidson Ct.—Our protracted meeting began the second Sunday in August and lasted until Friday night. Brother Clay of the M. E. Church was Brother Ridge's pulpit; he did all of the preaching which everybody seemed to like. There was a large crowd all of the time especially at night. The church would not nigh hold the people at night. We had a good meeting; 14 converts and seven joined the church. We hope that they will live so close to the Lord that they will be a great help to the church. We hope that the church will do as they promised to help them on the way. If you see any of them make a mistake pray for them and help to hold them right, for I am sure that if the church would watch as they should there would not be so many back-sliders.

The young people took a good part in the meeting. Work on, young people, and let your light shine. When people speak evil of you pray for them and watch what you say, for others are watching you. It takes a great deal of praying to live a Christian because Satan tries us on ever side. If we don't watch he will make us believe him. The best way to fight Satan that I ever found was to go to the Lord on my knees.

We were glad to have Brother Ridge to visit us during the meeting and to read the 103 Psalm, pray with us and give us a word of encouragement. It does us good. We are glad to hear that Brother Cal Cook, our Sunday school superintendent, who has been in the hospital at High Point for three weeks and was operated on is at home again. We missed him in the meeting.

We had some as good singing as I ever heard during the meeting; the choir sang well and then the whole crowd would help sing some good old songs which was enough to make everybody feel good. Remember us in your prayers. Abigail Coggin.

Dulin's, Mocksville Charge.—Our pastor, Rev. J. T. Sisk, filled his appointment yesterday morning at 9:45 with a splendid sermon. I heard more comments on that sermon than any other. He used one word for his text Calvary.

Our Sunday school is almost at a stand still during these hot summer days, and revival meetings in procession.

The nominees for annual conference are Brother Bailey of Elbaville and Brother Sain of Bethel. The third quarterly meeting will be held at Bethel next Thursday, August 19. Brother Braswell has our deepest sympathy in the death of his loved ones. Although we have just merely heard him speak of them.

Leona Hendrix, Reporter.

West Lexington, South Davidson Charge.—Sunday school and church services last Sunday were fairly well attended. There were 136 in Sunday scrool. Bro. W. C. Gibson, teacher of the adult women's class, has been absent for four Sundays on account of the illness of his father. The writer took his place as teacher last Sunday morning.

Our pastor preached at both services last Sunday. At the morning service his text was Matthew 6:33. "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." At the night service he used the text, Galatians 6:7. "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." Both sermons were among the best that Bro. Crutchfield has delivered during the year.

The Ladies' Aid society is the most active organization in our church since it began meetings again after a lapse of a few weeks. The society held an ice cream supper at the church last Saturday night which was largely attended. A total of 30 members have been added to the society membership roll during the past few weeks. Mrs. David Brooks is president of the society and Miss Myrtle Yates is secretary.

Our pastor is spending a brief vacation with his parents in Orange County. He will attend the revival at Chestnut Ridge, his old home church. In his absence next Sunday the writer will conduct the services at West Lexington both morning and night, and will also fill the appointment at Jerusalem at 2:30 in the afternoon.

On the fifth Sunday morning in this month a service will be held at West Lexington church in the interest of the young people. Mr. M. F. Apperson, president of the Lexington City Christian Endeavor Union, will deliver an address at this service. The question of organizing a Christian Endeaor society will be considered. The pastor is hopeful of creating interest among our young people to the extent that a new society will be organized.

The third quarterly conference for the South Davidson Charge was held at Mount Carmel church last Saturday afternoon at three o'clock. Three of the five churches on the charge were represented. Yadkin College and Jerusalem being not represented. Reports from stewards showed that the finances are dreadfully behind. Only one church—Yadkin College—was reported having paid the Annual Conference Budget in full. Other churches have not paid but very little on the budgets. Pastor's salary was about $300 behind. The rural churches will begin soon to pay their apportionments. West Lexington is behind only about $65 on the salary. Jerusalem is nearest up with the salary, being only about $15 behind up to the time of the quarterly conference. The votes cast for delegate to the next Annual Conference was reported by the various churches, and the result announced. Bro. C. A. Berrier, of the Mount Carmel church, was declared elected, he having received a majority over W. C. Gibson, of West Lexington church. Bro. Berrier is one of the leading members of Mount Carmel church and is one of the stewards of that church. He will make a good delegate to represent our charge in the next Annual Conference.

Time is swiftly bringing us toward the close of another conference year, and within about ten weeks we will have finished the year's work, and be sitting together as another Annual Conference. Much work is to be done during the coming ten weeks to bring the finances up to meet the obligation to pastor and the budgets. C. B. Way, Reporter.

Pleasant Grove.—Our pastor, Rev. G. L. Reynolds, gave us a very interesting and helpful sermon Sunday morning using as his subject, "But none of these things move me." found in Acts 20:24. In this message he laid great stress on the necessity of having our lives resigned to God's will, in order to display the Christian heroism as Paul did, also using as a subject "Christian unselfishness."

We are sorry Mrs. Reynolds has been kept from us for the last few weeks on account of the illness of her father. We wish him a speedy recovery.

Since the addition of the seven Sunday school rooms our schools has grown so much we are in great need of more room. In view of this fact the Ladies' Aid Society has decided to try to finish the upstair rooms.

The Junior C. E. society is also doing some fine work. Mrs. T. F. Honeycutt is teaching them. We are very grateful to her for this great work.

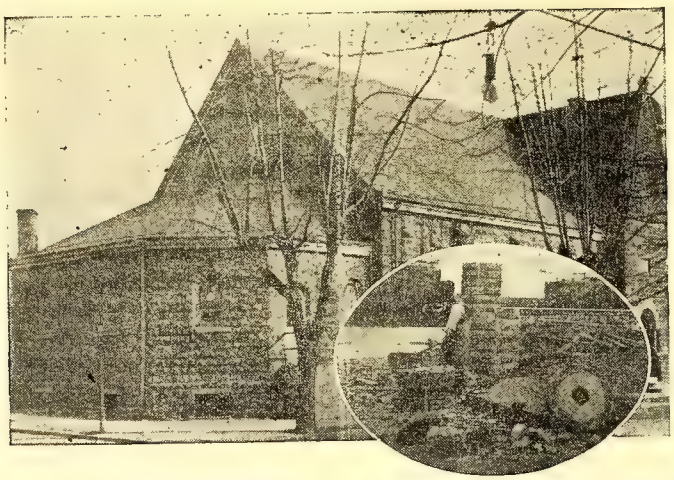
The third quarterly conference will be held at the church next Friday evening at 8:00 o'clock. Mrs. Ralph Kennedy, Rep.

Midland Circuit.—Our special meeting at Love's Grove began the second Sunday in August with Bro. A. Ridge as our pulpit help. We had a splendid meeting with twenty-five conversions and reclamations. We received eight new members at the close of the meeting. The meeting came to a close Thursday night and we returned home to prepare for the camp meeting at Mills Grove which is to begin Sunday, August 22.

On Friday evening looking out at the window we saw several cars coming up the road and to our surprise they were coming to our house with all kinds of good things to eat—flour, chickens, eggs, peaches, apples, grapes, sugar, coffee, beans, and so many other things too tedious to mention. They also brought us a load of wood and a nice purse which was appreciated very much as was everything else.

With best wishes for the Herald and its readers J. W. Hulin.

—Quick and good go not well together.



CHURCH BUILT OF GRINDSTONES.

One of the interesting sights of the Tacony section of Philadelphia, which lies along the Delaware in the northeastern outskirts of the city, is its famous "Grindstone Church." It is so called because it was built from grindstones worn out in making saws at the plant of Henry Disston & Sons, Inc., which covers 65 acres of Delaware River frontage a few blocks from the church.

This church, The Tacony Baptist Church, includes in its congregation many of the 3600 workers in the Disston plant and their families. It was natural then when the building was erected a few years ago that the idea of utilizing some of the thousands of grindstones that lay piled on the grounds of the big saw works should suggest itself. Already several thousands of these grindstones had been used in building a wall several blocks long that partly encloses the Disston plant and in building a retaining wall along the Delaware River side of the works.

More than 2500 grindstones were used in building the church. They were carefully squared and dressed before they were placed in the church walls and no one who saw this handsome place of worship today could possibly suspect that it had been built from stones that originally were used in grinding saws and tools to be sold around the world.

"THE ABILITY WHICH GOD GIVETH."

Not only did mankind lose moral uprightness in the fall of Adam, but they also lost both the inclination and ability to regain the lost heritage. It was a helpless as well as a lost race for whom Christ died. "For when we were yet without strength, in due time Christ died for the ungodly." Rom. 5:6.

It is well to recognize this stern and unpleasant fact. All achievement is God-wrought or God-given. The Psalmist wrote, "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." And Jesus said, "Without me ye can do nothing."

Pride and conceit are the unhappy results of failure to recognize this truth. Self-complacency and self-praise are simply robbing God of the glory due unto His name. "For thine is the kingdom and the power, and the glory." Matt. 6:13.

Ours is a dispensation of divine grace. The mercy of God is more bountiful than the water of all the seas, more boundless than the air we breathe. God's love to our fallen race is more extensive than all sin of all time. "But where sin abounded, grace did much more abound." Rom. 5:20.

To appropriate the all-sufficient grace of God is the supreme privilege of us poor sinners. There is no excuse for living in sin, unhappiness, or failure. There is no limit to God's ability and willingness to supply all our needs. It all may be had for the asking. "And all things, whatsoever ye shall ask in prayer, ye shall receive." Matt. 21:22.

No undertaking of life is beyond "the ability which God giveth." No temptation is too strong for the weakest saint who trusts in God. And there is no duty so unpleasant or difficult but that God's grace is sufficient to insure its performance. "Is anything too hard for the Lord?" "I can do all things through Christ who strengtheth me." Phil. 4:13.

HIS BIT OF WORK.

"O, John, John," exclaimed the father shaking his head sadly, "what slithering work do you do!"

"It's all right," replied the boy. "I get it past the boss and get my pay too!"

"There is more in the work, my boy, than in the pay," said the father.

"The pay's the main thing," retorted John.

"No, John, it is not the main thing either. Let me tell you, something that I heard today.

"In the stone works a young man was suddenly set to do a piece of carving. The man on the job had been taken ill, and the task had to be finished on time. The young man did not know what the stone was for, but he went at the work in his accustomed painstaking way. He chiselled out a stem here, a leaf there and flowers above. The master workman approved the job, and the stone left the works. Some months passed.

"Today the young man was walking through the great and beautiful building that the city had just completed and opened. He came to the most prominent pillar, a handsome column crowned with a piece of lily work 'Why,' he exclaimed, 'there's my bit of work!' And, taking off his cap, he gazed at it and said reverently: 'Thank God, I did that job well!'"

"I happened to overhear the remark, and I spoke to him. Then he told me the story of that bit of work. When I heard the young man make that remark and saw the light in his eye, John, I knew then, if I had never known before that work is a holy thing! Right wages and just treatment for workmen are proper adjuncts, but above and beyond them your bit of work is holy to you.

"The Bible speaks of the 'workman that needeth not to be ashamed.' That young man toiling in the dirt and din of the stone works fashioned his bit with his soul in his job and found at last his work crowning a glorious pillar! That is true of all good work; sooner or later the finished work will be crowned. Then who can measure the joy of the workman? And if that bit of work happens to be the crowning piece of a well-hewn character, calling forth the praise of the Great Master. 'Well done, good and faithful servant!' the joy of the workman will not be measured by time or by anything that belongs to the world of time."—Youth Companion.

DR. KELLY ON A NEW RELIGION.

(From The Sunday School Times.)

Recently Dr. Howard A. Kelly, the Baltimore physician, received a letter from a long-time friend of his in Germany, about a new religion being propagated there called the Aryan. One of the features of this new cult is said to be the exclusion of the Jewish people from religious privileges. Dr. Kelly wrote in reply to his friend as follows:

"There is a new religion out here in America which I want you to try honestly and faithfully. In a sense it is not new but two thousand years old, but Germany and France and America have so twisted it and altered it that it is necessary to go back to the original to know what it is.

"It was called two thousand years ago the Christian religion. It accepts Christ as the Savior of the world, and his name as the only name by which we can be saved. It accepts the Bible as authoritative in all its parts, the writing of Paul just as much as the Gospels, and the Holy Spirit as our guide.

"I know that this is the true religion because I have tried it, and it gives me grace where I most need it and power to resist sin.

"Please throw away every other scheme which professes to be a religion and very definitely embrace this religion of your and my forefathers."

Young Mrs. Green (at bank-teller's window)—I wish to open an account here.

Teller—Very well, madam. How much do you want to deposit?

Mrs. Green—Why, nothing. I want to draw out $40.

"Didn't you miss your usual summer camping-out this year?"

"Yes, but by keeping our windows wide open and removing the screens we got something of the effect."

SUNDAY SCHOOL LESSON—AUGUST 29.

The Ten Commandments: Duties to Man.

Lesson Text: Ex. 20:12-21.

Golden Text: Lev. 19:18.

The Central Truth: To love one's neighbor is a sure way to love God. To fail to perform one's duty to his fellow-man is a grievous sin against God. The apostle sets forth this truth plainly and forcibly: "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." 1 Cor. 8:12.

Scriptural Points.

1. Duly united parenthood is God's method of propagating the race, promoting civilization, extending the kingdom of God, and populating the glory world. Parents are due the reverence, love, and devotion of children.

2. This is "the first commandment with promise." Long life is promised the child, the church, or the nation, that give the honor and affection due to parents.

3. This commandment clothes parents with God-given authority, and enjoins obedience on the part of the children.

4. The sixth commandment not only forbids the taking of human life, but forbids the hate, the neglect, and the greed that may result in the injury or loss of human life. The apostle John wrote: "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." 1 John 3:15.

5. The death penalty has been placed against the wanton taking of human life. For the Law giver has declared: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Gen. 9:6.

6. The seventh commandment also forbids lustful thoughts, desires, and associations. As contributory to these it furthermore forbids immodest dress and conversation, lust-inciting movies and theatrical performances, and licentious pictures, literature, and nudity of person.

7. It also forbids the abuse of the organs of propagation.

8. The eighth commandment covers more ground than that of property. It is bad enough to take goods forcibly, to defraud, openly, to take advantage of one's ignorance or necessity in a trade, or to force low wages. It is worse to steal a woman's affections to gratify lust, to steal God's holy day to gain pleasure, or to steal the votes of a constituency by false or unkept promises.

9. The ninth commandment forbids untruth in all its ramifications. It forbids the commercial lie for gain, the judicial lie to escape justice, the lie of concealment to cover up wrong doing, the slanderous lie to damage a neighbor, and the humorous lie to promote fun.

10. The tenth commandment is the blanket commandment. It covers them all. Sinful desire lies at the root of all violations of law. Moral depravity is the unclean fountain from which the ugly streams of sin flow out to curse the world.

11. "And when the people saw it, they trembled." The lightning, thundering, smoke, and trumpet blasts filled the people with great fear. And they needed to be impressed with the mightiness of God, the majesty of law, and the awfulness of retribution.

Practical Points.

1. Let us have a wholesome revival of family government and filial obedience. Let us take Abraham as a model in the training of children. "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Gen. 18:19

2. Soul murder is worse than that of the body. Sin is self-destructive. "He that sinneth against me wrongeth his own soul: all they that hate me love death." Prov. 8:36.

3. To neglect the souls under our care is to consent to their eternal perdition. This is equivalent to soul murder. Let us by prayer and faithfulness strive, as the apostle did, to be "free from the blood of all men."

4. Purity of thought, desire, and association will lead to purity of speech and conduct. "Flee also youthful lusts." "Keep thyself pure." "Blessed are the pure in heart, for they shall see God." Matt. 5:8.

5. "Honesty is the best policy," the best practice, and the best investment. "Recompense to no man evil for evil. Provide things honest in the sight of all men." Rom. 12:17.

6. Truthfulness is well-pleasing to Him Who is "the way, the truth, and the life." Truth is a faithful guide to peace, to service, and to glory. "And ye shall know the truth, and the truth shall make you free." John 8:32. Liars may boast of a satanic parentage. These terrific words of Jesus are to the point: Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it." John 8:44.

7. Covetousness repudiates a sacred right of God, the right of ownership of all things. "The earth is the Lord's, and the fulness thereof, the world and they that dwell therein." This robbery of the Most High invites terrible consequences. "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6:10.

SUNDAY SCHOOL LESSON—SEPT. 5.

The Tent of Meeting.

Lesson Text: Ex. 33:7—16.

Golden Text: Ex. 33:14.

The Central Truth: "Mine house shall be called an house of prayer for all people." Isa. 56:7.

Scriptural Points.

1. The last two lessons were on the Ten Commandments, which Moses received of the Lord written upon two tables of stone. Moses and Joshua were on the Mount at this time forty days and nights. During their absence the people became restless and planned to return to Egypt. At their insistent demand Aaron made a calf of the gold ornaments that the people gave. When Moses and Joshua came down from the Mount they found the people worshipping this golden calf. Moses was so indignant and angry that he threw down the two table of stone and broke them.

2. God proposed to destroy the people and wipe them out as completely as He did the people of Sodom. And he said to Moses, "And I will make of thee a great nation." Moses interceded for the people and proposed that he himself bear the iniquity of the people and suffer in their stead. He prayed, "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of the book which thou has written." Ex. 32:32.

3. God answered this prayer and spared the people. Yet He withdrew His presence from them and promised that an angel would go before the people to the promised land.

4. Moses made a large tent according to the pattern shown him in the Mount. He set up this tent "afar off from the camp," for the people were too sinful to have this tent of worship right in their midst.

5. Every one whose heart sought after the Lord for forgiveness and the better life was given the privilege to go to this tent for that purpose. It was the tent of meeting where anxious souls met with God and received His blessing.

6. Moses was a frequent visitor to this place of worship. In fact he spent a large part of his waking hours there speaking with God. And he spoke with God face to face, as a friend talks with his friend.

7. His example of frequent and long communications with God made a profound impression upon the people. They watched him eagerly. And when he went in and the pillar of fire descended before the door of the tent, the people also worshipped God, every man in his tent door.

8. Moses' supplication for divine guidance won a very precious personal promise: "My presence shall go with thee, and I will give thee rest." Not to the people but to Moses himself was this promise given.

9. "If thy presence go not with me, carry us not up hence." Moses was unwilling to go one step without God. Such an undertaking would be worse than a failure without God's presence and blessing.

Practical Points.

1. God's appointed place of worship is spiritually very far removed from the common haunts of worldly life. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean things, and I will receive you." 2. Cor. 6:17.

2. The church is the gateway into the kingdom of grace and of glory. "How dreadful is this place! this is none other than the house of God, and this is the gate of heaven." Gen. 28:17.

3. The throne of sovereignty is also the throne of grace. Upon this throne sits the Father of mercies, to Whom all supplication should be addressed. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

4. The journey of life is entirely too uncertain, too difficult and too important to undertake alone. The wisdom and strength of the Most High is indispensable to a successful

and happy career. "I will go in the strength of the Lord God." Ps. 71:16.

5. Worship is more than communion with God. It is the means of exchange with God. Penitence, faith, and consecration are exchanged for forgiveness, the new life, and the blessed fruit of the Spirit. "If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upraideth not, and it shall be given him." James 1:5.

6. Forms and postures of worship are valuable only as they contribute to its spirituality. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." John 4:23.

"OVERCOMETH."

1. To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God.—Revelation 2:7.

2. He that overcometh shall not be hurt of the second death.—Revelation 2:11.

3. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it.—Revelation 2:17.

4. And he that overcometh and keepeth my works unto the end, to him will I give power over the nations and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father, and I will give him the morning star.—Revelation 2:26, 27, 28.

5. He that overcometh, the same shall be clothed in white rainment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before His angels.—Revelation 3:5.

6. Him that overcometh will I make a pillar in the temple of my God and he shall go no more out: and I will write upon him the name of my God and the name of the city of my God which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.—Revelation 3:12.

7. To him that overcometh I will grant to sit with me in my throne, even as I also overcame and am set down with my Father on His throne.—Revelation 3:21.

8. He that overcometh shall inherit these things and I will be his God and he shall be my son.—Revelation 21:7.

Remarks.

1. In copying these texts I have taken the King James version, except in the last text, numbered 8, from Revelation 21:7. In giving the words "these things" for "all things" of the King James Version.

2. The verb "overcometh" used in each of these texts, and manifestly with inspired emphasis, is a transitive verb and requires an object, either expressed or understood, to complete its meaning.

3. The object is not expressed in these instances and I believe it would not be amiss to supply it and understand the word "sin." The Atonement of Christ releases us from condemnation; but it does not deliver us from battle. The Atonement crowns us; but it also puts a sword in our hand, and bids us fight any and every sin. R. B. W.

Montreat, N. C.

fatherless and widows in their affliction, and to keep himself unspotted from the world."

The word of God, the atonement of Christ, and the office-work of the Holy Spirit are the means and agencies of producing pure hearts and holy lives. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." The Holy Spirit imparts purity of heart and of life. He transforms the trusting soul into the likeness and image of Christ. Paul said, "I can do all things through Christ that strengtheneth me." His grace is sufficient to enable everyone to live the pure life. Therefore "keep thyself pure."

"Blessed be God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed at the last time."

CHILDREN'S HOME.

Fair Grove, Haw River, $2:50; Ai, Kernersville, $3.50; A Friend, Celo, N. C., $15; Friendship Station, $7.50; Shoals, Pinnacle and Mt. Zion, $3.10; Charlotte, Richland, $1.26; Union Grove, Orange, $2.75; C. T. Society, Tiffin Ohio, $8.

Sunday Schools:

Center, Alamance, $7.75; Mizpah, Haw River, $3; Mitchel's Grove, Guilford, $2.15; Lebanon, High Point, $5.45; Bethel, Randolph, $2.06; Hickory Ridge, Forsyth, $5.25; Whitakers, $6; Miss Mamie Johnston Sunday Eggs, $1; Mt. Pleasant, $5.30; St. Paul, Greensboro, $12.02; Siler City, $4.94; Bethany, Randleman, $2.36; Mrs. D. T. Gaster, Sunday Eggs, $1.70; Mt. Lebanon, Randleman, $6.37; Bess Chapel, $4; Bellemont, Mt. Herion, $6.31; West Lexington, S. David on, $4.-12; A Friend, to buy ice, Henderson, $15.

Mrs. E. L. Varner, Archdale, a pair of shoes; Burkhead and Co., Candor, eighteen bushels of peaches. American Bakeries often give us a nice lot of bread. Bennett Brothers, give us our Sunday fresh meat once each month. It takes 20 or more pounds for that. Two friends, each of which sent us $15. checks requested us not to publish their names.

One was to buy ice with to cool our drinking water this hot weather.

Many thanks to all who have contributed, to feed, clothe, educate, train, or in any other, given for our comfort. E. G. Lowdermilk.

—Calvary Church has a coat of wax on its floor, thanks to the Ladies' Aid Society.

—Rev. J. D. Williams is to preach in Calbary's evangelistic meeting to begin the first Sunday in October.

—Mr. Roy Bethune is expected to lead the singing for Calvary's revival meeting.

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ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXXII. GREENSBORO, N. C., SEPTEMBER 2, 1926 NUMBER 42

THE NEW FIRM THAT PRINTS THE HERALD

Since we began to be a publisher over thirty years ago, we have inducted sixteen young men and women a little way into the mysteries of the printer's art. Of the sixteen, ten have been young women, six young men. Of the ten young women, two have died, three have married, one has become a teacher after being graduated from college, one has become a nurse, one has become a housekeeper, and two continue in the printing business. Of the six young men, one has become an experimenter and investigator in the Research Department of the Westinghouse Electrical Company, Pittsburgh, Pa., one has become a minister of the North Carolina Conference, Methodist Protestant Church, two have become business men and two have continued in the printers' art. These two constitute the new firm that will print the HERALD. They have served in printing offices in Greensboro, Winston-Salem, Burlington, Durham, Danville, Charlottesville, Va., Pittsburgh, Pa. In Greensboro they have both had extended experience in the offices of both the *Daily News* and the *Daily Record*. Their names are James W. Swain and Warren McCulloch. At present the name of the firm will be McCulloch and Swain. Mr. McCulloch is the younger son of the publisher of the HERALD; Mr. Swain is the older son of the late Dr. W. E. Swain, of the North Carolina Conference, for five years its president. Both did service in France in the World War. Aside from this interruption and that of college attendance, both have continued in the printing business. Mr. Swain attended the University of Virginia; Mr. McCulloch attended Adrian College, Michigan, and Elon College, N. C. They are entering the field not only with this wide experience, but also with enthusiasm. They are investing thousands of dollars in additions to the plant of the HERALD. Among the additions are two job presses and a new Model 14 Linotype Machine and other machines needed in a job office. In addition to the METHODIST PROTESTANT HERALD they have contracted for the printing of other periodicals and they hope to do commercial job printing. They have an ambition to excel in the quality of their work without advancing the price beyond that which is customary.

We bespeak for them the patronage of our people who have printing to do. By helping them you will be helping the HERALD indirectly.

There is a man in Indiana named Kerr who evidently thinks himself somebody. He is trying to organize a new church which he calls "The Church of Humanity." The creed of this new church is one of the most amazing things about it. Here it is: 1. There is no God. 2. There is no future life. 3. Man has no soul. These articles of faith (or unfaith) are what Mr. Kerr calls "Kerr's Discoveries." We would suggest to him that there is one important discovery that he has not yet made, and that is, that he is what in plain English they call a *fool*.

THE QUARREL OF THE LEFT FOOT AND THE RIGHT FOOT

Left Foot to Right Foot: "You are ahead of the body, therefore you are too far ahead."

Right Foot to Left Foot: "You are behind the body, therefore you are too far behind."

Neither foot seems to realize that it is thus that the body moves forward, that man progresses.

Such is the quarrel between the Fundamentalists and the Modernists. Both feet are necessary to easy and natural progress. If man had only one foot he might move forward by jumping on that one foot, but his progress would not be easy or natural or graceful. Both the fundamentalist and the modernist (capital initials left off) are necessary to intellectual progress and completeness. The fundamentalists are behind and the modernists are ahead, but it is naturally and necessarily so. There should be no quarrel between them on this account. It is the office of the fundamentalists to hold on to that which has been gained, to serve as conservatives. It is the function of the modernists to move forward and gain that which has not yet been acquired. God meant for mankind to be progressive and He has provided for progress in the constitution of men's minds, making some naturally disposed to cling to past acquisitions and others naturally disposed to seek new acquisitions of truth. The right foot and the left foot are not antagonists but co-operatives. They work together notwithstanding their quarrel. So the fundamentalists and the modernists are co-operatives. Both contribute to the welfare of the world. We need both classes of men and should rejoice that we have them.

But suppose the left foot would stick in the mud and refuse to move forward? Then there would be a balk to all progress. And suppose the right foot should step over the edge of a precipice? Then there would be swift progress to destruction. Each foot must have a care.

The fundamentalist in his clinging to the products of the past should distinguish between fact and fancy. The facts he should hold to tenaciously; the fancies he should be ready to drop the moment they are shown to be mere fancies. He should cease to believe in the infallibility of the ancients and the mediaevalists. He should be aware that the people of former times had modernists among them and were in danger of imbibing some of their errors. A false opinion does not become true by the lapse of time, even centuries and millenniums.

The modernist in his search for the new must also distinguish between fact and fancy. He is peculiarly liable to be misled by his own fancy. In his desire to get away from the errors of the past he may rush into still more harmful errors.

The fundamentalist should pray for an open mind and the modernist should pray for a more careful mind that he

(Continued on Page Five)

SHALL WE MAKE THE BIGGEST MISTAKE?

By R. M. Andrews, D. D.

In this brief review of some of the mistakes that have been made in our efforts to build a college, I desire to call your attention to some of the things that have been done notwithstanding the mistakes, and to remind you that even a greater mistake than any that has yet been made may be made. You see, I begin by admitting that some mistakes have been made. It would be foolish to maintain that none were made by the building committee, the contractors, the architect, the president, the faculty, or the business management of High Point College. It would alike be preposterous to presume that those who direct the affairs here in the future will make no mistaks. Only the dead fail to do this. But all mistakes are not alike in their nature, or in their results. It is possible now to make a mistake even more disastrous than all that have been made up to date. A mistake that would wreck our denomination in North Carolina. And because of this I want to review what has been done at High Point College.

Mistake No. 1. In the initial planning of the building committee the usual mistake was made; that is, buildings cost more than it was first thought they would cost. But this was largely due to the fact that better buildings were erected than was first planned to erect, and, too, there was a rise in the cost of building materials at that time.

Mistake No. 2. Those who directed the affairs of raising funds for building the college misjudged the interest our people had in it. We believed that more of them were interested and wanted the college than really did; since agitation had been going on for thirt years or so, it was reasonable to suppose that it had penetrated the further rim of our Conference limits. But we were mistaken in this. Our church had done without a college in North Carolina so long that most of our people thought it useless to build one. They believed and maintained that the state ought to educate our youths since they were paying taxes to support state institutions. Also while there were many responses to the appeals of the committees raising funds, there were few subscriptions large enough to indicate great faith in the enterprise.

Mistake No. 3. We misjudged the loyalty of our church members. We blindly supposed that our people would support their own college, because it was their very own. In this, we have been mistaken. We soon found some of the strongest opponents to our college among our own church folks. They did not believe in the college, they were looking for something that might discredit it, and they doubted that the institution would ever function. So while they may not have talked against the college very strongly they turned young people, who were going to college, from High Point College. And this was done, not because High Point College had failed to meet the requirements of the State Board of Education, and therefore the students who came here would fail to get credit for the work they completed here, for we have met the conditions of the State Board. And already our students have gotten certicates to teach in the public schools of the state of identical grade, etc. of others from other colleges who have taken the same courses. The opposition, therefore, must have sprung from a latent disloyalty to the denomination that came forth at the first real opportunity to show itself.

Mistake No. 4. Quite a number of our people who helped to build the college believed that a great job like this one could be done without the expenditure of great labor. They seemed to think that a great institution could be conceived of and brought forth without suffering and without the price of blood. So, when they put in their five or ten dollar contributions, they must have done it with the feeling that they had discharged their final obligations to the college, and never again would they be called upon to aid. They seemed to think that with this pittance the church could build a college of which the whole commonwealth would be proud. They forgot that church colleges are like churches in that they pay no dividends in dollars and cents, but must forever be the object of our care and the recipients of our contributions. So when these saw the real situation, their love began to grow cold, their interest to pall, and they became unresponsive to appeals for funds to carry on the work of the college.

Mistake No. 5. There were several among us who believed that when the college was once opened the public would warm up to it quickly and that men with large means would sponsor it and thereby relieve the church of the responsibility of caring for the infant they had given birth to. So when they saw that these plutocratic patrons of pedagogic places were otherwise minded, these began to lose their zeal and to look for some reasons why they also might cease to support the institution. For when the honors and positions are divided up, a certain element always loses heart.

But Notwithstanding

All mistakes made. Notwithstanding the defections from the ranks of our erstwhile friends, the college has functioned. It has existed for two years doing real college work. It had an enrollment last year large enough to be proud of. There has been accumulated property values exceeding six hundred thousand dollars. A record unsurpassed by any other denominational college in North Carolina. Think of it, with all the handicaps High Point College has labored under, with the lack of cooperation and the loyal support of the church it was being run for, with all of this to overcome, who knows what the college could have done had it had a more cordial support?

A Fatal Mistake Can Be Made

A failure to conserve what has been done under these difficulties would not only be disastrous to our college, it would be ruinous to the Methodist Protestant Church in North Carolina. We blieve that if the college should fail the morale of the denomination in the state would be so lowered, and our leaders so discouraged that there would be left but little to conserve after the wreckage. This is strong language, it would be a bitter occurrence, and we hope that it may never occur, but it is within the range of probability unless the college can have a more loyal support by the church. It is no longer a debatable question as to whether a denomination needs a college. Even the selfishly blind can see that. For the day has passed when any church wihout a leadership trained in its own schools, can succeed and we are no exception to this rule. I do not believe that the Methodist Protestant Church can advance the causes dear to her heart with an untrained leadership in this new day any more than I believe that the Presbyterian Church can. Years ago they learned that they could not and they do not even try to supply a church with an untrained leader. Shall we toy with disaster and court utter failure by playing like what other churches can't do we can? It would be suicidal. Therefore, if we are to have a church in North Carolina, we must also have a college in North Carolina. Shall it be High Point College, or will we build another?

HEROISM AND THE CHRISTIAN CHURCH

By Rev. H. H. Smith

The Christian ministry is a vocation which demands heroism of the highest order. If anyone doubt this, let him consider what Christ the Lord had to say about the call to devote one's self to the preaching of His Gospel. When a scribe came to Jesus and said, "Master, I will follow three whithersoever thou goest," Jesus replied, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." "Are you willing," He seemed to say, "to be homeless and friendless and penniless for my sake and the Gospel's? Count the cost and do not undertake it unless you are willing to pay the price." To another He said: "Follow me." But he replied, "Lord, suffer me first to go and bury my father." Jesus said unto him, "Let the dead bury the dead, but go thou and preach the kingdom of God." Christ would have no weak, flabby followers to proclaim His Gospel. They must be willing to endure hardness as good soldiers. Bishop Kilgo said: "Into the prophetic office God never calls the weakling. The prophet's task calls for mighty manhood. From the so-called higher classes, deteriorated by social hypocrisies, corrupted by indolence and luxuries, enfeebled by sensual lusts, demoralized by superficial customs, and damaged in their souls by frivolities, God calls no prophet. Neither does He call them from the low, vulgar classes who cringe before the proud or crawl before thrones or fawn at the feet of social princes. They come out of those conditions which produce the stalwart qualities of robust manhood. . . . If the professed prophet does not show the signs of a virile, robust manhood it is presumptive evidence at least that he is either the victim of a delusion, or he is the perpetrator of a willful fraud."

It is an inspiration to think of so many who have responded to this challenge of the heroic and gladly offered their lives to the Master for service or for sacrifice, as they have heard the call of God ringing in their souls. When the mother and sisters of Adoniram Judson entreated him, with tears, not to become a missionary, he replied: "What mean ye to weep and to break my heart, for I am ready not only to be bound, but also to die in India, for the name of the Lord Jesus." David Brainerd, pouring out his life's blood to save the American Indians, prayed: "Here am I, Lord, send me. Send me to the end of the earth, send me to the rough and savage pagans of the wilderness, send me even to death itself, if it be but in Thy service and to promote Thy kingdom." James Chalmers, after many years of heroic service for his Master, said: "Recall the twenty-one years, give me back all its experiences; give me its shipwrecks, give me its standings in the face of death, give it to me surrounded with savages with spears and clubs, give it me back again with spears flying about me, with clubs knocking me to the ground; give it me back, and I will still be your missionary."

Jesus made it plain that none should heed the call to preach the Gospel who was not willing to deny himself, and take up his cross and follow Him. If so great emphasis is laid upon the sacrificial spirit one must have who heeds the "call" to the Christian ministry, we must expect the "work" of the ministry itself to call for the greatest sacrifice and heroism. Referring to the work of the ministry, Jesus said: "Behold, I send you forth as sheep among wolves." A very strong figure this. Men with their sinful passions were compared to wolves, and the disciples to helpless sheep. We can look back and see what this all meant, for these sinful passions reached their climax at Calvary when they crucified the Son of God. Again He said, "Beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." And we know that all these things were fulfilled. When hardships and persecutions came upon them they were not to faint. "But when they persecute you in this city, flee ye into another." Just before He departed from them He said to His disciples: "They shall put you out of the synagogues; yea, the time cometh when whosoever killeth you will think that he doeth God service." He did not hesitate to tell them plainly that they must expect not only hardships, but death itself, in many instances, if they were to go forth and proclaim His Gospel.

We know from the record that some were found in that day who gladly responded to this challenge of the heroic. John the Baptist was "no reed shaken with the wind," but a true prophet of God who dared to denounce to his face the profligate king, Herod, though it cost him his head. Stephen exhibited a like moral courage when he bore witness to Christ as Lord and Master, and turning to those who had murdered the Son of God, said: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One, of whom ye have been now the betrayers and murderers." Courageous preaching this, and what was the result? "When they heard these things, they were cut to the heart and they gnashed on him with their teeth. . . . And cast him out of the city and stoned him."

While not called upon to suffer perils and persecutions such as befell the apostles, the minister of the Gospel today will find that his vocation is constantly demanding the heroic spirit. To proclaim the message he is commissioned to deliver will require moral courage of the highest order. It is no easy thing to stand before men and speak the awful truths of God with unswerving fidelity and yet with love. To become impatient and indulge in abuse is easy enough, but that is not to preach the Gospel. His nearest and best friends will need admonition, a task not easy to perform. Evil will appear in a thousand forms, and in most subtle ways, demanding the greatest tact and courage to deal with it fairly and squarely and effectively. Dr. Van Dyke says: "The greatest of all wars has been going on for centuries. It is the ceaseless, glorious conflict against the evil that is in the world. Every warrior that will enter that age-old battle may find a place in the army, and win his spurs, and achieve honor, and obtain favor with the greatest Captain of the Host, if he will but do his best to make life purer and finer for every one that lives it."

Our Father, we pray to Thee for will and strength and courage to go forth from day to day, realizing that God is our helper, and we are fellow-helpers with Him. In this make burdens light and drudgery a way to rise to that which is higher. *Amen.*

"Firmness, both in suffering and exertion, is a character I would wish to possess. I have always despised the whining yelp of complaint and the cowardly, feeble resolve."—Robert Burns.

The WORK *and the* WORKERS

Some of these notes would have appeared last week but for the vacation in the Herald office. I am glad the faithful editor could have a vacation, but sorry it had to be put in in hard work getting the office and printing plant readjusted. But I am rejoicing that the editor is to have his efforts so splendidly reinforced by his new associates, and we wish them every success in this new and enlarged venture.

Onondaga Camp Ground

It was my privilege to spend August 10 to 14 with the young people and the workers of the Onondaga Conference on their beautiful camp ground, on the shores of Lake Ontario. I taught two groups each day in their summer conference, and found it exceedingly pleasant to greet old friends and to meet many new ones. It seemed like old times to be back in young people's work for these five days.

Chatham Circuit

On Saturday and Sunday, August 21 and 22, I was on Chatham Circuit, conducting the third quarterly conference at Pine Grove on Saturday, and preached at Pine Grove and Flint Ridge on Sunday. Since the sudden passing of Rev. J. H. Bowman these people are without a pastor, and naturally they are a bit discouraged. They are rather much behind with their finances but we tried to encourage them to raise just as much of the salary as possible and send same to Mrs. J. H. Bowman, Liberty, N. C.

It is not our purpose to appoint any regular pastor to this work for the two remaining months before Conference. Rev. F. L. Gibbs has already held one of the meetings, and will hold another next week and will also fill some afternoon appointments during the two months. Rev. W. H. Neese held one meeting this last week. Rev. A. O. Lindley is holding another meeting this week. In this way the work is being cared for and will be thus carried on till Conference.

District Rally

We enjoyed participating in the district rally in the sixth district on Sunday, August 29. Rev. J. E. Pritchard is chairman, and had prepared a good program. The day was very warm, but the people seemed to enjoy the occasion very much. Pritchard, Neese and Hill all participated in this meeting and Brother C. B. Way was in the morning service. Prof. P. E. Lindley drove from Thomasville in time to deliver a very strong address on "Christian Education" at the afternoon hour. The services were held in the Asheboro church and were well attended. A splendid dinner was served in the basement of the church at the noon hour.

Community Church, Thomasville

I feel sure that all the friends of our people in the Community church, Thomasville, will rejoice with them in the fact that they have secured the services of Rev. and Mrs. H. W. Maier. Rev. Dwight L. Fouts plans to return to Duke University this fall to complete his education. Prof. P. E. Lindley desires to give his whole time to High Point College, and Rev. and Mrs. Maier will take charge of the work at Community church about the middle of September. During several years of special work and study these two splendid workers have prepared themselves for just this kind of service, so the church and conference is to be congratulated upon their coming.

Appointments

September 5, 11:00 A. M., South Winston.
September 5, 7:30 P. M., Reidsville.
September 11, 7:30 P. M., Lincolnton.
September 12, 11:00 A. M., Shelby.
September 12, 7:30 P. M., Caroleen.
September 13, Bess Chapel.
September 15-19, Rockingham.
September 25 and 26, South Davidson.

Yours in the Master's service,

A. G. Dixon.

OCCIDENTAL YOUTH AND ORIENTAL SCHOLARSHIP

Rev. T. T. Brumbaugh

"The great need of Japan today is moral education." One hears it on all sides in this great empire. Whether spoken by the master of commerce who employs thousands of helpers in factories and finds their morals collapsing under industrial conditions to which Japan has not become acclimated, or by an official of one of the labor organizations recently grown to powerful proportions, the statement is significant and arises from a distinct sense of national need. It should be widely observed that with all Japan's remarkable progress in transition from a group of isolated rural islands of seventy years ago to a modern industrial and commercial world-power, disaster physical and spiritual is inevitable if in some way the decline of traditional morality be not retarded or a new source of moral uplift be not found.

What is true of Japan is as true of all the Oriental lands rapidly being industrialized and modernized as it is of Western nations, whose nerves and souls are being jeopardized by enforced slavery to the great gods of Power, Greed, Production, Standardization, and Competition. But let no one in the highly conceited Occident presume that this growing consciousness of moral need among discerning students of affairs in the Far East constitutes a call for more cureall medicine from the so-called Christian West. Unpunished political murder in Italy, undisguised militarism in France, industrial bloodshed in Germany, imperialistic jockeying by England, selfish and bigoted international relations on the part of America, no longer recommend Occidental labels for Oriental maladies.

Does one insist that, after all, Western ideas have given Japan her present prominent position among the peoples of the earth, he is to be faced with the frank declaration that Western science alone has been beneficial to Japan and the East; in so far as, along with science, Occidental morals have been introduced, they are proving a distinct menace to the established and time-honored Oriental sandards of morality in family relationship, filial piety, and the veneration of ancestors. A bill now pending in the Japanese Imperial Diet calling for the suppression of foreign dancing throughout the empire is supported by an amazing array of carefully compiled statistics showing how this "evil foreign pastime" and the freedom and independence it implies and encourages among young men and women have served to undermine family relationships and filial piety in Japan, especially among the middle and upper classes, which until now have been regarded as the moral backbone of the nation. Modern Western freedom of youth as now being indoctrinated in Japanese

boys and girls by foreign models—teachers, books, and moving pictures—threatens to destroy completely the age-old authority of Oriental parents over children, and the proper respect among young folks for seniority and older judgment.

A recent critic of this invasion of modernism from the West recalls his own early training under Confucian and Buddhist teachers who, though not possessed of up-to-date knowledge along scientific lines, yet taught with great moral conviction the duties of filial piety and loyalty to the best of the past. By way of comparison of such instruction with present methods and standards in education, this distinguished scholar makes the following statements, which it would be well for Christian society and its leaders to contemplate:

"Unfortunately, the teaching of this beautiful virtue (filial piety) began to be neglected when younger teachers imbued with new ideas came to take their place. The entry of Christianity, which taught the existence of another and greater Father in Heaven, did not ameliorate the prospect much. On the contrary, earnest to preach Heavenly Father, those Christian teachers touched little on duty to earthly fathers, and it was often found that a Christian home, commendable in the highest degree otherwise, cut a rather sorry figure amidst the Buddhist or Confucian families around, so far as this virtue of filial piety was concerned; as if filial piety was an Oriental and not a Christian virtue, or as if the commandment "Honor thy father and thy mother" was not as important as any other commandment."

All of which should make us ask ourselves whether indeed the source of the present wide-spread moral slump in so-called Christian lands, with its consequent threat of complete collapse of the family ties, may not be some defect in Western thought more fundamental than a mere "aftermath of the war," to which we have been glibly attributing our recent irregularities of conduct. Perhaps, rather, the war itself and its aftermath may have been due to a failure properly to inculcate, not in the present generation of youth, but in its parents as youth, the doctrine of the sacredness of the family idea, parental responsibility, and filial piety. It is unpleasant subject-matter, but worth considering, whether indeed, not so much the young people of today, but some fundamental defect in the philosophy and religion taught their parents as children is responsible for the present astoundingly large percentage of youth among those apprehended in crime, for the current disinclination to regard the marriage vows as of binding sacredness, for the general laxity of morals among the youth of today, the flouting of parental authority, and the appalling decline in respect for seniority and old age. True enough, as our critic suggests, much has been said in recent decades about the fatherhood of God and the brotherhood of all men, but is it not equally true that our grandparents and parents and new we ourselves in the made scramble for wealth and power in a scientific age have been giving little or no emphasis to the Fifth Commandment? And this in spite of Jesus' words and example recognized filial duty to His parents, especially to His mother, to say nothing of the sense of fidelity to His lineage which fastened upon Him responsibility for realizing the long-standing prophecy concerning "a rod out of the stem of Jesse," would should "stand for an ensign of the people."

Much, all too much of late, has been said about the emancipation and freedom of youth. Like T. N. T., this freedom is good if kept within limits and under control; but to thinking people it should be clear that this doctrine when preached to the exclusion of all else that is true, like so many emancipation proclamations at their inception, proves too much. If it be true, as many advocates of complete emancipation of youth from parenal restraint contend, that because a child's will is not consulted in being brought into this world, the new soul has no responsibility to the family and lineage which produced it, by the same logic one may rule out the individual's every responsibility to society and even to the God of creation, since it is clear that the new creature's consent to be born is sought by and given to no one. Since such psychology leads but to the philosophy of solipsism, the religion of individualism, and the political economy of anarchism, it should be widely recognized for what it is, and treated accordingly wherever it appears.

Far, far better is it for the young mind to employ such freedom of judgment and will as it enjoys in recognizing the distinct contribution to rich and noble life made by the Creator of such a universe as is ours, the very large part our forefathers and foremothers have played in giving us the rich heritage of modern civilization, the patient, loving care bestowed upon us by our parents, the filial responsibility of gratitude such blessings impose upon us, and the mighty duty we in turn must discharge to the next generation in impressing upon them the proper sense of gratitude to God, loyalty to all that is good in the past, filial devotion to parents and family, and personal responsibility for the future of the race.

If we discharge these duties, no one may in future say of the present generation that while emphasizing certain of the teachings of Christ our Lord, we failed to have proper regard for the fundamental assumption of all His teaching—viz., the sacredness of family ties—and by such failure have discredited our religion in the eyes of non-Christian lands. That is the charge now being brought against our parents by even friendly critics in the Orient today. And because the charge is all too true, leaders on this side of the globe are not looking to Christendom for much help in solving the Orient's crying need for moral education. Will the future afford a better example from West to East, thereby strengthening the hands of Christian teachers in the earth's far corners and speeding the coming of Christ's kingdom? Youth alone can answer.—*Zion's Herald.*

The Quarrel of the Left Foot and the Right Foot

(Continued from Page One)

may not be imposed upon by any trick of the imagination. The fundamentalist should pray for the spirit of tolerance that he may be willing to be shown his own errors. The modernist should pray for the spirit of humility that he may avoid the errors into which pride would lead him.

Actuated by the proper spirit toward the truth and toward each other, the fundamentalists and modernists may become glad co-factors in the noble work of human progress toward the reign of truth. With all our natural and acquired differences, "we are brethren." If we cannot wholly agree in opinion, let us agree in being honest and in loving each other. Let us not assume that because someone else does not think as we do, that he does not think at all or thinks under the bias of an evil disposition. It may be that he has thought more widely and more honestly and more earnestly than we realize.

Let us not quarrel when we ought to be helping one another.

Denominational Enterprises

AN INCIDENT—AN OUTLOOK

Recalling the date of the organization of the First Methodist Protestant Church in Yokohama, Japan, I cabled a few days before, in code, a personal message of congratulation to the church on its fortieth anniversary,—July 11, 1926.

As the organizer and first pastor of the church it gave me very great pleasure to express my interest and best wishes for increasing success in all of their work. An appreciative reply by mail from the pastor stated "the people were deeply moved to hear the words from the first pastor on the fortieth anniversary of our church," and expressed their hearty thanks.

It is not only our first church in Japan, but the first Methodist Protestant church organized in the heathen world, and surely I bespeak the love and prayers of our American members for that church to have a long life and a large share in the extension of the Kingdom.

It was six years after the first Japanese convert was baptized by Rev. James H. Ballaugh, of the Reformed Church in America, before a Protestant church could be organized in the empire.

The last report indicates that there are 281,391 Protestant Christians in Japan, and yearly the number grows at an encouraging rate. There are many more who are directly under the beneficent influence of Christianity, holding the Christ as supreme, and His teachings as incomparable. "At least a million Japanese outside the Christian Church have so come to understand Christianity that, although unbaptized, they are framing their lives according to the teachings of Christ."

It is to be noted that in Japan the Church's beginning was not among the lower orders of society, but among the higher intellectual circles and thus secured capable and efficient leaders on a par with those who in in other spheres have achieved great things for their country.

One wrote: "One in every hundred of the educated classes is a Christian; the proportion of Christians is notable among the editors and school teachers."

A very encouraging fact is that of late the primary schools of Tokyo are open to Christian teachings once a week, evidently growing out of the acknowledgement by many that the government educational system lacks a vital factor in the moral training of the young which imperils the future of the nation.

Few countries have such an extensive and efficient school system of education, for it reaches the farthest limits of the empire, and mission schools have gained more influence, and are doing a greater work than ever.

A most significant fact—one having great possibilities for the Kingdom—is the reported action of the Home Department of the Japanese government in abolishing thousands of small shrines, which for generations were the places of nature and animal worship by the simple country people.

The spread of education and the spiritual enlightenment of recent years make those shrines, in the judgment of the government, a stumbling block to the progress of the nation which now ranks as one of the five foremost nations of the world.

Needless to say, this must bring great encouragement to the missionaries and Christians of Japan, and opens up a large field to present, under more favorable conditions, the Gospel in all its light and power.

The lowering of the voting age to twenty-five, and the abolishing of certain holding qualifications have increased the number of voting men (women are denied the franchise) to about ten million.

The women of Japan, however, are more and more asserting, and obtaining recognition and rights, for their advancement, education, influence and entrance into commercial, industrial and professional life must bring them to their laudable objective.

Japan's greatest need and our richest gift is the Gospel. We have been heeding God's call, but we must do more, and that calls for workers and money.

God calls the workers, and He requires us to provide the money. What reply do you make to the great needs of your own church's foreign missionary work?

Fred C. Klein.

ON THE OTHER SIDE

Last week I set forth a few facts concerning the beginnings of the work of Christian missions in Japan, and some of the encouraging developments and heartening prospects.

That the task yet to be accomplished is great, and demands the continued and increasing efforts of all Christians cannot be questioned.

There is, however, nothing to affright or deter, but facing the facts should impel to more consecration, larger liberality, greater efforts to carry out the will of our Lord for the highest good of mankind.

By far the dominant religion of Japan is Buddhism, which originated in India, and entered Japan from Korea and spread over the land.

The effort to make Japan a Christian nation is, therefore, only seeking to do what was done before with a man-made religion, destitute of the essentials necessary to do what is needed most by the individual and the nation.

The present strength of Buddhism was set forth some time ago by the head of the Religious Bureau of the Department of Education, who gave the number of Buddhists as 48,000,000 as against 17,000,000 Shintoists and 210,000 (later report, 281,000) Christians, or about 75 per cent of the people aligned with Buddhism.

But he added a significant statement: "But we cannot say that these are real believers in Buddhism in the same sense in which the Christians believe in Christianity."

He stated, based upon an investigation of the religious beliefs of the students of 177 universities and colleges that "there are 222 religious organizations in these institutions; 101 Buddhist, 114 Christian, two Shintoist and five of other faiths."

Judged by the number of organizations, the students may be said to show their religious inclinations as follows: Buddhists, 45 per cent; Christians, 51 per cent; Shintoists nine per cent; others, two and one-half per cent. The strength as shown by membership is as follows: Buddhists, 52 1-2 per cent; Christians, 41 per cent; Shintoists, one and one-half per cent; others, nearly five per cent.

The students of the universities and colleges represent the intelligent classes of the future, and we may conclude that the above proportions represent the relative strength of these religions among the thoughtful classes of Japan.

"According to this survey Christianity shows superior influence in the nation."

As to the number of Buddhist temples and priests, it was stated by another authority that there are 7,000 temples and more than 50,000 priests.

It has been claimed that our denominations are confusing to the non-Christian people of Japan, but far too much stress has been put upon that.

It is enough to say that Buddhism in Japan is divided up into 14 chief sects and 74 branches, and there exists among them considerable rivalry in claims and efforts.

The Buddhist creed, as accepted in Japan, belongs to that division of Buddhism known in India as the Northern school.

From the first the Buddhist priests were scholars; some rank very high today, and its educational influence has perhaps been its chief virtue. But now, as heretofore, it appropriates good out of other faiths, and has adopted the plans of the Christian missionaries in establishing schools, organizations, using hymns, etc., in efforts to rehabilitate itself and hold its place, but its doom is marked before the steady progress of Christianity.

Our church has no little share in that great work. It can only go on and succeed as all do their duty.

What are you doing to answer the call of your Lord which comes out of the needs of His work?

FRED C. KLEIN.

WHO WILL DO IT?

Our China mission reports that a Chinese magistrate in a neighboring city to our out-station Chai Kou Pu, has promised to contribute either half of the amount needed, or the wood material which would be required for a chapel at Chai Kou Pu. This would be about half of the price required.

He is a Christian and visited Chai Kou Pu several times, and brought up the question of a new chapel to our people.

He will probably be there only a short time, and if this chance to build is lost, our people are afraid it may never come again.

Times are very hard with war conditions, and with the little our struggling people can do, it will require about $500 to put up the needed building.

A good brother in New Jersey, Brother A. B. De Camp, some time ago bought for $375 a property in China where a native house is used as a chapel, and he still supports the pastor and is happy over his investment.

Who will invest $500 to build a chapel in a large, needy place in China? Who will do it? Speedy action is necessary. Write me at Berwyn, Md. An evening's offering at Annual Conference could do it.

FRED C. KLEIN, *Exec. Sec.*

PRAYER FOR OUR COLLEGES

Only a few days now and our Christian Colleges will be opening for another year's work. This means an epoch and an event in the life of many a youth, and in the history of the church. Into our colleges will soon be flowing those currents which in a few years will broaden and deepen into mighty streams of church life and influence.

Are we praying for our colleges now as the occasion and the need demand?

First. Are we praying that there will be diverted into our colleges now just those young people of prospect, promise and power, who should go to our Christian colleges and have their lives touched, enriched and inspired by the wholesome atmosphere and influence to be found there as nowhere else?

Second. Are we praying that our Christian colleges shall be indeed and in truth Christian, as their name and profession indicate? That their administrative officers, their teachers, their instructors, may all be divinely sustained and guided in the great task before them of properly governing and instructing the young life entrusted, for the most crucial period of history, to them? That the influence of our Christian Colleges may be good, wholesome, helpful, character-building, of the right and true type, for all who come under their tutelage, and for the church and kingdom under whose auspices they have been builded and by whom they are supported? That an ever increasing number of friends and patrons for our colleges may be found who will not only lend their influence, but will give of their means to the support of these vital veins and arteries of the church?

One wonders if we Christians are devoutly praying in these crucial days for our colleges as the opportunity affords and the need demands?—*Christian Sun.*

A BOY STUMPS HIS SMOKING FATHER

WILL H. BROWN

Jacob H. Schwank relates in the Gospel Banner how he broke his father of smoking. As a boy he worked long and patiently in making a water-wheel that would run without turning a crank. When it was finished he called his father to see it. The father said he thought the boy was very foolish to spend so much time on something that would not even crack a grain of corn for a little chicken. Then the boy looked up and said:

"Now, daddy, please do not get offended at me if I tell you of something that looks still more foolish to me. You fill your pipe with tobacco about half a dozen times a day, and light it, and suck the smoke through the stem into your mouth, then blow it out in the air. Now, daddy, be fair and square with me. Which is the more foolish—for a man to do that, or for me to do what I am doing?"

Father Swank walked away, silently, but not smoking his pipe. And he never smoked it again. The boy had done what his mother and others had failed to do through a long period of years. Every father who smokes should think seriously as to the kind of impression he is making upon his son. Can a boy respect a smoking father as he should?

Most boys have thoughtful moments. A thoughtful boy is almost certain to wonder why father objects to him spending money for things he likes while the father is spending his money for a thing so useless, and often injurious, as tobacco.

George M. Pullman gave up smoking, so he sould use his money in building his first sleeping car. Another man, after quitting tobacco, said he had figured it up that he had spent $18,000 for tobacco—enough to buy four homes like the one he lived in.

When it comes to waste, smokers take the lead.

Immortality

Who does not feel that it would change everything if he believed with his whole soul in his immortality? It would supply him with a totally new standard of values—many things which the world prizes and pursues he would utterly despise, and many things which the world neglects would be the objects of his most ardent pursuit.—James Stalker.

Children's Page

THE JUMBLE SALE.

Felicia Moreton was singing as she took the turning into Chapel Street that afternoon—singing softly underneath her breath. The tune that she was humming didn't seem to matter much: some lilting folk-song that the school children had been taking. But what of that? She felt like singing in the cool fresh April air, and although in passing the open door of Knapton's Dividend Provision Stores, a natural caution prompted, "Care-ful, care-ful, 'Licia," for you never knew where slight, sardonic Mr. Knapton might be lurking, she did not hold her voice a whit even for him. The sunshine, and....

It must have been the sunshine, and the alabaster clouds, tremendous! slowly screening from the intense blue beyond....the sunshine bursting gracious on the pavement where she walked, sparkling in the raindrops, striking iridescent in the swirling gutters. How warm and lovely after rain the sunshine fell, upon your cheeks, upon your neck and fingers! And how the dingy street seemed somehow—different, transformed, in quality, though how she could not well explain.....

She pursed up her lips in a whistle as she marked Betty Martindale approaching, a drifting blot of color in her light blue raincoat; but Felicia never had been much of a whistler at any time; eager little wheezings she made, and frail explosions, when everybody laughed and teased her for her temerity. Still, she screwed her lips up hopefully, and even when Miss Martindale had glimpsed her, was throwing up her hand in eager greeting, impatient to be crying, "Isn't it lovely? Isn't it just splendid to be alive, Betty?...."

But Betty did not seem to notice. She had halted by the schoolroom gates, and was staring with a measure of some surprise along the avenue. "Good gracious me," she was saying as Felicia hurried up, "dear....just look—look."

Responsive Felicia peeped. Down the narrow brick canyon, that made division between the chapel wall and the adjoining houses, a group of women had gathered, aproned and shawled, standing for the most part silent, with only an occasional outthrown word. They were huddled in the deeper shadow where the sunshine did not penetrate, and there was something in their pale expectancy that chased the smile away from Felicia's lips. "It's half-an-hour too early," she breathed round-eyed. "Isn't it a caution? I'm sure the things aren't half arranged. We'll take the chapel door. We'll see." And suddenly she was brisk, serious, business-like. She was stripping off her gloves with a most determined air....

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In the schoolroom the air struck cold, so chilly indeed that it seemed to Felicia as she descended the steps, rather like walking down into an icy tank. The structure of tables, arranged in a rectangular formation so that the serving ladies might occupy the hollow, reared dingily, burdened by an indiscriminate assortment of articles. No time for mooning now, however, and in a moment she was slipping off her coat and assuming her apple-green overall. "My," she was saying to Betty with arms akimbo, "the stuff!"

The "stuff" lay heaped around, some of it labelled, much of it arranged quite neatly, for other fingers had been busy in the preceding evening. Cast-off boots and shoes, with the prices in chalk upon the soles; old, but quite clean camisoles and other undergarments; modest heaps of darned and rolled-up stockings; ties in piles, twisted in upon each other like slender vari-colored serpents. Here a heap of untrimmed hats, a little out of the fashion, but quite good for all that. "Won't sell easily—those," said Betty jerking her head in that direction. "People don't want them, somehow."

"Oh, I don't know," said Felicia, her spirits rising once again; "now just look here." And she was turning over a little pile of pictures at the corner of the stall...."Quite good ones...." Two were subdued olegraphs, a convent scene, tiny roofs, peaked and heavy with snow; and the second also a convent, snow-laden, with tiny peaked roofs—the work of the same architect she supposed. The third was a battle picture: not very interesting, thought Felicia. The fourth, a faded photograph of some wedding group, she held up to the light with a little squeal of astonishment. "Now, just fancy that," said Felicia, "who in the world will spend their hard-earned coppers on that?"

"The ridiculous leg o' mutton sleeves," breathed Betty.

"And the hats like pancakes," said Felicia.

"Freaks. And look at their—oh, look at them!" And they both burst into laughter. "Just look at his face (this was the bridegroom's) with a hat stuck like an acorn on a turnip!"

Then Mrs. Corber and her daughter entered, three other girls, Laurie Corber, a boy of ten. The elder woman assumed control. She tossed her head. "Oh, one of those," she remarked. "Much good that'll do. Mark it fivepence. Laurie, take your hands out of your pockets and go and open that door. Admission's twopence, remember. It's bolted now."

Felicia clapped her hand across her mouth. She had forgotten the waiting company....

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The first few customers stole in so furtively that Felicia could not help feeling sorry for their confusion, smiling herself a little shyly whenever she found it possible to meet an eye. Any one could see that all these were working women, almost all upon the poverty line with only pence to spend. And yet the initial strangeness dismissed, they tumbled over the cast-off garments deftly, apprising each in its peculiar value. They seemed to cluster round the children's clothing first of all, the tiny frocks and coats and underwear. Felicia could hear their confusion as she waited in attendance. "It's our Gertie—do you think this'll be a shade too short for our Gertie." asked one woman of another, holding the dress against her figure. "She's young and growing," replied the other cautiously. "She is," said the mother wistfully, the bright band of her wedding ring alone gleaming on the roughness of her hands. How Felicia hoped that the dress might prove of service after all. "Perhaps it will take down," she suggested helpfully. And the woman dropped the garment instanter, deciding no. Felicia flushed, her advice of no account. A loud-voiced pair beyond were trying on a costume to the accompaniment of strident laughter. For one the skirt was well fitting, but the coat too long: and with the other the coat fitted splendidly but for the sleeves. A ruddy-complexioned and still more boisterous companion was trying on a summer hat, all film and framework, making a burlesque movement of the hands and crying out, "How's that for Scarboro' this season?" Whereat everybody smiled....

And now they were busier, buying. Hesitatingly coins were drawn from purses, and hurriedly bundled parcels thrust into handbags and basses. "Can I persuade you to take one of these hats?" Felicia, endearingly as possible had turned towards a spare little woman whose quick keen eyes were ranging the assortment before her. The answer came quickly: "Nay, lass! It's on'y one hat that I've bought these six years, an' that were for the old dad's funeral; and when I get another, it's a new un I'll buy, I'll be thinking. No, thank ye." Felicia laughed nervously. It was funny how with the teeniest touch of shame you contrived to remember your own three new—or fairly new—creations....

Then...."Do have a try at the pictures," whispered Mrs. Corber. "They're not going at all well. Push them if you can...."

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Forlornly the pictures had been reared against an empty collar box—eight or nine perhaps, in addition to those that Felicia had already noted—a battle scene, the glass broken, and Highland cattle fading pathetically upon a fading landscape. And never until that moment had Felicia quite realized that there were people to whom pictures—properly framed and appointed pictures—represented something inessential, a luxury perhaps, the mere embroidery of existence. As she watched their fingers tentatively inquiring, the thought appalled her. She remembered the treasure of her own bedroom, a still-life study of wallflowers in a pewter jar, a tiny reproduction of Watts' "Hope," the white and ebony of Grecian Marbles. What could she do without them? Life would be so colorless, certainly emptier...."Won't you take these?" she asked suddenly of two who had broken away from the clothing counter to handle the pictures with a passing interest. "I'll make them half-price if you'll have them," she continued daringly—anyhow, they wanted selling! ...."A bargain at sixpence the two."

"M-m-m. Cheap," said the woman turning the convent snows around. "Christmasy a bit. What do you say, Lucy?"

"Aye," said Lucy, "aw right. Have a go."

The other opened her purse. "Lawks, I've on'y five-pence—never mind."

"You can take these for fivepence," breathed Felicia quickly, intensely eager.

"Aw right."

"Anything else you'd like?" asked Felicia.

"That—I don't think!" cried the woman hitching the convent snows beneath her arm, and pointing to the wedding group. And without a further word the pair moved on. "Poor wedding group." Felicia thought as she

ran her duster across the face of it and propped it in a place of vantage....

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After that there was a space during which things slackened, although a thin stream of newcomers replenished the departing customers. Felicia, hovering in conversation on the fringe of the other stalls, fell back at last upon her own—and the wedding circle. How strange, how stiffly, formally, the company peered across at her....with a fading gaze in the yellowing photograph. The young man with the buttonhole, a scream of a curly little moustache upon his lip. What had he been?.....of what occupation? Where was he now? She could not be at all certain, but these were the fashions of the early 'nineties, surely. Men's fashions never did change very much; they hadn't the courage of the women folk! And the girl beside him in her choky collar and her taughtened figure? In spite of her attitude and the ordered lines of her face there was a certain wistfulness that swept across one's heart-strings like a burst of music. To be happy ever after? Perhaps. Felicia couldn't decide, and hadn't decided when a rude hand pushed the photo aside, and apprising the remainder in a swoop that made one gasp, was pushing over money, for all save the wedding group and the glassless battle-scene. A thick-set angular woman it was, with a little girl in attendance, to whom, with an almost casual gesture, she handed two of the smaller pictures. Felicia did not know, as she was afterwards to learn, that the good lady was a fent store-dealer out for bargains. What a pity, thought the girl, to take all save these two. Yet, after all, the soldiers and their horses, being without protection, were beginning to show a trifle dingy....As for the group? Somehow the group attracted her. Perhaps she would be really sorry to lose it now? "And yet....how absurd it is!" she reflected, "how unutterably silly of me to trouble at all about a silly little crush of people that I have never seen—may never see, and even now are old out of all recognition....Really!" A boy approached....

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He might have been fifteen perhaps. He had a long nose, and a queer fixed look in his eye that made Felicia want to laugh. The tumble of his hair beneath a shabby cap may have denoted some artistic aspiration—Felicia thought that it did, and she marked his maneuvering with an amused smile around her lips. She watched him run his eyes along the line of charging (if a little faded) horsemen—watched him as he pressed the crook of his forefinger upon his lips with a critical gesture. Then he surveyed the frame minutely, passed his thumb across the joint, cocked his head a little to one side....

"Cheap at twopence," said Felicia. "Do you like battle pictures?"

"Not picture I'm after," he jerked. "Frame—got suthing I wanter frame—suthing o' my own. How much for this frame?" And he touched the wedding group. He was obviously embarrassed.

"That?" answered Felicia. "That? Oh, that isn't for sale."

"It's on the stall," he answered a little hardily.

"I know," she retorted rather quickly. "But ....it's sold....sold...."

"It was on the stall—I thought it was for sale," he repeated awkwardly.

Silly creature! Why would he persist in repeating himself so stupidly? Felicia was beginning to lose patience.

"No, you can't buy it. You can have the soldiers for a penny."

"I'll take the soldiers," he answered, his face brightening with appreciation. "Thank ye...."

"Now, why did I do that?" pondered Felicia. "Now, just why did I do it?...."

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It was half-past five, and everybody was crying, "Felicia's going to be the last!"

"And Felicia doesn't mind if she is," she trilled, as, watching the others assume their outdoor garments, she tidied a few of the remaining bundles of unsold material. "What's to become of these?"

"Oh, sell them to the ragman later," answered Mrs. Corber cheerfully. "We'll get something for them. Throw the picture with them."

"Come along, Felicia," said Betty, "I'm as hungry as a hunter. Aren't you? Ah, here's the caretaker. He'll make you move!"

Felicia cast a laughing glance in their direction. "Push on," she jerked, "I'll be with you in a moment," and with bright eyes she watched them vanish in the hollow of the staircase.

The caretaker gave greeting as he stood aside to let them pass, and paused a moment or two in conversation.

Felicia darted forward. With one swift glance around, she seized upon the photograph. There was the whisper of feet upon tip-toe, the rustling of skirts, the thin squeak of an awkward hinge, and in the darkness of the cupboard she was thrusting the wedding group beneath a huge pile of dusty, disused music-sheets. And then as the caretaker made his appearance, she was already wiping her hands, a moment later to assume her hat.

"Late scholar," said the caretaker.

"Aren't I?" she responded. She must be flushing, absurdly beetroot red!

"Well, that's all over," he continued. "You will have done well, I'll be thinking?"

"Very well," she answered.

"Then I'll be locking up for a piece." He jingled his keys suggestively.

"Felicia!" A voice called thinly—Betty in the street perhaps. And Felicia smiled quietly as she listened.

"Somebody calling?" said the caretaker suggestively.

"Yes," said Felicia.

She heard him thrust the key into the lock, heard the little hindrance, an iron protestation, that made the key so difficult in turning, and then with quickening footsteps strode to where the sunlight burned, lovely and mellow in the late afternoon. The jumble sale was over....—Roger Dataller, in London Methodist Recorder.

—Bro. D. A. Neese of High Point was one of the speakers in the fifth Sunday rally of Vance county churches last Sunday.

—Calvary church folk are pleased with a new carpet on the church floor. The Ladies' Aid Society are the kind donors.

BENNY'S PEACH TREE.

"Here is a little peach tree that they threw in when I bought the others," said Mr. Wilson. "Would you like to have it, Benny?"

"Oh, if you please!" cried Benny, eagerly.

"You can set it at the corner where the orange tree died," said his father.

Benny planted his tree with great care. He dug the hole, partly filled it with rich, mellow earth, leaving a little mound in the center. Then he set in the tree, spreading the roots carefully over the mound, filling up the hole with rich earth.

He went to visit it often, and when a week had gone by, he saw that the swelling buds, instead of being green were of a pinkish hue. And the next time he found some little pink blossoms, and was nearly wild with delight.

"Oh, papa," he cried, "my little tree is going to bear this year!"

"It's a brave little tree," said papa, "but it must not bear so young. You'd better pick all the blossoms off."

Benny was disappointed, but followed his father's advice. Soon the leaf buds opened, and the tree began to grow.

When the second spring came, the blossoms appeared again. And after the blossoms dropped, there were little fuzzy balls, and papa said, "It will do no harm to leave a few."

The peaches ripened in June, and were great, red-cheeked beauties, and there was one for each of the family.

During the second season, the peach tree made a great growth, and the third spring the branches were thick. Then it blossomed once more, and set full of little green peaches: and Benny said, "I shall leave every one on the tree."

His father came to look. "If you leave every one on," he said "your peaches will be small and worth but little. I shall pick half of them off."

The peaches began to swell. They grew to a wonderful size, and as they ripened the sun gave them a rich color. When the buyer came to look at them, he said they were so fine he would give an extra price. When Benny's peaches were gathered there were nearly a hundred pounds. It seemed too good to be real.

"I think half of the money is for peaches and the other half for my patience," he said —Youth's Companion.

CHRISTIAN ENDEAVOR TOPICS.

September 5.—Christian Ideals and How to Reach Them. Phil. 3:12—14; 4:6-9.

September 12.—What is the Church and What should It be Doing? Eph. 2:17-22; Matt. 28:16-20.

SUNDAY SCHOOL LESSONS.

September 5.—The Tent of Meeting. Ex. 33. Devotional Reading, Ps. 5:1-7.

September 12.—Gifts for the Tabernacle. Ex. 33:4—36:7. Devotional Reading, Ps. 84:1, 2, 8-12.

—Brother Herbert Wade, one of the leading members at Fountain Place, Burlington, was among the visitors at Calvary Church last Sunday. He was also visiting relatives in Greensboro.

—Contributors should not fail to send their names even when not meant for publication.

Our Task and Our Privilege

Paid all Claims In Full

1. State Street, Lexington.

Paid A. C. B. in Full

1. Whitakers.
2. Fountain Place.
3. Charlotte.

Churches

1. Mt. Pleasant, N. Davidson Circuit.

Paid G. C. B. in Full

1. Asheboro.

Paid College Assessment in Full

1. Whitakers.
2. Grace.
3. Mebane.
4. Glen Raven.
5. Burlington.
6. Fountain Place.
7. Reidsville.
8. South Winston.
9. English Street.
10. Asheboro.
11. Concord.
12. Graham.
13. High Point, 1st.
14. Welch.
15. Mt. Pleasant.
16. Siler City.
17. Charlotte.
18. West End.

Churches

1. Julian on Tabernacle.
2. Hickory Ridge, Forsyth Circuit.

Paid on College Assessment

1. Tabernacle	$24.00
2. Randolph	23.00
3. Halifax	22.80
4. Forsyth	19.90
5. Alamance	17.88
6. West Forsyth	15.40
7. Enfield	15.00
8. St. Paul	15.00
9. W. Thomasville	10.55
10. Friendship	10.00
11. Littleton	9.00
12. Spencer	6.70
13. Albemarle	5.00
14. Thomasville First	5.00
15. So. Davidson	4.30
16. Spring Church	3.50
17. Saxapahaw	2.00
18. Union Grove	1.00

Paid on A. C. B.

1. High Point 1st	$280.00
2. Grace	275.00
3. Burlington	215.00
4. Forsyth	192.30
5. Concord	185.00
6. Henderson	150.00
7. Mebane	130.00
8. Siler City	125.42
9. Reidsville	117.50
10. N. Davidson	110.00
11. Orange	106.00
12. Richland	100.28
13. Thomasville First	100.00
14. West End	95.00
15. Glen Raven	87.50
16. Davidson	83.26
17. Flat Rock	80.62
18. Pleasant Grove	80.00
19. Haw River	75.00
20. Lebanon	70.00
21. Mt Pleasant	70.00
22. Bess Chapel	67.97
23. Asheboro	63.33
24. St. Paul	60.00
25. West Forsyth	57.75
26. Littleton	56.75
27. Randolph	55.00
28. Granville	51.17
29. Mocksville	50.25
30. Calvary	50.00
31. English St.	50.00
32. Friendship	48.25
33. Welch Memorial	47.00
34. Anderson	43.45
35. Why Not	42.03
36. Asheville	40.00
37. Halifax	38.60
38. Albemarle	35.00
39. South Davidson	34.35
40. Spring Church	32.58
41. Mount Hermon	32.27
42. Roberta	31.50
43. Tabernacle	30.65
44. Weaverville	30.00
45. Saxapahaw	29.01
46. Yarborough	29.00
47. Pinnacle	27.80
48. Randleman	26.35
49. Vance	26.06
50. Cleveland	25.50
51. Rockingham	25.00
52. Midland	23.80
53. Kernersville	21.72
54. Chase City	19.20
55. Pageland	16.05
56. Spencer	10.00
57. South Winston	10.00
58. Alamance	10.00
59. Melton's Grove	10.00
60. Union Grove	8.50
61. Denton	8.28
62. Guilford	4.45
63. Draper	3.22
64. Fairview	2.50

Paid on G. C. B.

1. Winston-Salem	$336.44
2. High Point 1st	188.63
3. Grace	179.65
4. Forsyth	136.86
5. Asheville	136.00
6. Concord	135.00
7. West End	127.00
8. Charlotte	114.88
9. Mt. Pleasant	105.69
10. Enfield	99.25
11. Spring Church	80.53
12. Glen Raven	78.94
13. Siler City	70.08
14. Whitakers	69.41
15. Vance	63.33
16. North Davidson	59.32
17. Gibsonville	58.68
18. Randleman	58.31
19. Littleton	58.25
20. Burlington	52.68
21. Graham	50.39
22. Tabernacle	49.01
23. Calvary	47.00
24. Richland	45.72
25. Why Not	44.59
26. Randolph	41.65
27. Thomasville First	39.69
28. Mebane	39.60
29. Orange	39.00
30. Albemarle	36.00
31. Haw River	35.00
32. Pleasant Grove	34.30
33. Friendship	32.78
34. Fountain Place	31.53
35. Davidson	28.90
36. Saxapahaw	27.87
37. Henderson	27.50
38. Guilford	27.18
39. Mocksville	26.09
40. West Thomasville	24.30
41. Anderson	23.97
42. Mt. Hermon	22.85
43. Pinnacle	22.75
44. Alamance	21.45
45. Cleveland	21.08
46. St. Paul	20.84
47. West Forsyth	20.76
48. Lebanon	20.05
49. Bess Chapel	17.98
50. Flat Rock	16.34
51. Midland	13.20
52. Denton	13.14
53. English Street	13.02
54. Rockingham	13.00
55. South Davidson	13.00
56. South Winston	10.00
57. Union Grove	9.58
58. Halifax	9.10
59. Roberta	8.75
60. Lincolnton	7.52
61. Yarborough	7.40
62. Weaverville	7.00
63. Mecklenburg	6.50
64. Chatham	5.04
65. Granville	5.00
66. Pageland	4.30
67. Porter	3.35

A. G. DIXON.

THE TESTIMONY OF A CHINESE PROFESSOR

Professor C. T. Song

A Christian's attitude toward other religions ought to be honest and fair. He ought to be such a student of truth that he never dares to look down on other religions but quietly tries his best to learn, understand, and appreciate them. Men of other religions are his brothers and sisters, and he can learn much from them as well as give what he has to them. He ought to be humble. He must live his own religion in such a way that other men cannot but feel the attraction. I feel more and more that religion is a matter of living and not of talking.

I call Christ my Savior because He saves me from sin, from temptation, from the world, and from myself. He is my Saviour in a very real sense. He saves me from fear, from Satan, and from death. He is my life, my strength, my power, my joy, my truth, my way, my friend, my brother—oh! my very self, if that self is going to mean anything to the world. I must die on the cross, He must live in my place, so I call him Saviour.

He is greater than Confucius or Buddha because He is more divine, but He is also very human. He is God in the real sense and man in the real sense, so He can bring God and man together and let them enjoy each other in a very special way.

—Only one person in four in Mexico is able to read or write.

Our Children's Home

TWO WEEKS REPORT.

James Braswell, Kannapolis, $2.50; Maple Springs, Forsyth, $3.92; Friendship, N. Davidson, $3.23; W. H. Foust, no church mentioned, $7; Flat Rock, Vance, $4; A Friend, $100; Rehoboth, Granville, $5; Pleasant Union, Mt. Pleasant, $1.20; Sapling Ridge, Alamance, $2.64; Oak Grove, Cleveland, $4.76; Bellemont, Mt. Hermon, $7.50.

Sunday Schools:

Gibsonville, $21.20; Willing Workers Class, Henderson, $11.25; Creswell, $2.45; Burlington, $60.69; Shiloh, N. Davidson, $5.02; Friendship, Haw River, $5; Haw River, Glen Raven, $3.85; Henderson, $34.91; Bethesda, Halifax, $1.50; Mt. Moriah, Cleveland, $2; Mebane, $7; Canaan, W. Thomasville, $7.52; Hebron, Orange, $9.02.

Other Donations:

Miss Vera Idol, High Point, Six volumes of, The New Practical Reference Library; Mrs. J. A. McCanley, Durham, N. C., Route 5, A box of clothing; Rev. C. E. Forlines, D. D., Westminister, Md., A box of clothing.

These contributions enlarge us.

Be ye also enlarged. 2 Cor. 6:13.

E. G. LOWDERMILK, Superintendent.

WILD CHILDREN

If we may believe the account by Vladimir Zenzinoff recently published in the New York World, one of the saddest by-products of the World War is made up of the "wolf packs" of homeless children in Russia. At first they were known as "bijentzwi" or "those who run." They were the children who ran from the German invasion in the western section of Russia, Families were broken and the children scattered in every direction. Since that time the number of such unfortunate children has increased greatly. They are to be found in the larger cities and they roam over vast territories outside of the cities. They resort to all forms of lawlessness and there is reason to believe that they are developing into some of the worst bands of criminals which the world has known. We are told that on one night last December, the police and militia of Moscow attempted a round-up and succeeded in picking up 11,690 homeless youngsters. Scores of frozen bodies were brought in for common burial. A few individuals were sent to jails but most of them were turned back into the streets. It is said that this problem in Moscow can be duplicated in other centers.

The situation in Russia is not only pitifully tragic in itself, but it contains a moral for every country, including the United States. The land that neglects the mental, moral, and religious training of its youth is headed toward some very uncomfortable days in the future. We do not have as many homeless youth as has Russia, but we do have nearly twenty million boys and girls under twenty-five years of age who are not receiving religious instruction. Eight hundred thousand of these of school age live in New York City and another half million in the city of Chicago. Is it any wonder that these great cities are centers of crime and lawlessness?—Zion's Herald.

HIGH POINT COLLEGE ITEMS

There will be a meeting of the High Point College faculty on Monday, September 6th, at 3:00 p. m. Tuesday, the seventh, is registration day for freshmen. All freshmen will register that day. No particular hour has been set for the registration, except from 9:00 to 5:00. During these hours members of the faculty will be present to advise and help map out the courses.

Wednesday will be Orientation Day. High Point College is trying out the experiment for the first time this year. Some colleges have a week of orientation. The purpose of this day is to get the freshmen acquainted with the college buildings, the rules and requirements, and at the same time lectures will be given on subjects of interest to those in the freshmen class. They will be welcomed to the college by the presidents of the sophomore, junior and senior classes, as well as some official of the college.

Thursday, September 9th, the upper classmen will register. On Friday class work will begin in real earnest. On that day we will have the first chapel service, and we would be glad to have all the friends of the college who care to come to attend this chapel service.

We are fortunate in having this year Miss Bessie Battle to teach Art. She is a well equipped teacher, and will have classes in pen and pencil sketching, china painting and various other kinds of Art. Another new teacher is Professor T. C. Johnson. Professor Johnson did his graduate work at Vanderbilt University, and will teach Journalism and Philosophy. He is a Baptist minister and a very fine man. We are also announcing a new teacher of Home Economics. Mrs. P. E. Lindley, who taught this subject last year, asked to be released and we have secured the services of Mrs. Madeline B. Street, who comes to us well recommended. Professor Johnson will have charge of the Library, in addition to his other work, with the help of several student assistants.

Another interesting thing this year is we will have some dignified seniors. We have missed the seniors, their wisdom, grace, and dignity, in the two years we have been running, so we will gladly welcome some thirteen or fourteen this year.

Several of our girls have gotten certificates and will teach in the public schools this year. A complete list of these will be given to the Herald at a later date. We are sorry not to have them with us again, but since it was necessary for them to leave us, we are glad to know they got certificates that rank with those received by students who have done the same grade of work at other colleges. It is a recognition of which we are justly proud.

One of our professors, growing weary of the lonely hours of bachelorhood, has taken unto himself a helpmate. Professor J. Hobart Allred and Miss Myrtle Perry, of Thomasville, were joined in matrimony on Tuesday, August 24th, and will make their home in High Point. The college is fortunate in having Mrs. Allred to join the rank of college professors' wives. She is a talented singer and a most attractive young woman. We are sure the First Church, High Point, choir will receive her with great pleasure.

Misses Idol, Williams, and McIntire spent part of their summer vacation at Columbia University, and Miss Young at North Carolina College for Women. Professor Mourane attended University of N. C. and Professor Yarborough at University of S. C. Mrs. Whitaker visited relatives and friends at Greensboro, Charlotte, and Lexington. Professor P. E. Lindley has about completed his residence and is getting ready to move in. Professor Hardy's home on West College Drive is completed and they have moved in.

After registration week Mr. Garrett will spend a great deal more of his time in the field. Mr. Garrett is an earnest, hard worker, and a good friend of the college, so we are sure you will welcome him to your church and home any time he will come.

R. M. ANDREWS.

MARRIED

Green-Harper.

August 8th at the home of Mr. and Mrs. J. B. O'Briant, 4:30 p. m., Mr. Edward Green and Miss Josephine Harper were happily married. The groom is from Knightsdale, N. C., formerly of Hawkins Chapel community, and the bride is from Henderson, N. C. May these young people have a happy and prosperous journey through life.

J. B. O'BRIANT.

Pickett-Sams

A wedding, which is of great interest to many friends in this and other sections of N. C. was solemnized in Philadelphia, Tuesday, August 7th, when Mr. John S. Pickett of High Point and Miss Pearl Sams of Trenton, N. J., plighted their troth. After the ceremony the happy couple left for Atlantic City, where a honeymoon of ten days was spent. The groom is a son of the late Mr. W. P. Pickett and Mrs. Pickett, was born and reared here, was educated at State College, Raleigh and Western Maryland College, Westminster, Md. He is a young man of strong sterling worth and splendid business ability, being practically the owner of Welch Furniture Co., this city. He is a trustee of High Point College and Treasurer of the Building Fund of the First Methodist Protestant Church. Mr. Pickett's bride is the pretty and talented daughter of Mr. and Mrs. R. B. Sams, formerly of High Point, but now residing in Trenton, N. J. She has taught for the past two years in Ray St. School of this city. This prominent young couple is very popular with a wide circle of friends, who extend happy felicitations and all good wishes for a peaceful and prosperous voyage through life. They returned to the city last Saturday night, and will be at home to their friends temporarily at the home of Mr. and Mrs. John H. Walker, Jr. on Colonial Drive, the latter being a sister of Mr. Pickett.

High Point, N. C.

—Rev. J. D. Williams was Brother Suits' help at Moriah last week. His preaching is highly spoken of. There were some additions to the church.

—Brothers Ashburn and Shelton exchanged labors in two meetings on their fields recently.

FROM PASTORS *and* PEOPLE

THE POSTAL CARD
W. F. Kennett, Editor.

The Revival Campaign.—All our revival meetings on Granville Circuit came in July. We began at Rehoboth first Sunday in July with Rev. Edw. Suits as preacher. We closed Friday afternoon with three accessions to the church. Bro. Suits is a strong preacher and a fundamentalist of fundamentalists.

Mt. Carmel.—We began at Mt. Carmel second Sunday with Rev. T. E. Pierce as preacher. We closed Friday night with two accessions to the church. Bro. Pierce preached with great earnestness and the people heard him gladly. Last year we had quite a number of accessions at Mt. Carmel, so there were not many unconverted people attending the meeting this year.

Union Chapel.—We began at Union Chapel fourth Sunday in July with Rev. Geo. W. Holmes as preacher. Here our revival campaign reached its climax. Bro. Holmes is a former pastor and greatly beloved. He preached with power and clearness. We closed Friday night with seventeen accessions to the church. Since then Prof. F. H. Hunter and Mrs. Hunter have joined at Union Chapel. This gives a total of 24 accessions on the charge for this year.

The Third Quarterly Conference.—We held the third quarterly conference at Mt. Carmel on Thursday of the meeting. The attendance was fine. Financial reports not very good. This conference came just when all of us had to buy automobile license and our money had to go to the State rather than to the church. The crop outlook is now good and we hope to come out O. K. in the end. We have faith in God and the people.

It was found that Bro. T. T. Ellis of Union Chapel was delegate-elect for the next Annual Conference.

The fourth quarterly conference is to be held at Union Chapel on Saturday before the second Sunday in October. Rev. A. G. Dixon, President of our Annual Conference, and Mrs. Dixon will be with us and we are looking forward to this conference. Let all our officials be diligent and we will have good reports and two days of earnest work and great joy on account of the good reports to be submitted. So may it be.

Henderson, N. C., August 24, 1926.

Littleton Circuit.—Our meeting at Vaughn was held fourth week in July with Rev. A. D. Shelton as our pulpit help. Bro. Shelton did good preaching and our people enjoyed it. We had good attendance all the time. One accession to the church.

Second Sunday in August we began our meeting at Hawkins Chapel. Bro. C. L. Spencer helped us there. Bro. Spencer did good preaching and we had a great meeting. Three reclamations, 20 conversions, and 20 accessions to the church.

The third Sunday in August found us at Weaver Chapel with Rev. R. C. Stubbins as our help. Bro. Stubbins did fine preaching. There was a fine spirit in the meeting and our people seemed to enjoy the meeting very much. There were some reclaimed and a few conversions, but no additions. There may be some later.

Bro. M. J. Morris is delegate elect to represent Littleton Circuit at our Annual Conference.

J. B. O'BRIANT.

Liberty, Davidson Circuit.—Liberty is still living and doing much good. Our revival meeting began the third Sunday and closed the past Friday. We had a good meeting.

Rev. Ben Williams was our pulpit help. Everybody seemed to enjoy his interesting sermons. He certainly did some real good preaching. There were fifteen conversions. We want to continue to pray for the sinners that they may be saved some time in the near future. The Christian people seemed to be blessed and very happy. We were very fortunate in having Mrs. Annie Lyndon for our organist; want to thank her very much, also want to thank the many friends that helped out in the choir. The singing certainly was fine; invite you all back again, everybody is welcome. Sunday school at 9:30; the attendance is not what it should be, but we are glad to have the faithful few.

Our pastor, Rev. C. E. Ridge, will be with us the third Sunday in October if nothing prevents. He will not be with us in September on account of the camp meeting at Chapel Hill the third Sunday. We pray for the success of the meeting.

With best wishes to the churches and Sunday schools.

ANNIE HILL, Reporter.

Shiloh, North Davidson Circuit.—Shiloh church is distressed because of the serious illness of some of its faithful members.

Bro. John Warner does not improve. He is suffering with cancer of the stomach.

Bro. M. W. Koonts lies at the Charlotte Sanatorium desperately ill. On last Thursday he had an operation for bladder trouble. The news came Friday that his condition was not so favorable as was first thought. The church, led by the pastor, offered a sincere earnest plea to God for him. Next news that came said he was somewhat better. We were greatly encouraged by the good news. He has had hiccoughs for several hours and so far the physicians have been unable to stop them. He is growing very weak. Let us continue to pray for his recovery, if God so wills it, but we bow in submission to His will. "The prayer of faith will save the sick."

Shiloh has had the best revival that she has seen in twenty years. God's Spirit was with our pastor, Rev. R. S. Troxler. He preached with great power the unsearchable riches of Christ Jesus. The Spirit was with God's people. They were so burdened for the lost souls that they could not sleep, but wrestled with God in prayer during the hours of night. God came with convicting and converting power and saved more than thirty souls, from eight-year-old children to old gray haired men. God truly opened the windows of heaven and poured us out a Pentecostal blessing. Men and women praised God and the church came back to her first love. Praise God for His love and power!

MRS. WILEY SHOAF, Reporter.

Siler City and Liberty.—The third Sunday at Siler City was the most interesting we have had during the year. Both services were well attended. Miss Lucy Boone of Burlington, N. C., sang an appropriate solo for the communion service.

The evening service was the time for our Children's Day Exercise. The young folks showed that they had been well trained and gave us a good entertainment. We were glad to have Miss Boone to play a piano solo and to sing again for us. We were also glad to have Miss Annie Livengood of Greensboro to bring us a message about the missionaries. An offering was taken for Foreign Missions.

We started a meeting at Hickory Grove, Brother Bowman's Church, the third Sunday and continued through Wednesday. In the short time we had for the meeting there were a few conversions and many re-consecrations, also some family altars were established in the homes.

We have recently started two prayer services, one at Liberty and the other at Siler City. 175 chapters of the Bible had been read in one week by those attending the Liberty prayer meeting and 247 chapters had been read in three weeks by our Siler City folk. We are studying the Book of John in our services.

Yesterday, August 22, regardless of the many revivals in session at the surrounding country churches we had large congregations at both services in Liberty. The evening service was a union meeting of all the churches of the town. Rev. J. H. Brendall, pastor of the M. E. church here, preached the sermon. A male quartette from the various churches furnished the special music.

Instead of going away for a vacation the writer is spending the next two weeks visiting the members in Siler City and Liberty.

The C. E. and Sunday school work is going nicely on the charge. Miss Pauline Elkins led the Senior meeting Sunday evening. A good program was prepared and rendered. Most all of the 35 present pledged to make prayer a power in their lives.

PASTOR.

Fallston.—Our special meeting at Fallston began the third Sunday in August and closed Saturday night.

Dr. J. D. Williams was our pastor's help.

Dr. Williams surely did some good preaching. We were very glad indeed to have him with us and feel sure his service with us was a great success.

Bro. Morgan worked very faithfully also and had great success in winning souls for Christ. I don't know the number of conversions. There were fourteen joined the church.

Our meeting was good but not what we would like for it to have been.

On Sunday at two o'clock we had our Children's Day service. The children did well and all enjoyed the exercise.

Our C. E. Society is doing much good. Annie Mae Lackey is our president.

REPORTER.

Laurel Hill, Toluca Charge.—The revival meeting began here the second Sunday in August and closed the following Saturday night. We had a great meeting. It does our souls good to go through such a meeting. Rev. E. A. Bingham was the efficient help.

There were somewhere in twenty professions, with two additions to the church. I think that I can say for Laurel Hill that each and everyone has been benefited by the good sermons that Bro. Bingham gave us. We were very glad to have members from other churches to come and worship with us. A welcome awaits you at Laurel Hill.

The third quarterly conference was held at Laurel Hill on Saturday before the second Sunday in August. A very large crowd was present, but there were one or two churches on the charge not represented. The votes for the delegates to the Annual conference were counted. The nominees were Mr. France Boyles and Mr. C. A. Richard. Mr. France Boyles was elected.

Our Sunday school is getting along nicely, and we have a very large attendance.

LOIS WILLIS, Reporter.

Cleveland Circuit, Kistler's Church.—We are still trying to do what we can. Our revival meeting embraced the first Sunday in August. Our pastor, Brother J. D. Morris, did the preaching; he preached with the power and oemen stration of the Holy Spirit and great good was accomplished: Thirty-three were converted and eight joined the church and the church was greatly revived. We are having a good Sunday school; the attendance is very good. We are having a mid-week prayer meeting with good interest. Pray for us that we may be able to do some good. We need your prayers, for there is much to be done. We have lots of boys who are not saved. We need your prayers that in some way we may bring them to Christ.

REPORTER.

Piney Grove, Denton Circuit.—There has not been any report from Piney Grove for a long time. I suppose most of the readers think that we are all dead, and buried, but nevertheless, there are still some faithful to the church.

Our special meeting just closed last Sunday night, with twenty professions and two accessions to the church. The church was revived and we hope more will join.

We were very glad to have with us, to help during the meeting the Evangelistic Club of High Point, a band of workers for upbuilding the kingdom of Christ. I feel that they did much good. There have been some good results even since the meeting closed.

Also, glad to have Mr. and Mrs. Hill of Richland charge with us some. Mr. Hill preached for us once. We are glad to see them come back home.

We want also to say a word of appreciation of the faithful work of our pastors; they labored so faithfully. We bid them God-speed in the great work as young ministers of the Gospel. May we as a people ever help uphold their hands by our help and prayers.

Bro. Carrol has been on the sick list, but we hope for him a speedy recovery.

Dear readers, pray for us at Piney Grove that we may do more to raise the banner of King Immanuel this year than ever before.

Miss Inez Trogdon and Mrs. J. B. Trogdon, of Stokesdale, visited their sister and daughter, Mrs. Joe Delk, and attended the meetings.

MRS. J. C. DELK.

State Street Church.—Our folks who have been away on vacation trips are getting back again and the various branches of the church work are getting back to normal again.

Work on the new church building has begun, and we hope will go forward rapidly to completion.

Mr. Bethea is improving but is far from well yet. He preached for us Sunday morning and is going to try to go on with his work as fast as his health permits.

The C. E. Society is planning a lawn party for some time soon. Ice cream and cake will be sold and the proceeds put on the piano fund.

REPORTER

Orange Charge, Chestnut Ridge Church.—The revival services began here August 22 and closed August 27.

Rev. R. A. Hunter came to us on Monday, August 23rd, and did all the preaching except two sermons by Rev. N. M. Phillips of the M. E. Church, South. Rev. T. F. McCulloch preached for us Sunday afternoon, 22nd. In addition to above the following ministers attended at different times and assisted in the prayer services: J. D. Williams, M. I. Crutchfield, T. A. and D. R. Williams. These brethren all rendered valuable services.

Bro. Hunter's sermons were of a high order and made a profound impression on the church and community. Hunter is a good preacher and a splendid person to be with.

The pastor and people enjoyed having him with us.

As results of the meeting the church was revived; about 20 were converted and 12 new members were added to the church.

To God be all the glory and praise.

B. M. WILLIAMS.

Weaverville Circuit, Clarks Chapel.—We have been very neglectful about sending in reports lately, but we are endeavoring to do all we can for our Lord.

The second week in August we had a series of revival services given at night by our pastor. Rev. J. D. Cranford. Though there were only a few conversions, the whole church seemed to gain new determination from the inspiring sermons. The last night of the services Preacher Cranford opened the doors of the church and four new members were received. Two others who wished to be immersed were received as candidates and are to be taken in the church at the next service.

We were very glad to have our pastor back last evening to fill his regular appointment. He has been away two weeks holding revival service.

Our Sunday school is progressing splendidly. We had the largest number of attendants yesterday morning that we have had this year but we are endeavoring still to raise the attendance to a larger number before the year is out.

The "faithful few" are still holding weekly prayer meeting. We feel that without this prayer meeting our church goes slack. It seems that there is always something lacking to finish the week when we fail to have prayer services.

The Ladies' Aid have been doing great work this summer. One special feature, which will not be forgotten soon, is the donation of a new carpet for the pulpit.

We ask the cooperation and prayers of all church members that the Weaverville Circuit be successful in its undertakings through the remaining part of this year.

MRS. WALTER CHEEK.

High Point.—A wedding of interest to a host of friends occurred last Friday morning, August 27th, when Miss Linnie E. Bean became the bride of Mr. J. L. Tucker. The ceremony was performed by Rev. W. B. Davis, pastor of the Main St. M. E. Church, at the home of the bride's parents, Mr. and Mrs. W. A. Bean, on Tate St. Shortly after the ceremony, the happy couple left for a honeymoon trip to Washington, D. C., in their car.

The bride is an attractive and most estimable young lady, has been a faithful member of our church and Sunday school for a number of years, and is popular among her circle of friends. Mr. Tucker is a native of Randolph Co., but has resided here for several years. He is the owner of the Tucker Dry Cleaning Co.

The newly-wedded pair will make their home here. The congratulations and best wishes of a large number of friends are extended to them.

On Monday, August 16th, Dr. and Mrs. Geo. R. Brown left on a vacation trip of two weeks for the home of their daughter, Mrs. G. H. Armacost near Westminster, Md. There have been no Sunday services in the church since that time except the Sabbath school.

The Mission Study Class held its monthly meeting on Monday, August 23, at the church. The fifth chapter of the Study book, "Adventures in Brotherhood," was given by Mrs. A. M. Rankin.

Dr. and Mrs. S. S. Coe and two daughters spent last week at Wrightsville Beach.

Miss Ruth Moffit has returned from Black Mountain, where she has been spending several weeks for her health.

The many friends of Holt McPherson, who underwent an operation for appendicitis at Guilford General Hospital ten days ago, will be pleased to learn that he is well enough to be removed to his home on Best St.

Mr. and Mrs. J. W. Hinkle and their three children left August 20th by automobile for a vacation trip through Virginia and West Virginia and a visit to relatives. While away they visited Natural Bridge, White Sulphur Springs, and other places of interest. This is an annual outing for the family.

Mr. and Mrs. A. M. Rankin, Jr. have moved into their beautiful new home in Emerywood.

Another beautiful and interesting wedding occurred in Community Church, Thomasville on Tuesday evening, August 24th, when Mr. J. H. Allred of High Point and Miss Pearl Perry of Thomasville were united in marriage. Dr. R. M. Andrews, assisted by Rev. J. E. Pritchard, performed the ceremony in the presence of a large number of relatives and friends. Mr. Allred is Professor of Romance Languages in H. P. College, is a graduate of the University of North Carolina, and has studied at Columbia University, N. Y. His bride is the daughter of Mr. and Mrs. T. G. Perry of Thomasville, and is most attractive and talented, having an unusually sweet voice.

After their wedding trip, the happy young couple will be at home to their friends at their attractive new residence on Sheraton Hills. Many congratulations and every good wish for their happiness in the new life together are showered upon this popular young pair by a host of friends in High Point, Randleman, and Thomasville, the students and Faculty of H. P. College, and the entire congregation of First church, which is happy to learn that Mrs. Allred will be a member of our choir.

St. Paul.—Our special meeting begins Sunday, September 5th. Bro. S. W. Taylor will come to us on Monday night, the 6th, and will do the preaching. Services during the week at 7:30 P. M. We are planning and praying for a great revival.

Hope the readers of the Herald will join us in prayer for this meeting. J. H. MOTON.

Spring Church Circuit.—If silence is a sign of spiritual decay, then we are in a bad way on this field, for we have not been heard from much this year. But we are not as inactive as our silence would indicate.

Each church on the circuit observed Children's Day with an excellent program. The offerings totaled about forty-five dollars.

The Parsonage.—Some important improvements have been made here. The overhead ceiling of the downstairs rooms has been painted, and the walls calsomined. Mrs. C. E. Dimick and Mrs. H. E. Vassar did the work, and it was done well, and they deserve much credit for it.

Special Meetings.—Our first meeting was at Pleasant Hill. It was held in June with Bro. Millaway as pulpit help. We did not see the results we had hoped and prayed for; but some good was done. Bro. Millaway did his part faithfully and earnestly.

Our next meeting was at Lebanon, beginning the second Sunday in August, with Bro. Ashburn doing the preaching. He preached with much zeal and earnestness, and it resulted in much good to the church and community. Nine joined the church.

The fourth Sunday in August we began at Spring Church, continuing until the following Friday night. Bro. Millaway was the help, and I never heard him do better preaching. The visible results were ten conversions and reclamations, and a good revival in the church, and three accessions.

Finance.—Our finances are right much behind, but we are hoping to have a good report at conference. This work has had one thousand dollars more local expense this year than it had last year. I am not trying to make excuses for the people, but I do feel that the facts should be known.

In conclusion, I want to say that the people have been very kind to the pastor and his family, and I deeply appreciate it.

A. D. SHELTON.

Grace Church.—The new organ is being installed and a recital will be one of the features of the special services to be held in the church beginning September 19. Dr. J. C. Broomfield, president of the Pittsburgh conference, is to lead in the inspirational and evangelistic campaign which will continue sometime.

Concord.—A Home Coming and Memorial Service will be held at our church on next Sunday, September 5th. Services will be held in the morning, afternoon and night to which all are invited.

All former pastors have been invited, and old members, some of them charter members, who have long since moved away will attend. We are expecting great services and all friends of our church will find a hearty welcome.

A reception will be held on Saturday night for our visitors and we earnestly hope that all former pastors will arrive in time for this service. REPORTER.

Spencer.—Lest you think we are dead; we write. And, too, we want to ask our people to pray for our special meeting.

Rev. W. F. Ashburn, will be with us Sunday and preach at 11 a. m. Services for the week will be announced Sunday. Our membership is so small, and there has been some sickness among our members. Some away. But we do hope all will attend our meeting.

We have bought a lot on Carolina and corner eighth street; and have it half paid for. But will have to pay for the street to be paved this Fall. This will cost us over $1000.00.

We rented St. Joseph Chapel on Rowan Avenue between fourth and fifth street.

Our pastor, Rev. D. A. Braswell, has not missed an appointment. We feel if all had been as faithful we would not get discouraged.

If anyone wants to help Spencer Church we will appreciate it and will acknowledge through our church paper all money we receive.

We thank Misses Annie and Mary Jobe for $10.00 received on our church lot. And please don't forget to pray that our church may be revived through our meeting.

MRS. A. L. MOORE.

Box 66, Spencer, N. C.

State Street Church.—Mr. Bethea was able to preach twice Sunday for the first time since his recent illness. Sunday morning he gave us a fine sermon on the importance of abiding in the Lord always and the danger of becoming severed through indifference or omission of duty. Sunday night he gave an interesting lecture on observations and experiences in Turkey.

The attendance at Sunday school last Sunday was almost twice what it has been for a few weeks. There have been so many of our folk away on vacation and also some sickness, but almost all have returned from their vacations and nearly all those who were sick have recovered and are back in their places.

We were all so glad to have Mr. F. I. Cox and his family back again Sunday after an absence of several weeks.

Miss Clara Taylor has returned from Boone, N. C., where she attended Summer School during the past twelve weeks.

Wednesday afternoon there will be a picnic for the Sunday school. The children are looking forward to this as a great event.

Mrs. Curtis Koonts has been elected delegate to the Annual Conference.

The Missionary Society will meet at the parsonage Thursday at 3:30 o'clock.

REPORTER.

Vance Circuit.—So many things of interest have taken place since I was assigned to this charge that I hardly know where to begin. It seems that our reporters have gone to sleep or taken a vacation and are not informing the people of the happenings on this work. As many of you know the writer has been greatly handicapped trying to take care of this work and at the same time pursue his seminary course. And while the work has been very strenuous at times the pastor has done his best to tide the work over and feel that some good has been accomplished. It is said that we come into the world with nothing and just as true we enter the grave with nothing; that is literally true so far as those things which are tangible are concerned. But there is something else we acquire as we travel along the road of life which we do take with us into eternity. And that is the record perhaps not so much of what we have accomplished but what we have earnestly striven to accomplish.

Harris Chapel.—It is said that every dog has its day and I believe there is a better day for Harris Chapel. For some cause or other this church has not gone forward as it should. This church has a membership of one hundred fifty and is located near the Dabney High School. There is no reason why this church shouldn't be one of the leading churches on this work with its folding chairs, electric lights and splendid piano which was installed soon after the writer was assigned to this charge. At present the church is in need of repairs. This should have been taken care of several weeks ago but for some cause or other we were unable to get the people together. One of the drawbacks to this church seems to be the lack of cooperation. However, we have some splendid workers in this church and a goodly number of young folks who are willing to be led and are doing their best to put the church on the honor roll. At present the church is greatly behind with their finances but we trust the stewards will get busy and clear the docket before the final report is made out for this year.

There will be all-day services at this church the second Sunday in October. There will be special music and dinner on the ground. The members are especially invited to be present.

Spring Valley.—This church as many of you know has been on the honor roll for several years and with their splendid leader, Bro. Charlie Basket, they are still going forward in leaps and bounds. If you were to ask me the secret of their success I would say cooperation. A more loyal congregation I never served. Much interest is being manifested in the Sunday school, and at present we are in need of more room. We are planning to enlarge the church and add two Sunday school rooms in the near future. Our special meeting has been scheduled for the third week in September with Rev. R. L. Troxler of Lexington as pulpit help. There will be two services a day, afternoon and night. The public is cordially invited to attend these services.

Gillburg.—Here, too, we have some of the finest people to be found anywhere in the state. We also have here a goodly number of young folks wide awake and eager to do work for the Master. Here, we are greatly in need of leadership, especially in the Sun-

day school. The writer has been trying to superintend the school for the past two months and of course this makes it rather hard on the pastor, driving 10 miles to conduct a Sunday school and then hurrying away for the regular preaching service at eleven. I trust that some one will rally to the call of the church and take upon himself the responsibility of a Sunday school superintendent. Remembering that "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me". The fields are already white but the laborers are few. Here too, we are badly in need of an instrument. The organ which has been in service for many years has about run its course. However, some effort is being put forth to purchase a piano which I trust will be taken care of in the near future. Our special meeting will be held here the fourth Sunday in September with Rev. E. G. Cowan of Greensboro as pulpit help. The church is greatly behind with both the Budget and the pastor's salary. Let's get busy, only eight weeks to conference.

New Hope.—This is perhaps one of the oldest churches on the work, and some of the finest people to be found anywhere are found in and around New Hope. When one first arrives in this community he imagines everything goes by the name of Paschall and if he is a stranger he will not go far wrong if he will just say Brother or Sister Paschall. We have not succeeded in putting on the every member canvass but believe it will go into effect in the near future. Our special meeting convened here the first Sunday in July with Bro. Hethcox as pulpit help. Bro. Hethcox was at his best and did splendid preaching which was enjoyed by all who attended the services. He made many friends both among our own people and also those who attended from other churches. The services were well attended and while the visible results were not as we would like for them to have been yet many souls were born into the Kingdom and the church greatly revived.

Last but not least,Flat Rock.—"Old things made new." This church has been running in high gear all the year. Am I really preaching to the same congregation? Certainly a vast change had taken place. You can hardly imagine such a change and yet I know it is true. Just how this came about I am unable to say. Perhaps it was the beginning of the every-member canvass. When we first began to talk this a year ago some said it won't work, others said it can't be done, while others said we will try and it was with this crowd we succeeded in putting it across. A meeting of the stewards was called last November, I think it was about the middle of the month all responded with the exception of Bro. Claud Wortham who was hindered by sickness. They came in full force accompanied by their wives. The names were divided among the stewards and Bro. Sam Revis having been elected secretary and treasurer, they were now ready for work. A month later, December 20th, when the writer arrived for the regular morning service he was met by Bro. Sam Revis whose broad smile revealed the fact that something unusual had taken place, this was further demonstrated when he presented the pastor with $102.00 on salary. The writer was dumfounded for a moment but soon recovered. You will understand why when I tell you this church under the old way of doing things the year before had only paid $75.00 when the last quarterly meeting was held two weeks before conference. They say it is the only system and the results of their labor has proven this over and over again. But this is not all of the story; the ladies have been playing their part equally as well. The pulpit chairs have been recently overhauled at a cost of $15.00, new carpets have been installed and I understand they are planning to purchase a new piano in the near future. The writer was painfully surprised yesterday to learn that Mr. and Mrs. Brodie Jones' little daughter had been taken to the hospital with appendicitis. She was taken sick last Friday and was hurried to the hospital where a speedy operation was performed. The writer paid her a visit yesterday afternoon and saw what the mother said to have been the first smile of the day. My prayer is that she may soon gain her strength and be permitted to join with her class in school and church. M. P. CHAMBLISS, Pastor.

Hollister, Halifax Charge.—Our Sunday school is still progressing. We have had several new members to join our Sunday school recently. We welcome them, and hope others will join.

Our pastor fills every appointment and he always brings us a good message. We all like Mr. Spencer fine and we hope the Annual Conference will send him back to us for another year.

Our revival began the fourth Sunday and closed the fifth Sunday. We had a good revival and the attendance and interest was splendid. Our pastor did the preaching and Miss Sue Hovac helped in the singing. We enjoyed having her with us and hearing her sing. Mr. Spencer did good preaching during the revival, as he always does.

There were six new members added to our church, most of them being young men. We welcome them in our church and hope they will be a great benefit to us.

We thank the Baptist people for their cooperation with us, they helped so much in the singing. HERALD READER.

Mark Noted Spot. The spot at Cambridge, Mass., where stood the elm under which George Washington took command of the Continental army on July 3, 1775, is now marked by a small bronze tablet. The tree was blown down several years ago.

—There are about thirty members in the cradle roll department of Calvary church. Mrs. J. G. Sullivan is the superintendent. She has hung in the church a large star made of sheet metal and painted from which are suspended strings of smaller stars each bearing the name of some child of the department. Mrs. Sullivan during the morning preaching hour uses the Hut for a nursery for the care of little children whose mothers wish to hear the sermon undisturbed.

—Rev. B. M. Williams is at Julian this week assisting Brother Suits.

—The enlargement of the Hut at Calvary church adds ten rooms for the primary department of the Sunday school.

IN HONOR OF THE DEAD

IN LOVING MEMORY.

Mr. Noah F. Morgan departed this life August 11, 1926, age 75 years, 11 months and 15 days.

This good man was born and reared in Randolph County. He was a son of Haley and Martha Morgan, and was one of a large family, noted for loyalty to their church. He was thrice married. His first marriage was to Miss Mary Jane Crotts, and nine children blessed their union. Three had preceded him to the great beyond.

His second marriage was to Miss Martha Ellen Wood, who preceded him to the glory world a few years past. His third marriage was to Mrs. Ting Morris, who survives him, and during his illness she and other loved ones did everything possible for his comfort and recovery.

He was a good husband, a loving father, a kind neighbor, and a loyal citizen.

His circle of acquaintance was a wide one and his circle of friendship just as wide. He so lived as to be beloved of all with whom he came in contact, and he will be missed in his home and community where he lived so long.

He was a faithful member of the Methodist Protestant Church since childhood, and was always active in church work. He served as Superintendent for quite a number of years, and was a great Sunday school worker.

Thirty-two years ago he moved to Davidson County, and there united with Lineberry M. P. Church, where he remained a consistent member till death. He loved his church and was always interested in its welfare and progress, and it was his delight to talk about God's goodness in his dealings with him. It was an inspiration to listen to his story of battles, conflicts, victories, and joys of the Saints as they journeyed along the way of life. He suffered for a long time, yet he never murmured or complained of his lot in life. He was perfectly resigned to the will of his Master, and when he called for him he was ready to go, leaving to those who loved him here a rich legacy of precious memories.

Funeral services were conducted at Piney Grove, on the 12th in the presence of a large congregation. The floral offering was beautiful.

The interment was in the church cemetery on the hill just above his old home, beside his first companion. May God comfort the sorrowing ones. MRS. G. T. ROYALL.

In Loving Memory of My Precious Mother.

Just at 12 o'clock on the night of July 22, 1926, the death angel came and took my dear mother to Heaven to be with Jesus, and father and brothers who had gone on before. She had been in declining health for more than a year, having suffered a stroke of paralysis June 25, 1925. And she never saw another well day, but was not confined to her bed but a few days before the end came. She was so patient all through her sickness. I never heard her murmur or complain. All was done that loving hands and physicians could do to keep mother with us. But God who never

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J. F. McCULLOCH, Editor and Publisher

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R. M. ANDREWS, *President*

makes a mistake knew best, and we bow in submission to His will. We do feel so thankful we got to keep her as long as we did. She was nearly 76 years old.

Mother was a true Christian woman: having been a devoted member of Piney Grove Methodist Protestant Church for over half a century. At which place her body now lies sleeping to await the Resurrection morn.

Her home was always open to her pastors and her loving hands have prepared many meals for them.

Mother never made great a-do about anything but was always just the same. When I went to her with my troubles and when I went to her with my joy she was always just the same, never worrying about a thing and she was lively as long as she was conscious.

Outside of a large family of children, grand-children and great-grand-children she left a large circle of friends and other relatives who loved her and whom she loved. I never knew of any one speaking an unkind word about her.

She enjoyed visiting the sick and lending a helping hand to those who needed her as long as her health would permit.

Mother and I were chums, having lived by ourselves for several years it seems hard for me to give her up. And now. O how I miss her when I have something to tell her that I want her to know.

I am so glad I never left her, but stayed with her to the end, and we were so happy together.

But—

Dearest mother you have left me
In this world we will see you no more,
But I hope some day to meet you
On the bright Celestial Shore.
Our home is now so lonely.
The voice we loved is still.
The place that now is vacant in our home
Can never more be filled.

We are so thankful for dear friends, for every sympathizing letter, for every comforting word and for every prayer, in this our hour of sore bereavement. We pray God's blessings upon everyone and may we all be ready when the end comes as mother was.

(Miss) SALLIE SMITH.

Morgan.

Noah F. Morgan was born September 28, 1850, and departed this life August 11, 1926. Bro. Morgan was converted at the age of about twelve years, and joined the Methodist Protestant Church at Piney Grove, Randolph County. After moving to Davidson county some thirty-three years ago he joined the Methodist Protestant Church at Lineberry, Davidson Ct., where he remained an active member up to his last sickness. He said before he died that he was not alarmed at the thought of death, but that he was ready to go when the summons came. During all these years Bro. Morgan has lived a devoted Christian life. He has been a great Sunday school and church worker. He has been a great friend to preachers who have served his church, both by his work and cooperation and by his means. I think that it can truthfully be said that Lineberry Church and community feel that a good man has gone from among us.

Bro. Morgan leaves behind three sons and three daughters; namely, J. L. Morgan and T. C. Morgan of Seattle, Wash., S. P. Morgan of Lincoln, Neb., Mrs. Julia Morris and Mrs. Mattie Sechrest of High Point, N. C., and Mrs. Earl Loftin of Thomasville, N. C.; one brother, J. A. Morgan, one sister, Mrs. Eliza Tysinger of Jackson Creek, and a widow, Mrs. Tina Morgan of Handy, N. C.: nineteen grandchildren, twelve great-grand-children and a host of other relatives and friends to mourn his departure. His body was carried back to Piney Grove Church for burial. The service was conducted by the writer assisted by Rev. G. W. Clay of Farmer and Rev. C. H. Hill of Richland. These brethren were personal friends of Bro. Morgan and spoke very effectively of the good Christian character and of the life of this brave soldier of the Cross spent in the service of God. The Methodist Protestant Church has lost a great man but his works will follow him. The bereaved have our sympathy.

C. E. RIDGE.

Sykes

Joseph G. Sykes was born April 2, 1858, died August 26, 1926.

Bro. Sykes confessed Christ in early life, and remained in the faith until death.

He was married to Martha E. Reeves April 9, 1883. To this union 12 children were born. Three of these preceded him to the home above; two in infancy and one in young manhood.

A large congregation met at Chestnut Ridge Church, August 27 for the funeral services. The following ministers assisted the writer in this service: D. R. Williams, M. I. Crutchfield, T. A. Williams, and N. M. Phillips.

The remains were laid to rest in Chestnut Ridge cemetery. May the bereaved find comfort in Christ.

B. M. WILLIAMS.

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Methodist Protestant Herald.

ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN.

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Free Education Defends

Eliminating the Supernatural

Why is it that some people object to God's manifesting Himself in any other way than through the course of what we call nature? Do they not know that God is the author of nature and that if He chose He could devise some other way of revealing His power? We do not know why men are so averse to believing in the supernatural, but it is a fact that many are. Some time ago we heard a man who is politically a socialist and morally a low-grade assert that Moses on Mount Sinai through his knowledge of electricity produced artificial lightning and thunder and thus imposed upon the people. In a recent Sunday school journal we find this statement:

"Pillar of cloud descended.—As the people journeyed somebody saw in the dust-cloud by day and the light of the camp fires by night, a symbol of the divine presence."

This is eliminating the supernatural "with a vengeance." What men regarded as a special visible manifestation of the Divine Presence nothing but a cloud of dust! We presume the writer of that statement would explain the prolonged and devious wanderings of the children of Israel on their way to the promised land by the supposition that frequent changes in the direction of the wind changed the direction of the movement of that guiding cloud of dust. Does he believe that as intelligent a people as the descendants of Jacob were would follow a cloud of dust for 40 years and not discover that it was only a cloud of dust?

Sometimes it seems that the effort to eliminate the supernatural is really an effort to eliminate God—to throw Him out of the universe He has created and which He upholds by His mighty power.

We are not overlooking the other extreme to which men go—that of seeing God where He is not. There are superstitious people, many of them. But that does not justify the going to the opposite extreme and denying the presence and agency of God where He is marvelously at work.

Internationalists

The time was not so very long ago that men of different nations with a few exceptions, had little to do with each other outside the bounds of commerce. To be sure there were a few Christian missionaries trying to change the religious views of foreign nations. But there was little concerted effort outside of this to modify the habits of thought of alien peoples. But the development of means of communication has brought us to the era of internationalism. Men now look upon foreign peoples not as something to be let alone but as something to be appealed to and influenced in their modes of thinking and living. We have come to the age of international propaganda. Christ's plan of propagandism has been copied by men who have a very different sort of message or doctrine to spread. Emissaries are sent forth into the world with teaching antagonistic to that of Jesus Christ. The spirit of anti-Christ is at work in the world. Strange doctrines are being sent forth from Russia and other places possibly which doctrines are meant to be revolutionary, meant to result in the overthrow of governments and the overturning of the present social order. Truth is mingled with error in the presentation of this teaching and men are being deceived.

This evil movement makes more necessary the work of the true propagandists, those who teach the truth of Jesus Christ, the truth that shall make men free. Propagandists of the evil sort are laying stress on plenty, on ease and idleness. They are not pleading for liberty, but for license. Christian ideals by them are replaced by very sordid views. The time calls for the most earnest and vigorous presentation of the way of life advocated and exemplified by Jesus Christ. The fact that the peoples of Christian lands have become materially the most prosperous, imposes upon them enlarged responsibilities. Instead of saying, we have much goods laid up for many years, they should rather say, our multiplied means require us to do more and more for the nations in darkness. We should all be internationalists of the better sort according to our ability. The fear of entangling alliances should not prevent our doing our plain duty to the less favored peoples of the world. We should thank God for the privilege of being effective internationalists in the spread of God's truth.

There are those at work in the world who would gather the fruits of Christianity and then cut down the tree.

School Days Again

The vacation is ended, school doors are opening again, and the young people are flocking in. How fortunate the young people are to have this privilege. It was not always so. It has cost much thought and money to bring on present school facilities. Yet many young people do not appreciate the advantages they have. Some go to school reluctantly and many who go gladly go not to improve their minds but to enjoy the good time. Yet even these will derive some benefit from going. And what a vast difference the schools will make in the mass of our population. They lift our people out of illiteracy and ignorance. They prepare those who co-operate for useful service. Let the schools be filled and let those who go have a mind to work.

In this connection our minds turn naturally to our High Point College. It has been built to meet a need that no other school could fully meet. It is to us not just one college among many, but it is the one college built and maintained to meet our needs. Let us appreciate this fact fully. Let us fill it with our young people and give them the opportunity to come to their best selves and to prepare themselves to carry on the great work given us of God. High Point College has a mission because the Methodist Protestant Church has a mission.

BISHOP ASBURY AND PERSONAL EVANGELISM

By H. H. Smith

The average Methodist, reading a summary of Bishop Asbury's labors,—how that he preached 16,500 sermons, sat in 225 annual conferences, ordained more than 4,000 preachers, and traveled on horseback or in carriages 270,000 miles, will be surprised to learn that he was also diligent in personal evangelism, seeking every opportunity to converse face to face with the unsaved.

The evangelistic spirit was strong within him from the very first. Bishop DuBose says: "Asbury's conversion was his call to be an evangelist. His first answer was to assemble his youthful companions and exhort them to repentance. This was followed by the more public step of holding meetings in the homes of his father's neighbors. These meetings appear to have been begun entirely on his own initiative."

Dr. George P. Mains speaks of Asbury's personal efforts to reach the lost as follows: "If anywhere in the range of his journeys he learned of an unfortunate criminal condemned to death, it was his custom to visit the prison of such a man that he might tell him of the love of One who forgot His own dying agony to forgive and save a penitent thief. He frequently visited the jails and the poorhouses to preach to their inmates. He was imbued with such a Christ-like sense of the intrinsic possibilities and the value of the human soul that he counted it a divine opportunity to convey the tidings of salvation to any man, however destitute or forlorn his condition."

False prophets have sometimes usurped the place of the true and proclaimed salvation to the multitudes from pulpit or platform, but no insincere person is ever found suffering the severest hardships in seeking out individuals and pleading with them face to face to become reconciled to God. If any one would know what "personal evangelism" really is, let him carefully study Asbury's journal. As the practice of the "one to win one" method of reaching the unsaved is the need of the hour, let us follow this great servant of God in his efforts to reach the individual, as recorded in his journal, and above all pray that we may catch his spirit and follow his example. The following extracts are taken from *The Heart of Asbury's Journal*:

"Went to the jail, and visited a condemned criminal, and preached to him and others with some tender feeling of mind, on those words: 'Joy shall be in heaven over one sinner that repenteth.' "

"This evening I had a very solemn family meeting, and spoke separately and pointedly to everyone, both black and white."

"Set off for Frederica. A poor, unhappy man abused me much on the road; he cursed, swore, and threw stones at me. but I found it my duty to talk to him and show him his danger."

"Rode to Fredericksburg; my horse failed through fatigue, bad feed, and not enough of it. I stopped and fed by the way; mistaking my road, I met a serious man, and spoke to him about his soul. I conversed with the servants also, and had Providence."

"I visited three young men who are to die shortly; they wept while I talked and prayed with them."

"We have made it a point to pray in families where we lodge, whether public or private, and generally where we stop for refreshment."

"On my way to Frederickburg I fell in with some gentlemen, and conversed with them on the subject of religion. They sought refuge in God's foreknowledge, and thence drew their proofs that their Creator would not eternally damn them."

"This country abounds with bays, swamps, and drains; if there were no sinners I would not go along these roads."

"I had an open and free conversation with Mr. Cough about his soul. I convresed with the servants also, and had freedom in prayer, though I felt weakness of body."

"I wished to speak to a poor African whom I saw in the field as I went out, and as I came along on my return he was at a stone wall within eight or nine feet of me. Poor creature! he seemed struck at my counsel, and gave me thanks."

"I cannot now, as heretofore, spend ten hours out of sixteen in reading the Bible in English or Hebrew, or other books, or write letters from morning until night. My bow is weak, if not broken; but I have more time to speak to God and souls."

"I spent part of the week in visiting from house to house. I feel happy in speaking to all I find, whether parents, children, or servants; I see no other way; the common means will not do. Baxter, Wesley, and our Form of Discipline say: 'Go into every house;' I would go further, and say, Go into every kitchen and shop; address all, aged and young, on the salvation of their souls. We surely cannot do less."

The salvation of souls was his master-passion, and the report of great revivals made him cry out, "Glory, glory, glory." Once, when greatly depressed in spirit because he had not seen any immediate fruit of his labors in the conversion of souls, he entered a log church, unknown to any one, and took his seat near the back part of the congregation. A love-feast was in progress, and a woman rose and testified to her conversion some two years before when she had chanced to hear Bishop Asbury preach. This greatly moved the Bishop, and he rose and commenced by remarking that he was a stranger and pilgrim, halting on his way for rest and refreshment in the house of God and that he had found both; "and," said he, with uplifted hands, while tears of joy coursed each other freely down his face, "if I can only be instrumental in the conversion of one soul in traveling round the continent, I'll travel round it till I die."

Ashland, Va.

PERSEVERANCE

A Determination to Go a Little Farther

All of the great things that have been accomplished, have been accomplished by those who were willing to sacrifice enough to see the thing well done. All of the great battles that have been won, have been won by an army who would not know defeat but who were determined to fight until victory was theirs.

None of our great Christian workers, and especially leaders in the church and Sunday school have been made in a day, but they are those who have stood firm in the faith and have proven to the church and Sunday school that they could be trusted with its work and leadership.

It's a mighty easy thing to be a beginner but its easier still to be a quitter. When we have a crowd standing with us it does not tak much grit to do a thing. The testing time comes when our comrades begin to drop out and leave us alone. It's

a common thing to see the altar crowded with people, during a revival, reconsecrating their lives to Christ, but when the revival is over they begin to drop out, and in a year's time we see the same crowd at the altar for the same purpose.

Today, perhaps as never before does the church and Sunday school need more men and women who have the courage and determination to go forward regardless of how hard the fight or which way the battle goes. More progress is being made toward Christian Education today than ever before, but that is no sign that our goal is almost reached and that we do not need to still go forward. Life is a continuous stream and growth and one of its greatest mistakes and dangers is a feeling sometimes that we have done enough.

Almost everywhere we go we hear that old cry coming from the church and Sunday school of the need of more trained leaders. If the church and Sunday school had more men who were perseverers—who were willing to stand by it regardless of failures the lack of leadership would not be nearly so great. If it is a nice day and there is a big crowd out at Sunday school we are out with them. But if it is a bad day and we think there will be only a few there, we decide not to go. When are we needed most? When it is a nice day and everybody comes, or when it is a bad day and everyone counts? The good way to persevere in the church and Sunday school is to decide that we will be one of the perseverers and especially will we persevere in bad weather or hard times for that is the time that you and I are needed most.

Nowhere can we find a reward offered for doing big things. The reward is for the faithful—those who have the patience and determination to go forward and hold out to the end, or until victory is won.

If Columbus had not had the courage and determination to go forward, even on a wild and stormy and unknown sea, America would not have been reached by him. But in spite of the pleadings of his fellowseamen to turn back and their plottings against him, he sailed on, and we are now enjoying freedom in the great land that he discovered.

When the children of Israel came to the Red Sea and saw the Egyptian army close behind them, they wanted to surrender and go back into bondage, rather than be destroyed, but Moses had the courage and faith to go forward and the waters of that great Sea divided permitting them to march through on dry ground. It takes a lot of faith and patience at times in sticking to a thing and going forward with it, but almost every time the greatest temptation comes just before some great goal is reached.

If we would receive the reward that is for us we must not let the height that others have reached determine our goal, but is necessary for us to go still a little farther. Had you ever stopped to think that when Christ went into the Garden of Gethsemane to pray. He went a little farther than even His disciples who had been His most intimate friends here on earth. He took them almost all of the way, even in sight of the place where He was going, but He told them to tarry there while He went yonder to pray—"And He went a little way forward—" It must have been only a few steps but angels ministered unto Him, and He received strength to bear the cross and suffer the crucifixion which He knew was awaiting Him. If it had not been necessary for Him to go that little way farther I don't think He would have left His disciples. Their hearts were heavy with grief because He was so soon to leave them, and they were accustomed to prayer, and I wonder why it was that Christ did not kneel down together with them and pray. I think this at least teaches us the great importance of going just a little bit farther.

There is a story of an old Indian Chief who had his hut at the foot of a very tall mountain. It was considered a great honor to climb this mountain because it was very rough and steep and difficult to climb. Early one morning four little boys started out to climb the mountain. The old chief told them, when they left, that if for any reason they turned and came back before they reached the top to bring a sprig of something that grew just where they started back from so that he could tell how far up the mountain they had gone. It was not very long before one of the boys came back. The Indian looked at the leaf in his hand and said: "My child, that bush grows just a short way up the mountain, you hardly began the climb." Later on another boy came back with a spring showing that he had gone about half way. Soon another boy returned with a twig which the old Chief said grew almost at the mountain top. "My boy," said the Chief, "you almost reached the top, why didn't you go just a little farther?" the boy replied sadly, "The way became so rough and I could see no sign of the top." About night the last boy came back. He had nothing in his hands, but there was an expression on his face which showed that he had gone all of the way. That night the old Chief let the four boys sleep in his hut. The first three were so tired that they went to bed early. The fourth was so full of joy from the thrill of seeing the mountain top that he was neither tired nor sleepy and sat up late talking to the Indian of the great things that he wished to do some day.

In life we find these four classes of people. Those who merely begin the climb; those who go about half way; those who go almost to the top; and, finally, those few who reach the top. To which class do you and I belong?

KATHLEEN PASCHALL.

(Published by request.)

ON THE WAY

The Rally Day programs are printed and ready for distribution. The samples should be in the hands of pastors, superintendents, Christian Endeavor presidents and interested friends before the church paper is received. Please make out your order and send it in at once. They will be filled promptly. Every possible effort is being made to give you satisfactory service as well as to furnish you with the material suitable for a good Rally Day service.

Your secretary is suggesting that an effort be made to increase the offering received last year by at least 10 per cent. That will make up for the 10 per cent decline in the offerings last year, a decline caused by bad weather and not by a lack of interest or spirit of co-operation on the part of our pastors and church leaders. The call for programs was the largest ever for Rally Day, which would indicate a growing interest and appreciation of the usefulness of the day.

Send your orders to us at once. If you have not received a sample copy a post card will secure one. Or, to avoid delay, send in your order for the number of copies you need and they will soon be on the way.

FRANK W. STEPHENSON, *Executive Secretary*
613 W. Diamond Street, N. S., Pittsburgh, Pa.

The WORK *and the* WORKERS

Sunday, September 5th, was spent with Rev. P. S. Kinnaman and his people on South Winston, and with Rev. J. D. Williams, D. D., and his people in Reidsville.

Brother Kinnaman and his workers are moving along splendidly with the work at Union Ridge Church, and they have organized another church and are running a Sunday School and preaching services in a small chapel. I preached at Union Ridge Church at 11 a. m., and at the chapel at 2 p. m. to very atentive audiences. These people are hoping to pay out in full on pastor's salary and on the budgets before Conference.

Reidsville

I then drove to Reidsville in time for the evening service. This church is in good condition in every way under the pastorate and leadership of Dr. Williams. They are planning for a revival to begin at an early date with Rev. G. F. Millaway to do the preaching. This church always pays pastor's salary and budgets in full. It has made a 100 per cent financial record from the time the church was organized until now. All churches and charges should do likewise.

Pastor's Salary and Budgets

Last year quite a few pastors failed to receive their salaries in full, and these failures were on charges where the promised salary was small. Brethren, these things ought not so to be. I am hoping that every pastor will be able to report salary paid in full this year. Two months from now we will be in the midst of the Annual Conference sessions. So let stewards bestir themselves to collect salaries in full. No charge can afford to permit its pastor to go up to Conference without his salary.

Then, too, no honest pastor likes to go to Conference and report salary paid in full without, at least, making report of a substantial amount paid on the budgets. What we do for others in North Carolina outside our own local church is done through the A. C. B. And what we do for others outside North Carolina is done through the G. C. B.

Our work lags in many places because the budgets are not being paid.

Once Again

Just once more let me call our attention to the small allotment to each church for the College running expenses. This was meant to be applied on the expenses for the College year ending last June. The amount was made small with a hope that each charge would collect it early in the year. Please collect this soon and send it in.

The A. C. B. was also materially decreased on many of the charges for this year with the hope that every cent of the A. C. B. would be collected on every charge, remembering also that the G. C. B. is just as important.

Another Pleasant Announcement

It gives me pleasure to announce, and I am sure all the readers of the HERALD will be delighted to read, that Rev. N. M. Harrison, Jr., will leave Chicago in a very few days and will come direct to Greensboro, reaching here about the 15th of September, to become the associate pastor of Grace Church.

Brother Harrison has been a student in the Chicago University and pastor of Wakefield Methodist Protestant Church for about a year. He is now returning to his own Conference, and we give him a hearty welcome.

Appointments

September 11, 7:30 p. m., Lincolnton.
September 12, 11:00 a. m., Shelby.
September 12, 7:30 p. m., Caroleen.
September 13, 7:30 p. m., Bess Chapel.
September 15-19, Rockingham.
September 25 and 26, South Davidson.
October 2, All-day meeting, Mocksville.
October 3, 11:00 a. m., Charlotte.
October 3, 7:30 p. m., Love Joy, Why Not.
October 9, Quarterly Conference, Granville.
October 10, Granville, morning and afternoon.
October 10, 7:30 p. m., Henderson.

Faithfully yours in His service,

A. G. DIXON.

SEEING THE WORLD IN 2026

REV. CARL KNUDSEN

In one way it is easy to phophesy the world of 2026. We are sure that there will be unimaginable scientific advance. We look back with Snowden in his book, "Is the World Growing Better?" and see that: 10 years ago there was no airship; 15 years ago, no wireless telegraphy; 25 years ago, no automobile; 40 years ago, no telephone or electric light; 60 years ago, no phonograph; 75 years ago, no telegraph; 100 years ago, no railway or steamship; 125 years ago, no steam engine; 200 years ago, no post office; 300 years ago, no newspaper; 500 years ago, no printing press; 1,000 years ago, no compass and ships could not go out of sight of land; 2,000 years ago, no writing paper except parchments of skin and tablets of clay or wax; 10,000 years ago, no tools, no clothing, no humanity, no intelligence, no religiou.

Basing our figures on this history we have good reason to suppose that by 2026 the antiquity still represented in backward methods in many places in the world will be radically changed; there will be no such thing as an incurable disease; illiteracy will be practically abolished; wireless photography and individual radio sets will enable us to see and hear our friends 4,000 miles away, abolishing all loneliness; every man will have specialized training to fit him for a highly technical civilization; there will be incredible speed in world travel, and perhaps a universal language as a result of the obliteration of boundary lines and the lifting of restrictions against migration.

But in another sense prophecy is not so pleasing a task. To be a true prophet one must picture things as they are, and not as he thinks people want them to be. Napoleon is credited with saying, "A popular leader must be a leader of hope regardless of facts." He sends his hearers home "cushioned with complacency," to use a phrase of Joseph Ford Newton in "The Truth and the Life." Such a prophet Jesus never could be. One day He stood in the temple and predicted that the day would come when "there shall not be left here one stone upon another." It was comparable to standing in the Mother Church in Boston and telling the Christian Scientists that ere long all this architectural beauty and the organization which it represents will be dashed to the ground. It was like standing in Westminster Abbey and telling An-

glican Catholics that all the wonder and splendor of Christopher Wren's genius, with all the sacred associations of the structure, and all the faith which it symbolized would soon be blown into a thousand pieces. It was like standing in St. Peter's in Rome and telling Roman Catholics that this marvelous cathedral was doomed to oblivion with all the ages of faith which it represented to its admirers.

If our thinking is to be productive, we too, like Jesus, must blast our way to truth without fear or favor and without mercy. Regardless, then, of national pride or of ecclesiastical loyalty, let us imagine ourselves returning to the earth in a parachute in 2026.

The first thing that might surprise us would be the spiritual leadership of the Orient. We would ask questions: Why did America and the West surrender first place in the things of God? We would be told that the West built a modern Babylon, and hanged herself on her own rope, which was composed of three strands—one of crass materialism, one of astonishing selfishness, and one of consummate arrogance. We would remember that back in 1926 the people of India and China and Japan listened to our missionary messages and then saw our barbarous war lust, our savage thirst for profits, our conscienceless search for power. W would remember the Boxer Uprising, which was a protest against the British opium traffic in China and which was cruelly avenged with counter atrocities and burdensome indemnities. We would remember India's vain appeal for liberty from her British oppressor, and we would recall America's affront to the Japanese in 1924, and her autocracy toward the Philippines all through this century.

Those of us who took notes on Stanley Jones' "The Christ of the Indian Road" would remember that this distinguished missionary once asked Mahatma Gandhi what Christians could do to increase their effectiveness. Gandhi had replied: "First, you must live like Christ. If you will come to us in the spirit of your Master we cannot resist you. Second, I would suggest that you practise your religion without adulterating it or toning it down. Third, I would suggest that you put your emphasis on love, for love is the center and the soul of Christianity. Fourth, I would suggest that you study the non-Christian religions more sympathetically in order to find the good that is in them, so that you may have a more sympathetic approach to our people." A Hindu judge had declared, "It takes a spiritual genius to say a thing like that," and India had proved her capacity to produce spiritual geniuses by the score. The Orientals had the impression that a religiou once professed should be taken seriously; they had always shown a non-materialistic spirit and had proved themselves capable of spiritual leadership in every way.

This all sounds weird and impossible, especially to "100 per cent" Americans, but it is well supported by history. One nation after the other has surrendered the primacy of leadership in the Christian world because of unworthiness. In Rome Christianity degenerated into ecclesiasticism; in Greece it became a philosophy; in Germany it went into alliance with the state; in England it petrified into liturgy; in America it is being reduced to Rotarianism. In many places in America today the descendants of Puritans act as if there were no God, no church, no Christ. The practical atheism and insane worldliness of America are foregleams of our defeat as spiritual guides of the world, unless something is hastily done to turn the tide.

But what about the victory of righteousness over wrong in 2026? We hope that our advances here would be the most noticeable of all. We would expect to find a complete absence of the liquor traffic. People would marvel at the stupidity of the men the nineteenth and twentieth cenuries in polluting their bodies and debasing their souls with alcoholic poisons. We would expect to find a demilitarized world and to hear people express their surprise that in 1914 human beings had no more sense and no more civilization than to try to settle difficulties by cold-blooded, beastly massacre. We would expect to find every vocation Christianized and every workshop made a temple of God. Industrial wars would be no more, for employer and employee would recognize their common fraternity and work on a basis of brotherhood. We would look for a fulfilment of John's vision: "I saw the Holy City . . . and I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it." In other words, the temples of God will no longer hold His Spirit. His will must be supreme and His spirit dominant outside the four walls of His church.

Will all these things be realities or will they still be, as they are now, the unrealized visions of Christian idealists? It depends on you and on me to an alarming extent. Such progress is not automatic. The religion of 2026 and the world of 2026 depend largely on the faith of 1926. Bishop H. Lester Smith tells us that Methodist faith is a "monkey religion," while the Presbyterians adhere to a "cat religion." He explains that when monkys are in danger, the little ones put their arms around their mothers' necks, and are carried in safety to the treetops, on condition that they hang on tightly. But when cats are endangered they take the kittens by the neck and carry them to places of refuge regardless of their ability to hang on to the mother. Methodists believe that God depends on man's co-operation for the execution of His will, while Presbyterians believe that God carres out His plans regardless of man's attitude.

Whether we are Arminians or Calvinists, we observe that Jesus depended almost wholly upon man's enlistment and voluntary co-operation. Andrew found Peter; Jesus found Philip; Philip found Nathanael. This was the process—individual contacts—which extended through the centuries, and which accounts for the immeasurable influence of Christianity today. Scientists tell us that the sands over which Christ walked have swept over Boston and Chicago and Dillon many times, so constant and yet so imperceptible are the movements of the dust particles, as they are taken around the earth on the wings of the winds. Likewise, the influence of the early disciples has swept over America and given us our faith, not on the wings of the winds, but through the channel of individuals who could trace the power that led to their conversion back to the upper room in Jerusalem.

The most interesting feature of a prophecy regarding 2026 A. D. is this discovery of the fact that the moral courage and spiritual satesmanship of today will determine the status of Christianity one hundred years from now. Our modesty suffers as we measure the possible influence of our lives in terms of compound interest. Just as a hundred dollars invested today will produce a fortune in a century, so a single Christian, leading twenty others to a clear insight as to the real implications of Christianity and winning them to discipleship, may be he means of fashioning the religious character of a whole state. If each of these twenty wins twenty others, and all these win twenty each, and so on indefinitely, our spiritual investments should stagger the most optimistic with their dividends.

(*Continued on Page Ten*)

Denominational Enterprises

THE MEETING OF THE EXECUTIVE COMMITTEE

The Executive Committee of the Union Board of Foreign Missionary Administration met in the Baltimore Book Concern Building on Tuesday, August 24, 1926, with the President, Rev. Dr. J. C. Broomfield in the chair.

Japan.—The Committee expressed its appreciation of the splendid work done by Rev. Paul F. Warner in the study of the language while in the Language School in Tokyo.

The Hiratauka Kindergarten Association's request to begin the erection of the school as soon as they have collected Yen 1,000 was granted, a bequest to the W. F. M. S. being an addition to the fund.

Secretary Klein was instructed to cable to the Mission authorities to build the Nagoya College Church, restricting any changes or alterations to the sum of $500.

A number of the subscerptions made at the General Conference have not been paid, and even if all were paid in full there would be need of more money, occasioned by new Government building requirements, and the increase in materials and wages. Here is a splendid opportunity for any to make a splendid investment in the work of the Kingdom.

The completion of the publication of the Discipline in Japanese was approved, the Japan Mission Conference being expected to finance it.

The Committee could not see its way clear to add to the Budget for this year, as requested by the Mission.

The Work Reports of the Evangelistic and Educational Departments indicated a healthy condition and that general prosperity prevailed.

Appreciation was expressed of the visit to Japan of Rev. U. G. Murphy, one of our former missionaries, and of his labors among our people.

A note of commendation was made of the Morning Watch observed by the student group of the Nagoya College.

All the Financial Reports were audited and found correct.

China.—The great need of a chapel at Chai Kau Pu, a large town in our District, where services are held in a native house, was explained, and the offer of one-half its cost in money, or the wood required for its building (about one-half its cost) by the Chinese Magistrate of a neighboring town, was so appealing, and the need for prompt action so urgent, that Secretary Klein was instructed to publish it in the church papers in the hope that someone would make a gift.

Secretary Klein was instructed to express the deep appreciation of the Union Board to Marshall Chang Chih Chiang, at Kalgan, for his interest in our Mission work, and for his very generous gift of $2,000. (Mexicans).

Rev. Mr. Soderbom reports it was during the Marshall's daily period of private prayer and Bible study that he felt he was not doing enough for the Mission work of the city and decided to make the gift.

He did not know that the Mission's allotted budget had been reduced by the board, or that there was any special need, and on learning the conditions he exclaimed, "O God, only command thy servant, and I will obey."

Who can deny that his gift was an answer to prayers offered here and in China for relief?

Ought not this striking example to move many of our American members to lay on the altar a special gift to meet the great demands upon our Union Board?

The financial reports were found correct.

Secretary Klein was instructed to express to our missionaries and native workers our sincere appreciation of the way they are managing our work under the greatly disturbed war conditions.

India—The committee approved the Mission's plan of having the government's grants to our two schools used at the discretion of those in charge.

Appreciation was ordered expressed to Rev. J. F. Minnis for the new buildings, etc., which he has secured through the sale of products, and other means.

The committee favored the purchase of a Ford car for the women's department and steps will be taken to secure the necessary funds.

The committee directed that its appreciation be expressed to Rev. S. F. Cassen, father of our missionary, and the friends at Towson, Md., who contributed enough to purchase, in India, a Ford car for the use of the men's department of the Mission. It will add greatly to comfort in traveling, save much time, and permit a closer, more efficient oversight of the work around and beyond Dhulia.

The division of the Settlement, or Farm, where a number of our peojle are being trained to self-support, and assignment of some parts of the land to families, provision for implements and seed, and plans for development as carried out by Rev. Paul M. Cassen, were approved and appreciation was expressed.

The work at Ner particularly is encouraging; several were baptized and others desired to be; and a chapel is needed there.

The financial reports were audited and found correct.

The committee favored the publishing of a Missionary Page in the Sunday School Journal, and a committee was appointed to cooperate therewith.

The committee will hold its next meeting in Pittsburgh, Pa., on Thursday, November 18th, 1926.

Fred C. Klein, *Exec. Sec.*

BOARD OF EDUCATION ITEMS

Off to college! The middle of September sees the re-opening of our colleges. Old students are returning and new ones appearing on the campus. From what can be learned at headquarters the prospects for increased enrollments are better than ever. It appears that there will be a satisfactory increase in the number of Methodist Protestant students in particular.

Because of the $9,500 decline in the Board of Education receipts last ear, all of our schools have been in financial distress this summer. It has been necessary to borrow funds to make necessary repairs and to provide for the usual summer espenses. Unless there is a decided increase in the receipts from the General Conference Budget this year our colleges and seminary will be in serious difficulties.

Five of the conferences in the Adrian area have taken favorable action relative to the campaign for $500,000. Onondaga was the first to act, then Ohio, Indiana, Illinois and

Michigan. In each case the vote was unanimous. Pittsburgh Conference is in session as this number of the *Recorder* goes

The Adrian College-*Methodist Recorder* Scholarship campaign has created no little interest wherever the *Recorder* circulates. Five candidates for the scholarships have worked hard and been well supported by their respective districts. At the present moment they stand as follows:

Lucile May, Illinois Conference	.774
Waler Linaberger, Pittsburgh Conference	.524
Walter Mollan, Michigan Conference	.401
Theodore Griffith, Indiana Conference	.383
Stephen Brown, Ohio Conference	.383

They each expect to attend Adrian this fall.

The new catalogue of Westminster College, Tehaucana, Texas, was recently received from Acting-President James Willis. The work for the college year is clearly outlined and the list of faculty members indicates an unusually strong group. Rev. E. M. Mouser is the financial agent and he has been meeting with good success.

A tentative agreement has been made with the United Brethren people associated with us in the conduct of Kansas City University looking toward our withdrawal. It is now being submitted to their annual conferences of that area. If they act favorably the agreement will be in effect as of August 7, and the final details of its consummation will be left to the attorneys. When the matter is finally settled full particulars will be given to the church. The secretary has been greatly helped by the counsel of President Ward and Dr. Brooks, as well as a number of the brethren in Kansas City.

The sample copies of the Rally Day programs are in the hands of our people. We hope they will be found sufficiently useful that the orders received will be more numerous than ever. They totaled 485 last year, which was the largest ever received. We are hoping the weather conditions will be more favorable and that there will also be a substantial increase in the offerings. Our need was never greater. Send in your orders at oncefor as many copies as you need and they will soon be in your hands. All orders for Rally Day programs should be sent to the Board of Education, 613 West Diamond Street, North Side, Pittsburgh, Pa.

We can not tell at the present time how many young men are entering college this year with the Christian ministry in view. But from nearly every section of the church word has been received that indicates many are planning that way. There were 87 in our schools last year and we are hoping that the prayers of God's people will bring forth fruit of a substantial increase.

FRANK W. STEPHENSON.

THE DENOMINATIONAL OUTLOOK

Alabama.—A revival in the Chestnut Grove church, Pike Circuit, resulted in nineteen additions to the membership.——A church building at Rockford, formerly occupied by the Baptists, has been purchased and a Methodist Protestant church organized.——First Church, Birmingham, received twelve members following the revival.——A fine new building has been erected for the Providence Church, Mt. Carmel Circuit. A recent revival resulted in seventeen accessions.

Eastern.—The Eastern Conference holds its summer assembly at Montrose, Pa., and is composed of laymen as well as preachers. There were seventy-four in attendance this year, the largest number yet.——The Manasquan church had a note-burning service recently for the new pipe organ. The organ cost $6,300.

Illinois.—Rev. F. J. Baylis, President of the Conference, on a recent visit to one of the churches on Crooked Creek Circuit, spoke at a night service on the outside of the church building. The automobiles were parked in a circle, seats brought from the church, and service held in the light of the automobiles. The Ursa Church on this charge has been moved to the town of Falmouth.

Indiana.—The Unity Church, Indianapolis, is making fine progress under the leadership of Rev. E. T. Howe. New pews have been installed, and a parsonage property bought. There have been twelve accessions to the membership recently.

Iowa-Missouri.—The church property at Marne, Iowa, purchased from the Presbyterians, has been greatly improved. Dedicatory services were held last month.

Louisiana.—A church has been organized a Winnfield, starting with 33 members.

Maryland.—The new Fairfields Church, Northumberland Circuit, was dedicated on the last Sunday in July. The building cost above $14,000.——The membership of the Milford church has voted to build a new parsonage.——Work on the Sunday school annex for the Harrington Church is going forward.——Starr Church, Baltimore, has recently received a number of memorial gifts. These include a bell, two bronze vases, a pulpit, and a communion service.

Mississippi.—A new church and tabernacle are being built at the Isola appointment, Sunflower charge.

Missouri.—A revival at White Oak Church, Malden Circuit, resulted in 22 professions. A Sunday school has been organized.

Ohio.—The pastor of the Smithfield Church, Rev. O. E. Vice, was presented with a purse of $100 as a mark of appreciation for his services.—The Mount Cory church has installed a new furnace and made other improvement to the property. Revivals on the charge resulted in 70 professions and a number of additions to the membership.

Onondaga.—The church at Schuyler celebrated its 60th anniversary recently with appropriate exercises. The *Methodist Recorder* of August 1 carried a picture of the Methodist Protestant church at Greece. This church was built in 1874, the successor of one built in 1841.

Pittsburgh.—Rev. A. E. Fletcher, D. D., has resigned the pastorate of the First Church, South Side, Pittsburgh, to become Chaplain of the Western Penitentiary. He was pastor of the church for eighteen years.——A three-acre tract of land has been purchased by the church at Dunbar for use as a cemetery.——The Mt. Bradlock church is to be improved. The building is to be raised, and a basement built, the auditorium beautified.

West Virginia.—The West Virginia Conference held its first Young People's Summer Conference at Bridgeport. Fifty young people took the course of study.——The cornerstone of the new church at Parsons was laid on Sunday, August 15. ——The members of Harmony church, Doddridge Circuit, presented the pastor, Rev. Ralph McCoy, with a $22 Bible. ——The parsonage at St. Mary's has been improved at a cost of $500.

C. W. BATES.

Our Story Page

CHANGING THE GAME.

Susie Potter Hesse

A frown darkened the face that should have been lovely, and clouded eyes meant to be deep and clear. Impatiently she dressed for dinner, careful, in spite of ill humor, to secure the right touch of color to her cheeks and the correct wave to her soft hair. The maid knocked at her door to ask some question about the evening meal, and was answered sharply. Nina Hammond was decidedly out of sorts.

The sound of her husband's step in the hall below came to her ear, and the frown grew deeper. Then she forced a smile and went down the stairs. He would greet her as he always did. There was never a variation, she thought scornfully. His arm would encircle her gently. With his free hand he would tip back her head and look smilingly into her eyes a moment before bending to kiss her. Then together they would enter the dining-room. But before the meal ended, something irritating would be sure to arise. Of course it would be about money matters. It always was. Money seemed to enter into everything they said and did, and she was tired to death of it.

Rather feverishly she began after the maid had withdrawn. "I suppose it's folly to mention it, but my embroidery club is to spend a week in the mountains at Hotel Summit. Of course I'd like to go."

"And the cost?" The question came slowly after an annoying silence.

"I could make fifty dollars do. The new dress I really should have can be omitted."

Another pause during which Nina wanted to scream. Finally the man went on. "We might give up the vacation we planned to take together. You would like this trip better?"

"No, I'd like both better," she answered sharply.

"So would I," patiently replied Mr. Hammond. Then with more spirit. "But I don't see how I can manage it. The car isn't paid for, as you know. Before it is, you'll be wanting another."

She looked at him startled. Was that a new note in his voice? He was not in the habit of speaking bitterly. Was he going to be disagreeable as well as "prudent?"

Her conscience smote her as she allowed this thought to grow. Her husband was never disagreeable. Moreover, she suspected that he gave to the limit of his ability. But it was all so humiliating. When she married him, she had expected him to be a prosperous business man and herself to enjoy to the full the good things of this world. Instead, it had been pinch here and economize there, with always the necessity of hiding the truth from the circle in which she moved. She had never questioned very closely into the details of her husband's business. She did not understand such matters. It was not a woman's sphere. She acted as if she thought a man's success was measured wholly by the amount of cash he could turn over to his wife.

Once or twice he had tried to explain to her that it took time for a new business to become established; that it could not all at once yield large profits. He had begged her to be patient. But they had been married now four years and the story had not changed. Yes, she was certainly weary of it. She would go to the mountains with the club, regardless. To that her mind was made up before the dinner concluded, and when she intimated as much, Mr. Hammond made no protest. He never did.

If Nina Hammond had followed her husband to his desk that evening and could have read all his thoughts as he worked over bills and ledgers, the best in her would have answered the challenge; but instead, she kissed him good-by and went out with friends—out to a picture show, where she almost shed tears over the problems of a fictitious hero husband, misunderstood and misused by a selfish wife.

Meanwhile, David Hammond faced his burden alone. If only Nina were more like Dan's wife, he mused—then brought himself up sharply. No, he did not mean that. He loved Nina just as she was—except—well, a business pal would be good right now. There were worries. The market was dull. Other firms were discharging men. He had allowed a few young chaps to go, but there were older men in his employ, men with families, who would suffer, he knew, from even a brief lay-off. He must keep them on, though at a sacrifice. Then there was Dan Grant. The doctor had said his one chance for life was in a complete rest and a long one. David had ordered his wages paid to him in full while he was out. Of course. What else could he do? Dan had a wife and three kiddies.

Here is where Nina could help—if she only knew and cared—he thought. No, Nina was not heartless. She would care if she knew—if he could but make her understand. This game of pleasure-hunting in which she was engaged was but a habit, after all—a vicious one, to be sure. The participants themselves would without exception admit it often became a wearying round. But they seemed to know no other way. How he wished Nina might see a better program for her life. But whether she did or not, the money end of it was becoming a very real problem. By curtailing she could do much to tide him over this anxious period. He would try to have a real talk with her.

But no good opportunity came before she was packed and away for the week in the mountains. He had passed her the check without a word, and she had taken it in silence.

No misgivings troubled her until the week was well advanced. The weather had become extremely warm. Even in the mountains it was stifling. She thought uneasily of David working in the heat of his office and factory, and coming home to solitary meals and an empty house. She began to wish she had remained at home. There was nothing to do, anyway, but to lie around under the pine trees and gasp.

The mail arrived. For a while everyone forgot the discomfort. There was a letter from David. Nina read it twice—the second time very slowly, with a puzzled, distressed face. It did not sound like David at all. He had decided definitely, it stated, that he could not afford to take a vacation. It would be necessary, as soon as she returned, for them to have a careful talk and come to a complete understanding. He had reached these conclusions after very deliberate thought and wished her to prepare her mind in some degree for the things he must say.

A stifling, uncertain fear seemed to take her breath. Could it be that business problems were serious? Was David perhaps tired out—ill? Did he need her? And she had run away! How little she knew about their affairs, anyway. Her thoughts were interrupted by an emphatic exclamation from Lena Wyatt, who had just finished reading her mail.

"Well, Nina Hammond, I'll say you have a good husband!" Then she added facetiously, "How did such as you manage to capture him?"

"I'll say so, too," Nina replied, ignoring the last part of her friend's remark. "Whence your tardy discovery?"

"This letter. Want to hear it, girls?"

They grouped about her and she read:

"'Dear Lena: I should not be sending my tale of woe to mar your holiday, if you had not expressly asked it. But forget all about it until you return. Then I know you'll come to see me.'"

"It's a shame the way I've neglected this dear girl," Mrs. Wyatt interrupted herself to say, "but there's been so much going on all the time and she out of everything, that I pretty nearly forgot her."

She went on with the letter.

"'Yes, you were correctly informed. My husband is sick. He has not been well for a long time, but because of our kiddies, he kept bravely at work when he was unfit. The end had to come, however. Now he must drop everything. At first I was terribly frightened and discouraged. Whatever should I do with three babies and no money? That was as far as I could get. Then all at once I took myself in hand and knew that it was my task to save my husband. I began by thanking the good Lord for my own excellent health. Then I took Him into partnership and things have been going well ever since. My own courage gave my husband confidence, and he's been obeying me like a lamb all the while. Then something wonderful happened. At the end of his first week at home, a check came from his employer—his usual earnings. They have been coming regularly. A week ago, when the doctor urged Dan to go into the country for a month, before he finished protesting that it was beyond his means, along came an extra check to cover the cost. The Lord is so wonderfully good to me, Lena! Of course I miss Dan dreadfully and have to scold myself hard to keep from worrying about him now that he is out of my sight—but I'm running a day-nursery and that handicaps the moping. You should see my babies! Ten of them here yesterday and twelve today! My one pair of hands have to move lively. But think of the doctor's bill I'll pay. So you see my tale of woe isn't so woful, after all.

"'Mr. Hammond—the man Dan works for—is a saint. He's saved my husband's life. Worry would have kept him down. Now there's nothing to trouble him. So I know—at least I trust—he'll get well. Pray that he may, won't you, Lena? I hope you are having a glorious time. My love, dear. Martha Grant.'"

"How's that for being a good sport?" Lena exclaimed admiringly as she folded away the letter. "Can any of you pull off a stunt like that and omit whining, I'd like to know?"

"Who is she, Lena, and where does she live?" asked Alice Webb with real interest.

"In our own city, my dear," replied Mrs. Wyatt. "We were friends at boarding-school. Some of you must know her. She was Martha French and a member of this club when it first started. Then she married and, after a while, left us. Said her embroidery was mostly darning. I guess the real reason was lack of money to keep up with us."

"Indeed I remember her. She was a real lady. I liked her," declared Edna Wallace. "Think of handling twelve babies in weather like this!"

"Think of not fussing about it," put in Lena. "That's the part that makes me take notice. I fuss with no babies, a well husband, a fair supply of money, and nothing much to do.

"Maybe that's why we fuss," interrupted another of the group—"because we've nothing much to do."

A chorus of groans cut the speaker short.

"We'd stone you if the temperature permitted," exclaimed Alice. "Nothing to do, indeed!"

"Nothing that gets us anything, I mean."

"I'll say it gets us a pretty good time," declared Alice.

"Nothing that gets other people anything, then," persisted the speaker, trying again to put her meaning across.

"I like that," pouted Edna. "I'll bet our husbands think we're fine."

"Maybe they could be made to think us finer if we changed our game," ventured quiet Eva Ellis, who had been thinking silently.

"Changed our game? How you mean, little one?" smiled Lena.

"I don't know myself," returned Mrs. Ellis. "It's a thought in need of development. We might begin in the fall by dedicating one day a week to some one who needs us."

"What's the matter with turning the embroidery club into a darning institution and mending up our tired friends, beginning with Martha Grant?" Questioned Lena. "I'm willing."

"Mr. Ellis often speaks slightingly of what he calls some women's empty, useless lives," confessed Eva. "It may be, girls, that our husbands could respect us more even if they don't need to love us any better."

"A long, long thought, Eva, for a hot day like this," replied Lena. "But a story like Martha Grant's may well make us take a look at ourselves. Maybe we've no right to a soft time."

Meanwhile, Nina had not spoken. She knew what was being said, but her own thoughts held her speechless. Whether the club changed its game or not, she was finding out that she should change hers. Her husband! He had done that for Dan Grant—and was giving up his own vacation! Probably the Grants were not the only recipients of his bounty. Had he been thus generous in the midst of affluence—but to go without himself in order to accomplish it—that was quite another matter! And she—she had chafed sorely because this same husband had not made money faster and in larger amounts for her to spend. Spend how? The thoughts were racing rapidly now through her mind. The vision of herself was becoming very clear—selfish, petty, worthless, she concluded desperately.

At night, alone in her room and unable to sleep, she thought the thing through. At last, she rose from her bed and, while the house was still, wrote David that she was coming home to play the game with him and play it right.—Zion's Herald.

THE COWARDICE OF PRIVATE KAY.

For some unexplained reason John Kay gained a name for cowardice before he had been at the post a month. He had been recruited in an eastern city, and was scarcely out of his teens. The rank and file of the regular army is not always made up of the best class of citizens; and Battery L numbered on its roster more than a few "hard cases."

Kay had evidently come from a good home. His superiors often wondered why a fellow of his caliber ever enlisted. There was a mystery about it, and Private Kay seemed disinclined to explain it. He never spoke of his former life, or of his home, or his people. He quickly became a model soldier, never failed in his duty, and rode like an Indian; but his existence previous to his assignment to Battery L was a sealed book to them.

Liquor, that bane of army life, was easily obtained at the post. In the entire battery there was but one man, Private Kay, who did not use the stuff. One of the men brought a jug back from town with him one day and had it on tap after supper behind the guardhouse. Somebody invited Kay down to see what the boys were about, and when he saw and smelled the liquor he turned and fairly ran to his quarters.

"That lad'll make a mighty poor soldier," declared the grizzled old sergeant. "If he runs away from a jug o' rum that way, what would he do in the face of the Injuns?"

Kay was a gentlemanly, accommodating fellow, and despite his unpopularity, the officers called upon him to do errands for them because he was always faithful and never made mistakes. One day, while Kay was enjoying a twelve-hour furlough, the major called him to his office.

"Kay, I wish you would ride down to Rockville for me," he said.

"Yes, sir; I'll be glad to do it, sir," responded the private, quickly.

"Very well. There's a packet to go to Bob Higgins, the express agent."

"Where shall I find him, sir?"

"Well, Bob is hard to find," said the major, laughing. "But it's likely he'll not be far away from Casey's saloon. He hangs around there half the time. Just go in and sit down. He'll show up in the course of the afternoon."

Kay, who had stretched forth his hand for the envelope, drew back.

"I—I beg your pardon, major, but will it not be all right if I leave the packet with the bartender?"

"No; Higgins must give you a receipt. There's money in it."

"I—I—" stammered Kay.

"What's the matter with you, man?" exclaimed the major, testily. "Don't you want to go?" The major had a temper of his own, and Kay knew it, as all the regiment did.

"I should be glad to go for you, sir. But can't I meet Higgins somewhere else, sir?"

"You'll not be sure of finding him elsewhere. What's the matter with Casey's? Are you afraid to go there?"

"Yes, sir, I am," said Kay, slowly. "It was liquor that got me enlisted for three years. I didn't know what I was about, sir, or I'd never joined. My people don't know where I am—my mother thinks I'm dead. You'll excuse me, sir, but if your request is not an official command, I shall have to ask you to let me off."

"Humph!" exclaimed the exasperated major. "A pretty excuse, indeed. You may go, sir. I'll find an accommodating and less cowardly man."

Kay's position, with the major "down on him," now became even more unenviable. But a week or two later an incident occurred which once for all gave him his correct status with his comrades.

A salute was to be fired in honor of a visiting general, and Private Kay was one of the firing squad of seven. The charge for the great guns which commanded the bay below Lime Point was fifty pounds of powder, and each charge was inclosed in a woolen bag.

One load did not discharge, and the sergeant ordered it pulled out of the cannon. As the bag came out, officers and men were horror-stricken to see that one corner of the bag had ignited!

The bag fell to the ground, and for an instant—the passing of a breath—there was a death-like silence; not a man of the firing squad stirred. Then, with a single bound, like the leap of a panther, Kay was upon the bag of powder!

With his bare hands he rolled it upon the sward and smothered the deadly spark, and, while the others stood trembling and amazed, he made his work sure by plastering the singed wool with damp earth. Then he arose, hastily brushed off his blouse, and stood at attention again.

But in those few seconds of time Private Kay had risen from the position of coward to that of hero of the battery.

SUNDAY SCHOOL LESSONS.

September 12.—What is the Church and What Should It be Doing? Eph. 2:17-22; Matt. 28:16-20.

September 19.—Leviticus 26. Devotional reading, Proverbs 23:29-35.

CHRISTIAN ENDEAVOR TOPICS.

September 12.—Gifts for the Tabernacle. Ex. 33:4—36:7. Devotional Reading, Ps. 84:1, 2, 8-12.

September 19.—Missionary Advance in India, Isa. 11:1-10. (Missionary meeting.)

To amuse children fasten up on old curtain on rollers in the attic or their play room and let them paste pictures all over one side of it. Then they will spend hours rolling it up and down to see the different pictures. One especially loved roll is a "circus" with all the pictures showing some animals, clowns, etc.—Mrs. E. C.

—Mr. and Miss Braxton of Center Church, Alamance, returned to High Point College on Tuesday. Mr. Braxton is preparing for the ministry. Their father accompanied them and stopped for a little while at the Herald office.

Our Task and Our Privilege

Paid all Claims In Full

1. State Street, Lexington.

Paid A. C. B. in Full

1. Whitakers.
2. Fountain Place.
3. Charlotte.

Churches

1. Mt. Pleasant, N. Davidson Circuit.

Paid G. C. B. in Full

1. Asheboro.

Paid College Assessment in Full

1. Whitakers.
2. Grace.
3. Mebane.
4. Glen Raven.
5. Burlington.
6. Fountain Place.
7. Reidsville.
8. South Winston.
9. English Street.
10. Asheboro.
11. Concord.
12. Graham.
13. High Point, First.
14. Welch.
15. Mt. Pleasant.
16. Siler City.
17. Charlotte.
18. West End.

Churches

1. Julian on Tabernacle.
2. Hickory Ridge, Forsyth Circuit.

Paid on College Assessment

1. Tabernacle	$24.00
2. Randolph	23.00
3. Halifax	22.80
4. Forsyth	19.90
5. Alamance	17.88
6. West Forsyth	15.40
7. Enfield	15.00
8. St. Paul	15.00
9. W. Thomasville	10.55
10. Friendship	10.00
11. Littleton	9.00
12. Spencer	6.70
13. Albemarle	5.00
14. Thomasville First	5.00
15. So. Davidson	4.30
16. Spring Church	3.50
17. Saxapahaw	2.00
18. Union Grove	1.00

Paid on A. C. B.

1. Grace	$300.00
2. High Point First	280.00
3. Burlington	215.00
4. Forsyth	192.30
5. Concord	185.00
6. Henderson	150.00
7. Mebane	130.00
8. Siler City	125.42
9. Reidsville	117.50
10. N. Davidson	110.00
11. Orange	106.00
12. Richland	100.28
13. Thomasville First	100.00
14. West End	95.00
15. Pleasant Grove	90.00
16. Glen Raven	87.50
17. Davidson	83.26
18. Flat Rock	80.62
19. Haw River	70.00
20. Lebanon	70.00
21. Mt. Pleasant	70.00
22. Bess Chapel	67.97
23. Asheboro	63.33
24. St. Paul	60.00
25. West Forsyth	57.75
26. Littleton	56.75
27. Randolph	55.00
28. Granville	51.17
29. Mocksville	50.25
30. Calvary	50.00
31. English Street	50.00
32. Friendship	48.25
33. Welch Memorial	47.00
34. Anderson	43.45
35. Why Not	42.03
36. Asheville	40.00
37. Spring Church	38.66
38. Halifax	38.60
39. Albemarle	35.00
40. South Davidson	34.35
41. Mount Hermon	32.27
42. Roberta	31.50
43. Tabernadle	30.65
44. Weaverville	30.00
45. Saxapahaw	29.01
4 ; Yarborough	29.00
47. Pinnacle	27.80
48. Randleman	26.35
49. Vance	26.06
50. Cleveland	25.50
51. Rockingham	25.00
52. Midland	23.80
53. Kernersville	21.72
54. Chase City	19.20
55. Pageland	16.05
56. Spencer	10.00
57. South Winston	10.00
58. Alamance	10.00
59. Melton's Grove	10.00
60. Union Grove	8.50
61. Denton	8.28
62. Guilford	4.45
63. Draper	3.22
64. Fairview	2.50

Paid on G. C. B.

1. Winston-Salem	$336.44
2. High Point First	188.63
3. Grace	179.65
4. Forsyth	136.86
5. Asheville	136.00
6. Concord	135.00
7. West End	127.00
8. Charlotte	114.88
9. Mt. Pleasant	105.69
10. Enfield	99.25
11. Spring Church	92.59
12. Mebane	89.60
13. Siler City	85.00
14. Glen Raven	78.94
15. Whitakers	69.41
16. Vance	63.33
17. North Davidson	59.32
18. Gibsonville	58.68
19. Randleman	58.31
20. Littleton	58.25
21. Burlington	52.68
22. Graham	50.39
23. Saxapahaw	50.08
24. Tabernacle	49.01
25. Calvary	47.00
26. Richland	45.72
27. Why Not	44.59
28. Randolph	41.65
29. Thomasville First	39.69
30. Orange	39.00
31. Albemarle	36.00
32. Haw River	35.00
33. Pleasant Grove	34.30
34. Alamance	33.45
35. Friendship	32.78
36. Fountain Place	31.53
37. Davidson	28.90
38. Henderson	27.50
39. Guilford	27.18
40. Mocksville	26.09
41. West Thomasville	24.30
42. Anderson	23.97
43. Mt. Hermon	22.85
44. Pinnacle	22.75
45. Cleveland	21.08
46. St. Paul	20.84
47. West Forsyth	20.76
48. Lebanon	20.05
49. Bess Chapel	17.98
50. Flat Rock	16.34
51. Midland	13.20
52. Denton	13.14
53. English Street	13.02
54. Rockingham	13.00
55. South Davidson	13.00
56. South Winston	10.00
57. Union Grove	9.58
58. Halifax	9.10
59. Roberta	8.75
60. Lincolnton	7.52
61. Yarborough	7.40
62. Weaverville	7.00
63. Mecklenburg	6.50
64. Chatham	5.04
65. Granville	5.00
66. Pageland	4.30
67. Porter	3.35

A. G. DIXON.

SEEING THE WORLD IN 2026

(Continued from Page Four)

What would 2026 be like, spiritually, if every Christian were just like me? Would America and the West be compelled to surrender the spiritual leadership of the world? Would every vocation be placed on the basis of Christian service? Would the demons of rum and of war be vanquished? Would Protestantism still be divided? H. G. Wells declared that there is a race on between education and catastrophe. We may well add: there is a Marathon scheduled between Christianity and chaos.—Zion's Herald.

—A two days' ministers' conference for clergymen of all denominations will be held at Hartford Seminary, Hartford, Conn., on September 13 and 14, in the institution's new buildings. The leader will be Rev. Dr. John Timothy Stone, pastor of the Fourth Presbyterian Church of Chicago, whose general theme will be "The Vital Mission of the Church." In the five sessions he will treat this subject in relation to the preacher, the pastor, the membership, the community, the nation, and the world. Dr. Stone is widely known as pastor, writer, and college preacher. Baltimore, he went to the Chicago church in 1909. During his ministry there a new building has been erected which is said to be one of the most beautiful and most completely equipped church plants in the entire country.

—The young people were in charge of the service at Calvary last Sunday night. They had unusual music, calling in three violinists. The pastor preached and stated that he might call upon the young people to lead in the service once a month.

—Mrs. Fannie Kirkpatrick was among the visitors at Calvary church last Sunday.

Our Children's Home

FINANCIAL REPORT

Children's Recital, Bethesda, N. Davidson, $33.39; Children's Recital, Shiloh, N. Davidson, $11.85; Mrs. Katherine Disney, Baltimore, $20; Midway, Haw River, $5; Ray Hilton, no church mentioned, $5.17.

Sunday Schools

New Hope, Why Not, $5.25; Roberta Station, $3.79; New Salem, Randleman, $2.60.

Other Gifts

Miss Martha Parsons, of Mitchells Grove Church, spent sometime with us recently, donating a week's work and a pair of shoes.

Mrs. G. B. Crater of High Point, clothing, shoes, hose and such like.

Our school starts September 9th, so please remember that means more expenses, and more expenses calls for larger contributions.

A cornet has been recently donated, to help start a band. Readers, would you like to add something to help complete or make up that band?

Our school rooms need some more desks, so I will be glad for some one who reads this to inform us if they know of any second hand desks for sale.

When we are in need it is a good time to double your contributions. Thank you.

E. G. LOWDERMILK, Supt.

LIFE

How beautiful is life, when the sunlight of heaven,
Has chased the clouds of disappointment past,
When friends with their friendship true and tender
Strew our pathway with joys, thick and fast.

How beautiful is life when our willing hands find—
True service for others who understand,
Others, who give in exchange for the deeds done
Encouraged hearts, and strengthened hands.

How beautiful is life, when all seems smiling,
When the birds and the flowers and the earth are gay,
How beautiful to live, to serve, to linger
In a world so bright that to work seems play.

Life at its best, brings to us just this picture,
Painted in colors of a brilliant hue,
Brings to us hope and strength for the trials,
Awaiting each soul as they surely do.

But what of the days when the sun has ceased shining—
When the clouds of disappointment gather fast,
When hearts grow faint, and all nature seems cheerless,
When the brightness of heaven seems lost in the past?

The days are so long then, and we somehow are wishing
For a change in the scene and a light to appear,
We can't understand just why such a picture
Should be painted for us, making life seem so drear.

Perhaps when the light is withdrawn for a season,
From our pathway, and throu shadows we cannot see
The answer to our oft repeated question—
Just why should such trials and troubles be—

Perhaps, I say, if we then would listen
To the lesson the flowers and grasses tell—
Perhaps, who knows, our hearts might be cheered a bit?
For they tell us God lives, the sun shines, all is well.

The beautiful leaves that are fanned by the breezes
To maturity grow as they are bathed by the light,
But see, how they lose all their beauty and freshness.
When rain fails to come, and no clouds are in sight.

Behold the grasses so verdantly growing,
The earth to our vision seems a carpet of green,
The bright sunbeams called it forth from its hiding
But the clouds appeared too, before it was seen.

All nature is teaching mankind just this lesson
That the clouds are so closely allied to the sun,
That unless they continue to attract each other,
God's plans for his universe will be left undone.

If grasses and flowers must have the raindrops
As well as the light of the beautiful sun,
Then let us be cheered, even throu life's shadows,
Knowing God's purpose and will must be done.

By REBECCA B. LINER.

Hillsboro, N. C., September 3, 1926.

"YOU KNOW A LOT OF PEOPLE WHO NEED MONUMENTS"

So runs the big type of an advertisement intended to sell, presumably, tombstones. Yes, we do know some folks who need tombstones. But it is rather ticklish business telling a person with whom you are in frequent association that he has passed out from participation in the realities of this life—that he should carve "finis" on a stone and get under it. But the "live ones" are building their own monuments as they go. Monuments in character, done in white, brown, yellow, black, or any other color natural to the people with whom they associate. Will some one have to furnish you a tombstone, or are you building a monument?—South Africa Missionary Advocate.

—We would like to know who it was that left a huge and fine watermelon in the Herald office on Tuesday while we were out. It measured 22 inches in length and still does, for it has not yet been cut. We are keeping it for a time when we can better do it justice. We would like to thank somebody for it, but do not know how to dirent our thanks.

—Rev. W. A. Ledford, formerly of our Conference, spent his vacation this year at Ocean Grove, N. J., a favorite resort for Methodist preachers and laymen.

—Miss Margaret Hartsell takes a position as teacher of music in Winston-Salem.

MARRIED

Morris-Shearin

September 2nd, 2:30 p. m., at the home of Mr. and Mrs. J. B. O'Briant, Rosemary, N. C., Mr. Robert Morris and Miss Lucile Shearin were happily married by the writer. These young people are both from near Littleton and have a wide circle of friends who are wishing for them much joy and prosperous journey through life.

J. B. O'BRIANT.

Powers-Clark

Tuesday, August 31, 8:30 p. m., Mr. Willie Powers and Miss Nora Clark were united in marriage by the writer in the home of Mr. and Mrs. J. B. O'Briant, Rosemary, N. C. Mr. Powers is from near Littleton while Miss Clark is from Aurelian Springs.

These young people have many friends who are extending congratulation.

J. B. O'BRIANT.

HERALD SUBSCRIPTION RECEIPTS.

Rev. R. S. Troxler, $3; Rev. N. G. Bethea, $1.50; Rev. B. M. Williams, $6.75; Rev. S. W. Taylor, $4.50; Rev. W. F. Ashburn, $4; Rev. R. A. Hunter, $1.50; Rev. Glenn Madison, $3; Rev. E. Suits, $3; Rev. J. D. Williams, $9.75; Rev. W. M. Pike, .25; Rev. A. L. Hunter, $1.50; Rev. C. M. Compher, $1.50; Rev. J. A. Burgess, $6; Rev. L. W. Gerringer, $1.50; Rev. W. D. Reed, $1; Rev. G. R. Brown, $1.50; Rev. J. D. Cranford, $4.50; Rev. T. M. Johnson, $1.50; Rev. M. P. Chambliss, $1.50; Rev. J. H. Bowman, $1.50; Rev. A. D. Shelton, $1.50; Rev. R. C. Stubbins, $3; Rev. J. H. Trollinger, $1; Rev. A. G. Dixon, $1.50; Rev. O. C. Loy, $1; Rev. A. E. Bingham, .75; A. O. Lindley, $6; Rev. D. R. Williams, $3; Rev. G. F. Millaway, $1.50; Rev. C. H. Hill, $1.50; Rev. C. E. Phillips, $1.50; Mrs. H. C. Nicholson, $19.50.

—It has been discovered that a solution of ferric chloride is an efficient remedy for poison ivy. In the course of exhaustive researches on the chemical nature of ivy poison Dr. James McNair, of Chicago, found that the poison is rendered insoluble and thus made harmless by chemical union with iron. He says a number of soluble iron salts are effective against poison ivy, but he has found ferric chloride to be the most suitable. His remedy for the poison calls for a mixture of one part (by weight) of ferric chloride with 10 of alcohol and 10 of water. The skin should be washed in the solution, which should be allowed to dry there. Treatment either just before or just after exposure, it is claimed, will prevent the development of ivy poisoning in most cases.

—Dr. S. K. Spahr is attending the annual session of the Pittsburg Conference this week.

—Rev. C. E. Phillips writes: "I am now in a meeting at Bethesda near Chesterfield, S. C. Started Sunday, large crowds and good interest. 20 conversions already. Will report all my meetings next week."

—Soviet Russia reports that the nation's cereal crops will reach 78 million tons this year—a gain of 19 million tons over the total for 1925.

FROM PASTORS *and* PEOPLE

Revival at Fairview

The revival meeting at Fairview Church, Fairview Charge, was held August 8-20. Rev. W. M. Loy of High Point, pastor of the West Thomasville circuit, assisted as the special help. Rev. P. T. Clapp and Rev. Mr. Bruton, pastors of the Christian and M. E. churches respectively, together with their congregations joined with us in a union revival. Brother Loy brought able messages, which inspired the hearts of his hearers. A number of conversions resulted from the meeting. Brethren Clapp and Bruton cooperated most heartily in the common effort to make the meeting a success; and we believe that these efforts resulted in much good, both seen and unseen.

On Friday morning, August 13, in response to the sound of an auto horn in the front yard, I found Brother and Sister Barber, with two sacks of flour, forty-five pounds of sugar, ten pounds of honey, twelve pounds lard; a quantity of coffee, canned goods, vegetables, fruit, and a chicken, beside ten dollars in cash. This pounding was greatly appreciated. The good people of Fairview are always ready to contribute liberally to the support of their pastor; and have more than once shown their generosity. May God's richest blessings, both temporal and spiritual rest upon them all. C. G. ISLEY.

Mecklenburg Charge.—Were it not for the fact that we have a consciousness that Earth's sorrows point to, and cheer our poor hearts in the golden hopes of a sweet tomorrow, we could but bow our heads in despair, "Trials dark on every hand, and we cannot understand all the way that God doth lead us, to that blessed promised land; and we wonder why the test when we try to do our best? but we'll understand it better by and by."

August the 19th was a sad day in Zoar community. The death angel visited the home of Brother Thomas J. Atkins and claimed the soul of his dear young wife, Mrs. Bertha Hartis-Atkins, daughter of Mr. and Mrs. W. C. Hartis. Tumor of the brain was the cause of her death, which developed but a few weeks ago. All that tender hands could do, and medical skill could offer was not enough to move away the hand that lingered for her Spirit. If measured by the years of her earthly stay, her life was short, but if by good deeds, her life is longer than many of us who have passed our fiftieth mile-post. Bertha was the only daughter, and joy of her dear father and mother, precious to her young companion and dearly loved by all who knew her. In her passing to reward her father's house, her own dear hearth-stone, her church, her community bow in bereavement of a truly great character. Her life to the end, was marked with characteristics of real worth. Love for her parents, her home, her husband, and her devotion to her Saviour, her church, and life itself was the ruling passion of her soul. Her cheerful deportment and loving smiles were an inspiration and an uplifting joy to those who mingled with her. Her patience under trials and suffering bespeaks her unflinching trust and faith in hand Divine that she was sure was underneath her. Tho blind and deaf in her last hours (marks of this disease) she was still conscious, resigned and ready to go.

She was united in holy matrimoney to Mr. Thomas J. Atkins, January 23, 1924. To this union were born two sweet little boys, T. J. Jr., and Everett. First named one year and nine months, the baby being six months of age. The God of the orphans will throw motherly arms around them, while mother basks in His presence and sings His praises. The funeral was conducted by her present pastor, Rev. Robert Short, and her former pastor, Rev. A. Ridge, of Albemarle, assisted by Rev. Mr. Smith of Pineville. The casket was banked in an array of beautiful flowers, as her body visited the church for the last time, of which she was a faithful member since twelve years old. Her talent was used in the capasity of organist, choir leader and teacher of a Sunday school class. May God bless her young husband, whose life she sweetened, and fill the aching void and the vacant chair. She has made her contribution to the world, and left it better for her short stay here.

HER PASTOR.

Halifax.—We have been very busy since we wrote to the Herald last. We began our revival at Eden Church on the first Sunday in August. Rev. G. H. Hendry, pastor of Fountain Place Church, Burlington, was our pulpit help. He did some good preaching, and the church was revived, and a few who had grown cold were revived and two united with the church.

On the second Sunday in August we went to Hawkins Chapel Church on Littleton Charge to assist Bro. O'Briant. We had one of the best revivals here that we have had in some time. The house was well filled at each service and 23 were converted and three reclaimed, and 20 united with the church at the last service.

We began our revival at Union Church on the third Sunday in August. Rev. F. W. Paschall assited me here. We had good preaching and I think the church was revived.

On the fourth Sunday we began our revival at Hollister Church. The writer did all the preaching for eight days. Miss Sue House of Thelma and Charlie Knight of Hollister had charge of the music. We had a good revival here last year with 27 accessions, so we did not expect to have many accessions, for most of the children old enough joined last year. But we had a great revival here this year, six conversions and a number reclaimed and six accessions to the church. All young men, three of them well grown. We closed here last Sunday night. We have three more meetings to hold yet. The next will be at Bethesda with Bro. Pritchard to assist.

On the third Sunday in July after the afternoon services at Eden, we met in the home of old Mr. John Brown and held a short service and received Mr. Brown into the church and baptized him. Mr. Brown is 87 years old. He had never united with the church. On Friday before third Sunday in August I visited the home of Mrs. Ricks near Brinkleyville, and baptized and received his mother into the church. Mrs. Ricks is 69 years old.

We want to thank the good people of Halifax who are still pounding us with good things. We want to thank one of our good sisters at Ringwood for a hen and 20 chickens, just the thing for a preacher.

We want to thank others for eggs, gas, meat, chickens, sugar, etc.

We are now in the mountains of Western N. C., enjoying a much needed rest, breathing air, and enjoying the mountain scenery.

C. L. SPENCER.

Reidsville.—We were glad to have our pastor back with us again Sunday, after having a vacation. We were glad for him to have a vacation, still we missed him. He preached two splendid sermons, the subject for the morning service being, "Christian Conduct," and for the evening service, "Influence of Example."

Our revival meeting will begin the third Sunday in September with Rev. G. F. Millaway as pulpit help. We do not know definitely who our choir leader will be. We are trusting that this may be a great revival, and hope all Christian people will pray for it. MRS. H. S. DIXON.

Randolph.—We have suffered so many losses by death, this year; that had the writer written a memorial and funeral address for each one he would have had but little time for anything else. But deaths are not quite so frequent as they were, some weeks ago.

Three of our special meetings have been held. Rev. T. E. Pierce was my pulpit help at Bethany; and at Bethel. The sermons he gave us were very much appreciated. The churches were built up in the faith, a few were saved at each church; three members were received into each church. We had some good help at both of these churches from the evangelistic team from High Point, for which we are very thankful.

At Shiloh, we had Rev. L. W. Gerringer as pulpit help; and those who know Bro. Gerringer, know he did his part well. The church was strengthened; and we had a few who were reclaimed; and two have been received into the church.

Our special meeting at Gray's Chapel will start on the fourth Sunday in September. Bro. N. G. Bethea will help us. We hope for a good meeting.

Several times during the year, we have received tokens of appreciation.

It was during the Christmas season, that the good people of Bethel and Shiloh gave us a pounding. Then since they have given us tokens that I need not say, were highly appreciated. But on last Saturday evening about 75 of our good people from Bethany came to the pastor's home and brought a sumptuous dinner which was served on the lawn. Bro. T. E. Gaster, Superintendent of the Sunday school, had written stating his purpose to come to Liberty; and the pastor's home. But we had no thought of seeing so many. It was indeed, a happy occasion for pastor and family. Then while getting some planks to make a temporary table, a throng of the good people slipped into the dining room and left us a great many things that are pleasing to the taste and strengthening to the body. After the table had been made and food prepared ready, Bro. G. L. Julian called the pastor to the porch, and presented him with a bundle—which contained a nice quilt from the Missionary Society. Many

names were found on the quilt. They had undertaken to raise money to paint the exterior of the church, and any one who would pay 25 cents or more toward painting the church, they would put his name on the quilt. The money has been raised, the church painted, and we have the nice quilt. May God bless these good people, and help their humble, but delighted pastor to repay them, as far as possible, in rendering better service. A. O. LINDLEY.

Forsyth.—After a long silence may it please the Herald to say that while all is not golden, there is much on Forsyth charge that is truly good tidings.

When this pastor came to Forsyth the work was composed of six churches the names of which said two groves, two ridges, two unions, one mount and one spring. One ridge and one union were taken from us when by the act of last conference Union Ridge was detached from the Forsyth charge and made South Winston charge. We were pastor of this church long enough to see the church building remodeled at a considerable cost and the membership considerably increased. This church has a wonderful possibility. Another new church building is that of Mt. Carmel which is now in process of erection. This is a large building so constructed that it and the old building may be thrown together if necessary. The old building will be used for Sunday school and other like purposes while the new building will be used for the main auditorium with two large class rooms at rear of pulpit. The new building has a full basement to be used for the heating plant and a large community room &c. This church when completed will be ample and convenient. Its appearance is such that any one is bound to appreciate it. These people are not wealthy and not so numerous but they are contributing with their time, labor, and skill, as well as with their money, in such a way that the ease with which this church building is being done is remarkable to say the least. We have two other church building propositions that are almost sure to materialize in the near future. Hickory Ridge has part of the money now in hand to build Sunday school rooms and it is only a matter of time when this will be done. Maple Springs is now in a movement that if plans materialize the church will be moved nearer the highway. A full basement is to be built and if not at present the plans are to brick veneer the present building and make it unit of a modern puan in every respect. The plans are to build a semi-circular drive leading off from the highway at the two extreme corners of the grove and approaching the church in the center. If this plan carries it will mean a most beautiful church in one of the most beautiful locations to be found anywhere. These steps are being made to care for the needs of this rapidly growing suburban district.

It would be impossible to express in detail how the people have remembered the pastor and family in so many ways. These favors have been numerous and have come from various sources. While I cannot mention all, much as I would like, I must not fail to mention the many pounds that came pouring in from the Maple Springs congregation on the night of September 3. It was on this night that we had been at the church working out plans to remodel the church as above mentioned. As soon as plans were completed it was noticed that the good people seemed rather anxious for adjournment and were quite prompt to proceed to their cars and then move towards the parsonage. At the parsonage there was a halting and the people began to move towards the front door. They did not stop at the door but proceeded to the dining room and there unloaded their good things. A bit of confusion prevailed, for the surprise was complete. The "Preacher Woman," found herself in the midst of a new experience. She does not deny being guilty of helping to pound the preachers of other days but this thing of being a party to the receiving a pounding was a new thing. But she heartily enjoyed the occasion and joins the pastor in saying come again. It would be a great pleasure to be able to mention all the persons present and all the articles brought but this is impossible. So no attempt will be made in this direction. To say all the people were good and all they brought was good is by no means saying too much. God bless you, good folks, and may you be richly repaid for your goodness and generosity.

We are now in a ten days revival at Mt. Carmel. Bro. J. L. Trollinger is the help. Please pray that great good shall be accomplished.

In His name, GEO. L. CURRY.

Asheboro.—While we have not said much through the Herald yet we are still on the job and are trying to holding things together through the hot weather. Vacations have cut heavily into our congregation but we are hoping that things will pick up again.

It is bad enough for a preacher to have to move immediately after the annual conference when the weather usually is the most delightful of the year, but this preacher and his wife have moved during the month of August. Mr. and Mrs. A. R. Winningham in whose house we have lived since last November returned from Florida this Summer and so we have moved from Park street to North Fayetteville street. Our house number is 351, so our friends ought not have any difficulty in finding us. The Ladies' Aid society has bought a new living room suit, a new bed room suit and a new dining room suit and a kitchen cabinet and other things for the kitchen. Then just as we were beginning to get things straightened out a whole delegation came after supper with an old fashioned pounding, bringing with them a fine quanity of things needful for the pantry and the table. We greatly appreciate all these things and trust we can prove ourselves worthy of them.

Dr. Dixon, Miss Annie Livengood and Prof. Lindley were greatly enjoyed in our fifth Sunday Rally a week ago. We say to all, "Come again." J. E. PRITCHARD.

High Point.—The pastor, Dr. Brown, and his wife returned to the city last Thursday evening from a two weeks' vacation spent in Westminster, Md., with their daughter, Mrs. G. H. Armacost and her family, and the usual services were conducted in the church on Sunday, both morning and evening.

Rally Day for the Sabbath school will be observed next Sunday, September 12th, and the goal is an attendance of 600.

Quarterly conference will be held next Wednesday evening, and the name of the delegate to annual conference in Greensboro, will be announced. Messrs. R. H. Shaw and S. P. Montgomery were the nominees voted for last Sunday.

The two Missionary Societies held their usual monthly meeting at the home of Mrs. J. C. Welch, Sr., on North Main St. on Monday afternoon. We were delighted to receive one new member, Mrs. P. T. Crawford, and she is gladly welcomed to our ranks. A committee composed of Mesdames W. P. Pickett, S. P. Montgomery, and Geo. R. Brown, was appointed to pack a box for Pine Ridge, Ky., next week.

It was decided to hold a public Rally for the young people at an early date, when a program will be given and refreshments served. Each member present agreed to try to secure one new member before next meeting. The Home Society raised $6. for Bethel Home at this meeting, and has sent in the sum of $1.26 for Scholarship Loan Fund to date, $100 of which was donated by Mr. and Mrs. E. L. Douglas of this city.

On next Friday morning, September 10th, the doors of High Point College will be opened for the third annual session. Approxinately 250 students are expected, which will be a considerable gain over last year's attendance. This year the college will have for the first time a Senior Class composed of about a dozen members. Three additions have been made to the Faculty. The campus has been sown in peas, which will be turned under and grass seed sown. It will soon be a most attractive place. The students are already arriving, and Thursday will be Registration Day.

Prof. and Mrs. J. H. Allred have returned from their wedding journey to Baltimore, Philadelphia, and New York, and have moved into their attractive new home in Sheraton Hills. Prof. and Mrs. P. E. Lindley have also built a pretty bungalow near the College during the summer. Still another attractive new home is that of Rev. and Mrs. J. D. Hardy on West College Drive.

Mr. and Mrs. D. A. Neese and daughter went to Charlotte Sunday to see his brother, Mr. James W. Neese, who is critically ill and the end is expected at any time. On Monday they visited Mr. W. A. Bowman, who is also ill. He is a brother-in-law of Mrs. Neese, and a brother of the late Rev. J. H. Bowman and Miss Millie Bowman. The sympathy of a host of friends is extended to this sorely bereaved family.

Cid, South Davidson.—We are a little band working for the upbuilding of God's work, pressing on towards a higher calling in Christ Jesus.

Bro. C. O. Leonard has answered the call to the ministerial work and preached his first sermon at Cid today to a large congregation of attentive hearers. He made a spiritual impression on the people. We had an old time revival of religion. A time long to be remembered in the hearts of men and women. May the good work still continue.

We had a large Sunday school today; 71 in number. A truck full of old friends came from Thomasville.

Mr. and Mrs. A. L. Leonard of Rich Fork, father and mother of Mr. C. O. Leonard, came to worship with us and several people came from around other churches. It seems like a special meeting had begun. The writer was glad to read the fine report from Piney Grove

in last week's Herald. The old friends of Brother J. S. Riddle and family of Draper were so glad to have them visit us and, others recently. Hope to see them again.

Oh! and again the writer was glad to see Mrs. J. B. Trogdon of Stokesdale and hear her loving voice once more. May we all live so as to meet again in Heaven where there will be no sad farewells. No crepe on the door knobs.

We want to have our special meeting the fourth Sunday.

Rev. C. H. Hill made a most touching appeal to the sinner part of the congragation at Piney Grove meeting on the last Sunday night. And the appeal was answered.

Bro. Hill has become a wonderful worker in Christ's vineyard. We do not wish to boast, but old Uwharrie Circuit has been lucky in sending out about four ministers in the last few years, and I believe that there is some more coming out on the Lord's calling. Say! wonder what has become of the Mecklenburg reporter? We would like to hear from them.

The Herald is a welcomed visitor in my home and I must congratulate the new printers and the fine type. It is simply fine. And as I see it, no M. P. is a full pledged one without it.

Our cottage prayer meetings are still going on. Much good as I believe is being accomplished. It comes to Cid Church next Saturday night.

We added a small Library to our church last week. We are looking for and expecting a good old time revival soon. The special meeting at Walters Grove and Fairview church begins the third Sunday night.

A well wisher to Herald and to many readers, a worker in his vineyard.

MRS. N. W. LANIER, Reporter.

Rockingham.—The church of Rockingham is a young one. We only started erecting our church about two or three years ago. Of course we had an old church but when this one was built it was like beginning again. When we started out we had to pay for our church and its equipments. Now as a part of the work of our valuable Sunday school we have paid the debt off of our church and now the school is paying for its equipment as they did the church. We were just glad that our Sunday school members were just such liberal people as to help in paying the debt.

In our Sunday school we have enrolled 170 pupils. The number of members present yesterday was 107 and the offering was $3.14. We have six classes of which we are proud; and teachers that are very efficient workers not only in the Sunday school but in all church work. Only three weeks ago the singing convention met at our church and the Sunday school gave ice water to the great crowd that were present. Class no. 2 of our Sunday school will give a picnic Saturday. We have a Sunday school that is willing to do anything to the upbuilding of God's kingdom. We have bought fifty copies of a new song book by the name of "The Best Revival Songs." We started a bank account this past week, for our Sunday school.

In June we had a great revival meeting; besides the great number of converts and new members to join the church during this meeting, we had a great work begun. There were two organizations formed. "The Girls' Club" and "The Boys' Prayer Circle." We are trying to accomplish lots of good and we have accomplished some already. We wont have room in this report to tell of our work but will in a near coming one. We would like for other churches to know of the benefit it is to our church.

Our little children meet on Thursday afternoon for the benefit of studying Bible stories and singing; we also have the Lord's prayer repeated. The number of children that come seem to be very interested in the work. We hope by doing this we can prepare the little ones that in the future they can take the older ones' place and carry on the good work that we have now started.

We have an extra good man with us as our pastor, Rev. James Trollinger. Every member seems to be devoted to him. He delivered to us two fine sermons yesterday. To show you what a great man he is I will tell you something he is trying to do besides his regular work and he has a heavy work, for he has to go to Virginia for one of his churches. Mr. Trollinger is trying to begin a new church at Exway in a land where a people know little about God. He also goes down below Hamlet and preaches to a people under a brush arbor. I had the pleasure of being with them yesterday afternoon. This is only two of the many good works that he does. It would be impossible to make mention of them all now. I will tell of some of our other work in the next report.

We would like to say here in conclusion that we are sorry that we can not help the church of Spencer financially at the present; but anything that we can help any church in any other way we would be more than pleased to do so. If any one would like to know anything as to the way we carry on our work of any of our departments of work just write to me and we will be glad to supply you with imformation

(Miss) BIRDIE CONNELL.

Giles Chapel, Richland Circuit.—As there has not been a reporter elected for Giles this year, I will endeavor to write a short sketch from this church.

Our Sunday school has been doing unusually well this summer, under the management of Mr. Eugene Williams from High Point. We wish to congratulate him for his faithfulness in coming so far to superintend a Sunday school.

Our special meeting will begin the third Sunday in September. This will also be home coming day.

There will be a female quartet there on Sunday by four sisters. If you miss this you will miss a treat.

Everybody invited to attend these services.

A MEMBER.

Concord.—A Home Coming Day, which we have all been looking forward to with great interest, was held Sunday. A number of our former pastors were with us, besides a large number of old members and visitors.

The program committee arranged a very excellent program for the occasion. The following is the program:

Sunday morning:

9:30—Sunday school

10:30—Talk to Sunday school—Rev. E. G. Lowdermilk

11:00—Devotional—Rev. D. A. Braswell

11:20—Sermon—Rev. Lawrence Little.

Sunday afternoon:

2:30—Devotional—Rev. Edward Suits. The History of Our Church—W. H. Scarboro.

Introduction to Charter Members—L. H. Sides

Tribute to Charter Members—Rev. E. G. Lowdermilk.

Some of the things our church has accomplished Financially—D. A. McLaurin.

Some of the Things Our Church Has Accomplished Educationally—W. J. Widenhouse

Some of the Things Our Church has Accomplished Spiritually—J. M. Blackwelder.

Our Church: Its Outlook in the Future—Prof. P. E. Lindley.

Open Discussion—Rev. H. F. Fogleman.

Sunday Evening:

7:30—Devotional—Rev. P. S. Kennett

7:45—Sermon—Prof. P. E. Lindley

Closing Prayer—Rev. H. F. Fogleman

Duet—Rev. and Mrs. P. E. Lindley.

Benediction.

A brief sketch of the history of our church which Mr. Scarboro gave is as follows: Our church was organized about 1901, in a little chapel at Forest Hill. In 1901 the conference sent Rev. C. A. Pickens to us. While he was pastor Rev. N. G. Bethea came and helped in a revival meeting. Rev. C. A. Swift was the second pastor, he served a few months. In 1902 the present church was built and Rev. J. A. Burgess was the first pastor in the new church. Bro. Burgess served one year. In 1903, Rev. Mr. Lowe followed Rev. Mr. Burgess. At the conference of 1904 Rev. D. A. Braswell was sent here and served faithfully for four years. Rev. A. O. Lindley came to us in 1908 and he also served four years. In 1912 Rev. A. O. Lindley was followed by Rev. Edward Suits, who served as our pastor for two years. At the conference of 1914 Rev. J. R. Hutton was sent to us and served until the following June, at which time Rev. W. R. Lowdermilk came to us and served faithfully until his death, March 6, 1917. Rev. Paul S. Kennett came and finished out the conference year. In the fall of 1917 Rev. E. G. Lowdermilk became our pastor and served until 1919, when Rev. A. D. Shelton was assigned to our church. Bro. Shelton, as two of the other pastors, served four years. In 1923 the conference sent Rev. Lawrence Little to us, he serving us for the next 18 months. Rev. P. E. Lindley then came and filled Rev. Lawrence Little's unexpired time until conference in 1925. At the conference of 1925 our present pastor, Rev. H. F. Fogleman, was assigned to our church.

We regret that more of our former pastors could not be with us. We missed them very much.

The sermons by Rev. Lawrence Little, Sunday morning and Rev. P. E. Lindley, Sunday evening were very helpful. They were enjoyed immensely by the entire congregation.

On Saturday night a reception was given in honor of the pastors and visitors who had arrived. At the close ice cream was served. Every one had a nice time.

BERNICE NASH, Reporter.

CARD OF THANKS

The family of the late Joseph G. Sykes wish to acknowledge with sincere appreciation the kind expression of sympathy shown by relatives and friends during our recent sorrows.

MRS. J. G. SYKES AND FAMILY.

REPORT OF TREASURER OF COLLEGE BUILDING FUND.

Amount previously reported	$168,456.73
Mrs. R. H. Boyles	7.00
Mrs. D. J. Johnson	25.00
W. V. Hutchins	125.00
H. Boyd Reitzel	8.00
J. L. Foust	10.00
Jacob L. Grubb	2.00
Mrs. R. E. Zimmerman	5.00
Mrs. J. O. Everhart	3.00
Cyril Clodfelter	1.00
Lloyd Clodfelter	1.00
G. E. Wagner	5.00
Bruce Yokley	2.00
Paul Yokley	6.00
Mrs R. E. Leonard	1.00
Curry Wagner	1.00
Euzer Latham	2.50
Miss Elizabeth Yokley	5.00
E. A. Clodfelter	2.00
Mrs. L. F. Durham	3.00
J. T. Jennings	15.00
Charles B. Auman	10.00
Purvis Neese	20.00
E. T. Coble	25.00
T. Worth Trogdon	5.00
R. L. Jones, Jr.	2.00
Mary Emily Jones	2.00
W. C. Kirkman	5.00
J. M. Causey	6.00
Mrs. J. E. Kirkman	1.00
Mrs. Emma Clapp	10.00
	$168,772.23.

Endowment Insurance Fund

Amount Previously reported	$5,733.36
Miss Cornelia Bedgood	5.00
Mrs. R. A. Griffin	10.00
Mrs. J. H. Bowman	5.00
Ernest Whitehead	2.50
J. H. Pritchard	10.00
C. W. Davis	5.00
N. Alexander	2.50
W. C. Hammer	5.00
L. L. Wrenn	50.00
Melvin Garner	2.50
H. L. Whitely	2.50
E. P. Sharpe	5.00
A. L. Plunkett	2.50
	$5,840.86

J. NORMAN WILLS, Treasurer.

September 1, 1926.

NOTICE

Return postal cards containing Delegate's Credentials were mailed out August 30. At this writing thirty-five have been returned, leaving about fifty to be heard from. I wish very much they might be returned promptly.

The other card contains a statement of the amount due from the charges on the Journal Account. In cases where the charge has paid, I have so indicated; and the card will serve as a receipt.

I call the attention of the pastors to the question which was ordered inserted in the Pastor's Personal Report Blank, namely: "Have you elected the church officers for the ensuing year? . . . If not, why not? . . . " (See Discipline 1924, page 47.)

Report Blanks will be mailed out about the first of October.

C. W. BATES, Secretary.

One hour for dinner is the healthful rule; less is not.—C. E. D.

IN HONOR OF THE DEAD

Captain W. S. Lineberry

Winfield Scott Lineberry was born April 2, 1847 at Locust Grove, Randolph County, N. C. On September 28, 1870, he was married to Hulda Louise Vickory, of New Salem. This union was blessed with nine children, five boys, and four girls, all living; William Lemuel of Mebane, N. C., John Henry, Winston-Salem, N. C., C. F., Elkin, N. C., James A., Aberdeen, and Joseph S. Lineberry, Millboro, N. C., and Mrs. J. M. Aldridge, Millboro, N. C., Mrs. R. M. Spencer, Waycross, Ga., Mrs. Frank Minor, North Carden, Ga., and Mrs. Willis Booth, Greensboro, N. C.

At the age of 17 years he volunteered and enlisted in Company F., Junior Reserves, which became 70 Regiment of North Carolina. He was Drill Master. He soon became a Lieutenant; and then later captain of his company. He served faithfully in the Confederate cause till the close of the war. In his own words he expressed it thus:

"We surrendered April 27, 1865."

"On April 28, 1865, I put foot in my old home once more, with nothing in this world, only the old clothes on my back, and they were ragged—not a dollar in the world. I was sick on our retreat, and put my knapsack in a baggage wagon, with my uniform, which was nearly new, and all my belongings except my Bible, and I never saw the knapsack any more."

This Bible the son Joseph has at this time. No doubt God's word was a comfort to Captain Lineberry during the war. For it he kept, while he let other things go.

Captain Lineberry held various positions, and filled them with credit. But no position that he filled, was greater in responsibility, than he filled for six years in 1910 to 1916 as Superintendent of the Soldiers' Home, at Raleigh. But his health failed and in his own words, "I was compelled to resign and come home on October 1, 1916, and I expect to remain here until the Lord calls me, which cannot be long. Then I wish to be laid to rest with my kindred at Grays Chapel."

God called him on June 20, 1926. His wife preceded her husband, she having passed on last Fall.

Captain Lineberry's older sister—Martha Caroline Lineberry—was the first body to be buried at Gray's Chapel.

Captain Lineberry was a man who had faith in God. For many years he had been a member at Gray's Chapel.

On June 22, his funeral services were conducted by the writer—assisted by Revs. L. W. Gerringer, G. F. Millaway, and W. F. Ashburn, also present Rev. J. F. McCulloch, D. D., Rev. J. E. Pritchard, and Rev. T. F. McCulloch, at Gray's Chapel, in the presence of a great host of mourning relatives and friends.

A. O. LINDLEY.

Mabry

Fannie Linker Mabry was born March 18, 1876, and died August 21, 1926.

She was married to Thomas Jones Mabry February 16, 1898. To this happy union were born ten children, seven sons and three daughters. One of the sons and one of the daughters preceded her to the glory world in their infancy.

She was a devoted member of the Methodist Church, lived a consecrated Christian life and was a devoted wife and faithful mother.

Funeral was conducted in the presence of a large congregation. She was laid to rest in the cemetery at the M. E. Church at the family burying ground.

Mrs. Mabry was one of the best women in that community. Let us not sorrow as one that hath no hope. May God bless the bereaved stricken family.

J. W. HULIN.

Cooley

Mrs. Lon Cooley passed away in her home near Weavers Chapel August 27. She had been afflicted for some time but bore it very patiently. She was 69 years of age, and had been a member of Weavers Chapel Church about 40 years, was a good Christian woman, was a sweet spirited and quiet character, and loved by all who knew her. She leaves a son, Mr. C. T. Cooley, and two daughters, Mrs. Tom. Jenkins and Mrs. Ivey Smith. These all live near Weavers Chapel Church. They have the sympathy of the church and community.

A short funeral service was held at the burying ground near her home August 28, 2:30 P. M. and her body laid to rest. She still lives in the hearts of her friends.

J. B. O'BRIANT.

Dodson

Caroline Dodson, the oldest member of Union Grove Church, died August 23, 1926. Funeral services conducted by the writer at Orange Grove Church August 24th.

Sister Dodson joined Union Grove Church more than 40 years ago, where she remained a faithful member until death.

She lived to be more than 85 years of age. She had been feeble for some time.

May God comfort her loved ones and friends.

B. M. WILLIAMS.

Crutchfield

Samuel Whitfield Crutchfield, born February 23, 1879, died August 30, 1926. He was the son of Jas. H. and Elizabeth Gill Crutchfield.

Bro. Crutchfield was converted and joined Hebron Methodist Protestant Church several years ago. Later he transferred to Chestnut Ridge Church. In 1924 he again transferred, this time to Efland Methodist Protestant Church where he remained a faithful member until death.

He was a steward in his church for several years. After he ceased to be steward he often inquired as to the financial standing of his church.

In the closing moments of life he left this testimony, with his wife: "God has saved me and all will be well with me."

The funeral services were conducted from Efland M. P. Church, September 1st by the writer assisted by the following ministers: T. M. Johnson, D. R. Williams, S. W. Taylor, and R. L. Councilman.

After the services in the church the Junior Order concluded the services at the grave. Rev. S. F. Nicks acted as Chaplain for this

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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part of the services. The remains were placed to rest in Efland M. P. Church cemetery.

The large congregation present showed the esteem in which his memory is held.

He leaves to mourn their loss: his widow; two brothers; Geo. F. and T. M. Crutchfield and their families, and a large number of relatives and friends.

Bro. Crutchfield was an Uncle of Rev. M. Ivey Crutchfield of our conference.

May God comfort the bereaved ones.

B. M. WILLIAMS.

Eliza Briles

Eliza Walker, daughter of Thomas and Rebecca Walker, was born November 15, 1841; died August 26, 1926. The deceased was married to John Briles during the year 1881.

Mrs. Briles joined the church in early girlhood and remained a consistent member throughout life. Some years ago she moved her membership to Mt. Lebanon Church, having been a member of Union M. P. Church.

The deceased was barred from attending church on account of the failure of advanced age. She bore her afflictions patiently, without murmur or complaint.

We believe that the community in which she lived was enriched by her life. We further believe that our loss is her eternal gain.

One daughter, one half-sister and other relatives survive.

"She is not dead, she has but passed
Beyond the mists that blind us here;
Into that new and larger life,
Into a serener sphere."

W. H. NEESE.

J. R. Lamb

J. R. Lamb, born 1867, died 1926, September 3rd. He was married forty-one years ago to Rebecca Rich. To this union eight children were born. The widow and five children survive. Brother Lamb became a Christian in early life and united with the church. About a year ago he and his wife transferred their membership from Level Cross to Mt. Lebanon.

The writer conducted the funeral service at Mt. Lebanon last Sunday, the fifth, at 11 o'clock. There were three outstanding points in the life of the deceased that the speaker emphasized. First; he was a good citizen. He obeyed the law, and sought to have it obeyed even at personal loss. In the next place he was well informed. And last and most important, he was a man of great faith.

The funeral was attended by a large concourse of friends who desired to pay a tribute—by their presence—to one whom they knew and loved.

W. H. NEESE.

Loy

Ovanda Columbus Loy was born October 22, 1866. He was the son of the late J. Haywood Loy, and Amanda Loy, and is the father of Revs. W. M. Loy, and Columbus Loy, two of our young preachers.

He was born in Alamance county, and spent all of his life in this county. On July 25, 1888 he was married to Georgia A. Dowdy. This union was blessed with 11 children, two of whom have passed on to the spirit world. He professed faith in Christ, and joined Friendship M. P. Church, on Mt. Hermon charge, in 1912. While this was his home church to which he was pleased to attend, he also, as opportunity was offered, attended the preaching services of other churches. For he delighted to hear the preaching of God's word. He was a good man! He walked with God; and to commune with Him was his delight. He recently said, "I am earnestly serving the Lord; and trying to do His will."

The death angel called his spirit home on August 11, 1926, at the time when it would seem his life had grown rich in experience, for he was 59 years nine months and 19 days of age. He left a mother, a wife, nine children, and 18 grand-children to mourn his departure, with a great number of relatives and friends.

He was an affectionate father, a devoted husband, and a kind neighbor. He was kind to all. Mercy and sympathy, he was pleased to manifest; for he was a friend to all.

His body was laid to rest in the cemetery at Friendship, after the funeral services were conducted, by the writer—assisted by Rev. T. M. Johnson, D. D., Rev. S. W. Taylor, and Rev. H. L. Isley. Rev. T. A. Williams, and Rev. C. G. Isley of our church; and Rev. D. I. Offman, and Rev. Mr. Conrad of the Lutheran church attended the funeral services.

A. O. LINDLEY.

HIGH POINT COLLEGE

HIGH POINT, N. C.

Co-educational, denominational, but not sectarian. Third session begins September 7, 1926. Students can now register for the fall semester. A deposit of five dollars insures a room.

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R. M. ANDREWS, *President*

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GREENSBORO :: :: NORTH CAROLINA

—Miss Annie Hunter, of Greensboro, oldest daughter of the late Thomas A. Hunter, died last week in Saranac, New York, where she had been a health-seeker for a long time. Her funeral was conducted by Dr. Spahr at the home on North Elm Street on Sunday afternoon. She leaves her mother, two sisters and one brother. She impressed her friends by her gentle, kindly spirit, and many will be grieved at her going.

—Mrs. Bray of Liberty lost her life in Mt. Airy in an unexpected way. She was riding in a car when the door came open and a little child fell out. In trying to save the child Mrs. Bray fell out and was instantly killed.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXXII. GREENSBORO, N. C., SEPTEMBER 16, 1926 NUMBER 44

Press Bulletins Obeyed

Another Centenarian

The *New York Christian Advocate* last week issued a magnificent magazine number in celebration of the completion of its first hundred years of life. It has had a great and worthy life and comes to its old age with unabated strength. This centennial number of the *Advocate* has 168 pages, every one filled with matter of special interest. There are many illustrations of leading men and of principal buildings. The first cover page shows John Wesley, the Father of Methodism. The last cover page shows the great manufacturing plant of the Methodist Book Concern in New York City. The magazine contains an epitome of Methodist history in all branches of Methodism. Our own church is referred to in a number of articles and is specially treated in an article written by Dr. Lyman E. Davis, editor of the *Methodist Recorder*. There is an article on the Divisions of American Methodism written by Dr. Eric M. North that we find peculiarly interesting, accompanied as it is by a very ingenious diagram or chart showing the relation of the various groups of Methodists to each other. There is so much of valuable historic matter in the number that we shall carefully preserve it for future reference. The *Advocate* has rendered a great service in the preparation and wide distribution of this centennial number. May the paper continue to serve the cause of true religion as efficiently as in the past.

The Stillwellites

Dr. North's article in the centennial number of the New York *Christian Advocate* describes the Stillwellites as a body of churchmen who became absorbed in the Methodist Protestant Church. We became interested in them and sought to know more of them. We find them mentioned in both Drinkhouse's history and Buckley's history. They were followers of William M. Stillwell, an itinerant minister of the Methodist Episcopal Church who had withdrawn and carried about 300 members with him in New York. Later others were added to his followers in New Jersey, Philadelphia, Cincinnati, and perhaps elsewhere. They were organized and held annual conferences and published minutes. In 1824 they had a total membership of 2,139. The next year they reported an increase of 386 members. In 1826 it seems that Stillwell disowned most of his followers and set up an independent organization. The disowned majority went on their way notwithstanding the opposition of their former leader, and according to Dr. Drinkhouse were to a large extent merged in the new Methodist Protestant Church to which they brought some worthy members.

Dr. Buckley gives a somewhat different impression. He says: "Most of the seceders returned to the Methodist Episcopal Church 'convinced that it is easier to destroy a good church than to make a better one.' Those who did not return renounced the itinerancy, and formed a Congregational church, of which Stillwell was pastor. In a few years, however, it utterly disappeared."

We take it that Dr. Drinkhouse and Dr. North are correct in their view that many of the Stillwellites became Methodist Protestants.

The Methodists in National Politics

The October *Forum* has an interesting article by Washington Pezet on "The Temporal Power of Evangelism" in which the charge is made that Protestant religious bodies are exercising temporal power in this country. He makes this charge paricularly strong against the Methodist Episcopal Church but also puts in the same class the Anti-Saloon League and the Federal Council of Churches and the Lord's Day Alliance. He quotes General Grant's alleged statement that there are three political parties in his counry: The Republicans, the Democrats, and the Methodist Episcopal Church. The evidence he offers is an array of facts revealing the effort of these bodies to secure legislation suited to accomplish ends they deem important. He does not try to prove, we believe, that any of these ends are selfish or against the public interest. He argues that in doing as they are these bodies are violating the American principle of separation between church and state.

(Continued on Page Three)

We Appeal to You

Since the spring meeting of the Board of Trustees of High Point College there have been sent out several thousand letters urging those who are yet in arrears with their subscriptions to please remit. These have brought but meager responses. The need for funds has increased until the situation is most acute. Treasurer Wills has been left to handle the situation practically alone. Payments for materials and other obligations in building the college, the premiums on the insurance, etc., have increased until the total is so great unless *you who owe* us *pay up* and that *promptly* all that has been done to give a college to our people will be jeopardized.

Please, please, please to send in your payments this week. On the 22nd of this month Mr. Wills has a payment of $2,500 to meet with nothing in hand. Shall we fail to meet our obligations when so much has been done? We have on our books nearly $50,000, money subscribed by the members of the Methodist Protestant Church; most of it could be paid with but little sacrifice. Send money direct to Mr. J. Norman Wills, Greensboro; we will get the amounts from him and give credit on your subscriptions. Be sure to give name the subscription was made in, also post office you now have.

Faithfully,

R. M. Andrews.

THE INFLUENCE OF THE CHURCH

By Rev. C. M. Compher

The Church is the noblest and the best organization in the world.

It produces the finest specimens of character of which this world has any knowledge.

It exercises the largest influence in the work of reform.

It is the one sure and steadfast promoter and supporter of reform.

Whatever good is in the world has come through the avenues of the Church.

Both directly and indirectly it promotes and safeguards public morals.

It conserves the peace and happiness of the community.

It promotes honest, progressive and beneficent government.

It does the most to develop the sentiments of love, brotherly kindness and good neighborhood.

It does the most to promote clean, strong, brave, self-sacrificing and efficient citizens and public servants.

It does the most to make and maintain the home as a place of virtue, love, righteousness, comfort and happiness.

It sympathizes with the weak, the wronged and oppressed, and pleads for social justice more than any other institution.

It stands most universally and uncompromisingly for the right against wrong.

It brings to all classes and conditions of people the best and most comforting and hope-inspiring messages regarding their sorrows, their sufferings; and what we must all face, death.

The aim of the Church is to proclaim the Gospel of Jesus throughout the world

Therefore: give the church your best service. Live by the Church, stand by the church and die by the Church.

ETERNAL LIFE A PRESENT POSSESSION

Rev. W. A. Ledford

The inquiry of the rich young ruler concerning eternal life is an illustration of the intuitive longing of the human heart for things that are eternal. The law that like seeks like is just as true as like begets like. The setting of eternity in the human heart accounts for this universal longing. This longing may be stifled out. The different views of eternal life presented in the Scriptures are interesting. The synoptic gospels largely portray it as an inheritance to be entered into in the world to come. Paul views it as a free gift of God made possible through the sacrficial death of Christ, presumably bestowed at the close of our earthly pilgrimage; while John sets it forth as a possession that the believer already has here and now. Jesus confirms the views of all the synoptic gospels, Paul and John. It is for now and all eternity.

Jesus answered Peter's question relative to the reward of the Apostles for their sacrifices in following Christ as follows: "There is no man that hath left houses . . . for my sake and for the gospel's sake, but he shall receive an hundredfold now in this time. . . . and in the world to come inherit eternal life." Paul, writing to the Romans, said: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Someone has remarked that "the devil pays wages and God gives gifts," but never pays wages. If man was compelled to earn eternal life through works of righteousness he would never earn it. He can not earn earthly blessings for the physical man, much less eternal life for the spiritual man. John wrote, "He that believeth on the Son hath everlasting life," not has had or will have, but has it here and now as a present possession. Jesus defined eternal life as a life of acquaintance with God in Christ.

The most reasonable deduction from the foregoing Scriptural bases concerning eternal life is that it is the natural, normal, healthy state of the believer—the regenerated heart and soul's inherent right. The believer has it as much at conversion as he will ever have it. But not as much of it as he will have when he becomes like Him. Life is continually growing, enlarging, expanding in the spiritual as well as in the physical world. The little child is born with eternal life. The sinner loses it through sinful indulgences, disobedience, and the believer recovers it at his conversion. The greatest problem for those endeavoring to work out their salvation with fear and trembling in the midst of this crooked and perverse environment, is not the obtaining of something that they have not, but the keeping of what they already have—namely, eternal life a present possession.

Curtis Bay, Baltimore, Md.

THE COLLEGE

Can we not regard every one of our ministers as traveling agents for every one of the interests of our church?

There are certainly no other men in the church who have as keen senses and perceptions of the needs of education as our ministers. Their duties require them to visit frequently every family on their charge. They are presumed to know and do know all the young people on their respective charges; which of them are or can be interested in education, and which of their parents are or can be induced to encourage the educational ambitions of their children.

There should be not less than two well endowed young people of every church in the conference every year in attendance upon our college. The ministers should feel that their salaries are paid, not only for preaching and for looking after the finances of the general interests of the church; but to nourish and keep alive and cause to grow all the time the interest of every person in the church in the college. There has been to date an average of not quite one from each church in our College. It should be at least two at once and increase to more and more. To say there is a church in our conference that does not finance yearly two young people capable of college development is to belittle us. It must not be admitted. To say that we can not pay a dollar per member per year to support the college is to belittle us. It must not be admitted. Let us all pull together for the College—preacher foremost.

T. T. Hicks.

Henderson, N. C.

"Seek and Ye Shall Find"

The husband of a woman near Chunju, Chosen, had been sick for several weeks. As he was dying, he said to his wife, "Believe in Jesus." He had not been a confessed Christian. Determined to carry out her husband's last wish, the woman began to search for Jesus. She inquired at all the houses in the village whether Jesus was there. After several weeks of searching she found a Christian family and was told about Jesus. She has been an eager Christian ever since.

The Methodists in National Politics

(Continued from Page One)

We believe there is little ground for the charge Mr. Pezet has made. He is confusing the right of appeal with the right of dictation. The right of dictation belongs to the majority, but the right of appeal and argument belongs to an aggrieved minority. If it is in order for a weak minority to appeal for relief from injustice, this minority does not lose its right by becoming strong and able to present its case more influentially.

Mr. Pezet seems to represent a class of Americans who almost resent the act of the individual Christian man in casting his vote in a state or national election. "His kingdom is not of this world; why should he be concerning himself with worldly politics?"

It is good for this country that Christian men have begun to exert an influence in the realm of politics. It is far better that Christian men choose and advise the men sent to Congress and state legislatures than it is that our lawmakers be the tools of saloon keepers and other enemies of society. May the influence of Christian churches grow stronger in Washington and all our State Capitols.

Uncle Sam In the Role of Tempter

Recently two tinners, one white and one colored, were arrested in Greensboro for making vessels for distilling alcoholic liquors, which is a violation of federal law. The explanation was given that a detective had gone to these men and asked them to make these vessels, making upon their minds the impression that he was engaged in the illicit manufacture of liquor. When the vessels were completed, the detective threw off the disguise and arrested the tinners and haled them before a magistrate for trial.

We would respectfully protest that we think Uncle Sam is culpable for the use of such means in discovering violators of the law. Is he not really making violators of the law in some cases? Is it susceptible of proof that these men would have made these vessels if Uncle Sam had not tempted them? And even if it were, would that justify the use of virtual lying to catch them? We think Uncle Sam should be above the use of such means. The truth is sacred. If Uncle Sam does violence to the truth, will not some men be encouraged to do violence to the laws of the land? Let law-breakers be sought out and restrained, but let there be no immoral methods employed to detect them. It may take longer some other way, but the right way is the best way.

Visit to Winston M. P. Church

Last Sunday 15 members of Calvary Church Bible Class, Greensboro, paid a visit to the Baraca Class of Winston M. P. Church, going over in four cars. We found a live class and a live Sunday school and some of us remained to hear a live sermon by the pastor, Rev. C. M. Compher, who had previously taught the Baraca Class and who expected to preach again at night. There were 175 present at Sunday school. The attendance at church was good, though not so large as for Sunday school. Brother Compher seems to have the work well in hand, though we fear he is working too hard for his strength. Though he is a very capable teacher for the Baraca Class, we believe he ought to be relieved of that responsibility. We were glad to find our young brother, Victor Kirkman, serving as Sunday school superintendent. The members of our party were well pleased with their trip, and are expecting a return visit some day from members of the Winston Baraca Class.

THE PATIENCE OF GOD

When I was in college, I went to hear Robert G. Ingersoll speak on "The Mistakes of Moses." He was a magnificent looking man. The God he blasphemed had given him a wonderful body and voice. He said in his address: "I hear people talk of the omnipotence of God. I will give God three minutes to strike me dead for what I have said of Him on this platform. I dare Him to do it."

Ingersoll held his watch in his hand during the tense silence of those three minutes. People shivered lest something terrible should happen. At the end he said: "There, you see there is nobody there."

I remember the comment on the scene made by a Godly Christian: "Did the little man think that he could exhaust the patience of the eternal God in three minutes?"

Ingersoll's writings now are almost forgotten; while of the Book that he ridiculed 6,582,000 copies were sold in 1924. It will continue to sell. It owes its permanence and currency to the life that roots its fellowship in the living God.—*Dean Charles R. Brown.*

FRENCH PRIESTS MARRYING

A Paris despatch to the New York *Herald* in December reported the organization of "the New French National Catholic Church," and the selection of Abbe Maxime Ardot, a married priest, as its bishop. The despatch says that there are several thousand married priests in France, and that an assembly of some 300 of these will shortly consecrate Abbe Ardot as bishop. It is stated that the first chapel edifice is being prepared in which "the married priests" who have been prohibited by the Vatican from celebrating mass and other rituals will carry on Catholic doctrines on the apostolic basis as in the Roman Church, but will no longer recognize the Pope's dicta as final. "This movement by married priests now has become international and undoubtedly will spread to the United States," said Abbe Ardot. "The Bishop of Prague sent congratulations and pledged the sympathetic support of the Czechoslovak Church, which has just been excommunicated by Rome. Swiss Catholicism and married priests also are supporting the movement."—*The Converted Catholic.*

THE SOURCE OF ITS BEAUTY

Once there was a brier growing in a ditch, and there came along a gardener with his spade. As he dug around it, and lifted it out, the brier said to itself, "What is he doing that for? Doesn't he know that I am only an old worthless brier?" But the gardener took it into the garden and planted it amid his flowers, while the brier said, "What a mistake he has made, planing an old brier like myself among such rose trees as these!" But the gardener came once more with his keen-edged knife, made a slit in the brier, and "budded" it with a rose, and by and by, when summer came, lovely roses were blooming on that old brier. Then the gardener said, "Your beauty is not due to that which came out, but to that which I put into you." This is just what Christ is doing all the time with poor human lives.—*Selected.*

THE BURNING ISSUE IN THE AMERICAN COLLEGE

Prof. H. Osborne Ryder

Many perplexing problems face us in the academic world and in the modern church. The two major problems, in reality, perhaps, only different phases of the same problem, have been the evolutionary hypothesis of creation and the struggle between the static and the progressive conceptions of science, religion, and philosophy.

A quarter of a century ago science, with its new and startling discoveries, was thought to be in conflict with the old faith. Today it is religion which is experiencing some difficulty in adjusting itself to the findings of science. This struggle between science and religion has been futile, for each, rightly understood, is the buttress of the other. The man of science fails to see that his teaching is based on faith fully as much as religion is based upon the same foundation. The man of religion fears lest the evolutionary hypothesis will upset his cherished faith. He fails to perceive that evolution is a method of creation and, in no way, invalidates the fact of creation, since the evolutionary process and the process of separate creation imply a Creator in either instance.

Of far greater importance and of far-reaching significance is another problem, very closely related to those just mention. So much time and energy have been expended upon these subsidiary questions that the major problem has been overlooked or obscured. The burning issue in the college and the church is whether there is a creative intelligence, a personal will, behind and within the universe, or whether the driving force is an impersonal energy within the electron, self-created and dependent upon no creative will. Not since the days of the American Revolution has such a wave of unbelief invaded our thought life and submerged us beneath its billows. Napoleon, after reading Laplace's work on the celestial mechanism, declared that he found no mention of God. Laplace replied that he found no need for any such hypothesis. According to this statement, Nature is sufficient unto itself and requires the services of no higher intelligence. Hence we are plunged into the depths of naturalism.

The greatest danger in scientific thinking is the tendency to find sufficiency in biology, chemistry, or physics. The task of the scientist is to deal with the phenomena confronting him. As a scientist he is openly and honestly neglectful of the first cause and the soul reality, for the metaphysical inquiry is plainly outside his legitimate realm. His deductions, when he oversteps the confines of his own domain, are sometimes ludicrous, if not disastrous. With the same data in mind, one scientist reaches an atheistic conclusion; another finds God in all the ramifications of his investigation.

The problem, then, briefly stated, is whether the mechanistic view is the correct teaching, then we shall abandon our churches and erect temples for worship of eternal energy. If the personalistic view is the correct teaching, then we shall find creative intelligence the author of all energy, of all life, and of all outgo whatsoever. "Every house is builded by some man, but He that built all things—God," says the ancient writer. If energy is self-sufficient, it is the only creation without a creator, for all workmanship implies an artizan, an author, a creator. This view leads to unbelief in immortality, finds no necessity for a standard of right and justice, and breaks down the claims of morality. It denies purpose and design and regards all development as a blunderbus affair, groping aimlessly in the maze of uncertainty.

The mechanistic view should be given a full hearing in the college lecture room. There should be no attempt to stifle the facts or conceal the problem. In fairness, however, the personalistic position likewise is entitled to an impartial hearing. Since such a hearing has not been given, a wave of skepticism, agnosticism, and atheism has swept over our student bodies. Not only has this occurrd in the so-called "ungodly state universities" but also in the church colleges. The authority of the church is weakened and the Bible as the guide of life is discounted. It is not uncommon today to find atheistic clubs in many of our colleges and universities. In many communities theistic clubs are being formed to combat this open and avowed atheism.

Sometimes this type of modern atheism is camouflaged under the guise of theological, scientific, or philosophical terminology. Four of these current tendencies will be described:

1. Rationalism. Rationalism instructs us to gather the facts and then to be guided solely by these facts. The mind becomes the supreme guide and reason is enthroned. The great pulsating emotions are ignored and life is reduced to cold, calculating reason. In such a dead and devitalized atmosphere the spiritual claims are found to be vague and visionary and probably meaningless. The necessity for a belief in God is very slight and tenuous and the Goddess of Reason supersedes the God of life.

This is no argument for ignoring the claims of the rational life but a plea for regarding life in its totality, for looking at life steadily and seeing it whole, as Matthew Arnold expressed it. When reason is used aright, it leads us to a high conception of duty, but too often presents a stumbling-block to the thinker who works partly through the problem and imagines that he has reached a complete solution. At the present time there is a srong inclination to make all education revolve around the intellect and to reduce all facts to the acid test of reason. Rationalism has thus become the handmaid of atheism and closely akin to rationalism is positivism, which ignores all evidence not positively proven.

2. Behaviorism. Behaviorism has been the favorite psychology for the past decade or more. It has gradually replaced the old psychology. In a subtle manner it has aimed to explain all phenomena on an environmental basis and to divorce psychology by reducing it to an exact science. It has taught us that the soul we possess is the soul we acquire in our living experience, for we start at zero without a soul. We are not souls but acquire them. The soul is, therefore, phenomenal; heredity is nil and environment will develop similarly regardless of hereditary influence. Prayer is simply the reflex of our desires reenforced by habit. The divine element is ostracized from our consideration. So insidiously has this false psychology crept into our teaching that we have not been aware of its disastrous implications. It has made man a creature of environment, vitiated the claims of heredity, overthrown the citadel of prayer, and banished God from his universe.

3. Agnostic humanism. This is the prevalent philosophy among many students of the present generation. It finds that the proper study of mankind is man and not God. It teaches us to search for all satisfactions within the human

realm. It believes in the sacredness of man, in high ethical resolves, in a life of altruism and morality. Yet it stands dumb before the great fact of life and reality. It is doubtful about the place of purpose and intelligence in the world. It reluctantly admits that possibly somewhere in the distant spaces there may be an electron endowed with a pin-head intelligence, but the admission is frankly agnostic. Life is circumscribed by the human; the divine, if such there be, is the great unknown and unknowable. Agnostic humanism is commended for its supreme evaluation of humanity, but its weakness is that it never transcends the limits of the present life. Its highest declaration about the reality of God is, at least, dim and misty.

4. Agnostic theism. The most subtle form of atheistic teaching is erroneously called agnostic theism. If professes a belief in God, but its profession is so negative and destructive that very little is lef upon which to build the superstructure of a theistic belief. It is constantly declaring that we do not know and stresses our ignorance and helplessness in the face of reality. It quenches life at the very fountain-springs and practically divests belief of all its vital power and significance. Life cannot be built on negations but only on positive declarations. We need a positive, constructive faith rather than a blind, negative, destructive teaching. The negative character of this philosophical teaching robs the theistic hypothesis of all its potency.

Three principal causes may be assigned for this abyss of unbelief into which we have suddenly been plunged:

1. The practical or worldly tendency of our age. It is a trite thing to declare that we are living in a practical age. We are dominated largely by the world of sense and matter. The unseen world lies beyond our physical vision; it is, so we infer, unseen and unreal in any sense. We find little opportunity for reflection and meditation. Mysticism, in its best expression, is almost unknown.: The world is apparently quite able to satisfy all our immediate desires. Why should we be concerned about the reality of the unseen world? In the mad rush of society, in the giant industries, in the crowded marts the concept of God is unnecessary and, and in fact, appears to interfere with the pursuit of our pleasure.

2. The scientific tendency. The discoveries of science have, for the most part, strengthened belief in a divine intelligence. There has been, however, an inclination to explain all life-movement from the cell, electron, or energy as ends in themselves, without due recognition of the Creator in producing them. Perhaps, after all, we are informed, life may be evolved by spontaneous generation. The temptation of the scientist has been to discover finality before finality has been reached. If we can explain life without creative intelligence, why should we be concerned about other-worldliness? The present world is full of problems facing us for solution. Sometimes this view has been formally expressed; more frequently it has been implied or unwittingly assumed by those immature minds who have not pursued the problem through to its logical outcome. Science then becomes a hindrance rather than an aid to faith. Faith is weakened, the claims of religion are ignored, and God as the fountain-source of life is denied.

3. The philosophic tendency. Present-day philosophy has expressed itself in such terms as pragmatism, empiricism, and constructive realism. Whatever works in experience is right and practical. Out of this concrete experience, however limited, we construct our philosophy of life. Here the danger has been to bar out many indisputable facts and to delimit this constructive realism to the things of sense. The personal religious experience is frowned upon as unreal and God is reduced to an empty concept.

Now these tendencies are fraught with serious consequences for the youth of our time. They have been born in this period of a cold and crass materialism. Both the college and the church are suffering from its invasion. The church has developed machinery of organization which has replaced, in large measure, the vital working of the organism. The college has fallen a prey to various forms of materialism. Its instruction has been standardized and mechanized. The inevitable consequence has been that the level of intelligence has been lowered rather than raised.

The burning issue, I repeat, in the American college is the conflict between the mechanistic and the personalistic views of life. It is the question whether the church will still be able to point humanity to the Creator, the Living Intelligence, or whether this worship is to be usurped by the idolization of eternal energy. If science is sufficient unto itself, if the reality of the personal experience is rejected, then the process of mchanizaion will continue and the materialistic explanation.

The crisis in the American college is indeed grave. The imperative call is for men of profound faith, of large intelligence, of devoted purpose, of consecrated life, who will restore to its rightful place the personalistic conception of reality. We cannot long tarry on the mechanical plane without wrecking the religious life of the present generation. Our faculties in the colleges and universities should be manned by those whose lives are anchored in the reality of the personal, in a profound belief in a Personal God and the Living Intelligence.

The situation may give us cause for alarm but it is only temporary. We shall be convinced of the insecurity of false psychology and unsound philosophy parading under the guise of high-sounding names and empty phrases, and once again we shall work our way through the maze of unbelief out into a positize, constructive belief in God, the Creator, our Father and Friend.—*Zion's Herald.*

There is one automobile to every six people in the United States and the factories are turning out many new ones. However, in the world there is a car to every 71 persons, so that the need is by no means supplied, assuming that everybody needs the service of an automobile.

We have received a number of compliments on the improved appearance of the HERALD last week. These we pass on to the young men who constitute the new printing firm. It is their aim to please in all their work.

The preacher must not be a sort of glorified errand boy, he must not forsake the major task of preaching and saving souls for that of organization and administration—*Ozora S. Davis.*

Thirty-two nations were represented in the recent Boy Scout Conference held in Switzerland. There are in the world about two million Boy Scouts.

Denominational Enterprises

IT HAS BEEN GIVEN—BUT

The appeal published in last week's papers, for $500 to provide the balance needed to build a chapel at Chai Kou Pu, China, was supplemented with a letter to the widow of one of our sainted ministers, Mrs. C. A. Isner, who had expressed some time ago to the writer her desire to provide a memorial, in the foreign field, to her husband.

She informed the president of our Union Board a few days ago that she would give the amount called for, and a cablegram has been dispatched to Rev. C. G. Soderbom that the amount needed has been provided, and he could secure the contribution so generously promised by the Chinese magistrate, who is not a member of our church.

After reading Editor Benson's article in last week's *Protestant* which called attention to the appeal, and strengthened it greatly, I felt moved to write him that "so great is my faith in the money coming that I have just taken the code book and begun a cablegram notifying Bro. Soderbom that the money would come, so the Chinese magistrate might know we are providing our share, and appreciate his interest and help."

That was written the very day, or the day before Mrs. Isner saw Dr. Broomfield, as stated above.

Now by today's mail a check for $25 has come from our friend and brother, J. C. Barwick, at Greenwood, Delaware, stating "This one of 20 would build the chapel in China. Trusting you to place it where most needed in your judgment to the glory of God."

In the recent reports from India, stress was laid upon the need of a chapel at the Settlement, four miles from Dhulia, where we have families of our native people being taught self-support.

Then at the town or village of Ner a very encouraging development has been made where there were 25 Christians and there is a growing need of a chapel. The Executive Committee of the Union Board was so impressed with the situation that they directed Brother Cassen to submit plans and estimates for a neat structure.

Thus two chapels in India are as urgently needed as the one for Chai Kou Pu, China, and Brother Barwick's generous gift will go towards the chapel in India designated by the Executive Committee.

Another $25 will be given by the writer to make the second of the needed 20 to make $500. Any gifts on their way to me, or which may be sent to me later in response to the China Chapel appeal will be held until the donors are given an opportunity to state where they wish their gifts placed.

It ought to be easy for 18 more to give $25 each, or any amount to make up the $500.

Liberal Souls In Korea

Rev. William Newton Blair, at Pyeng Yang, Korea, states in the September *Missionary Review of the World*, that the large increase of Korean believers created many building problems. "Every one gives to the limit, and many beyond. I have seen many a deed for a part of a small farm given by farmers without money.

"Hundreds of wedding rings are placed on the plates by Korean Marys, and many dry the Master's feet with their hair, pulling down the long coils of shining black false hair so prized by the Korean women and piling them in heaps on the altar.

"Kim Nam-po, a widow, and a Christian only a few years, is possessed of some property, but is by no means a rich woman, gave the largest single offering I have known to be made by a Korean for a church building, and made by an old woman only escaped from heathenism five years; made very simply with two uplifted fingers which meant Yen 2,000," or $1,000.

Fred C. Klein.

BOARD OF ELUCATION ITEMS

Coming Fine!

Since the sample copies of the Rally Day material have reached our people the orders are coming in encouragingly. It is later than usual to distribute them but it is by no means too late to hold the service. The second Sunday in October is the day generally observed. An earlier or later date will accomplish as much if the right kind of plans are used.

We are as interested in the offering as ever. In fact, more so, due to the failure of the General Conference Budget. This distribution to September 1st to the Board of Education was the smallest it has ever been. The situation may change later but all our schools are financially embarrassed at the present time. The Seminary is in the poorest shape it has been in in the last 30 years. Adrian and High Point have both been forced to borrow to carry them over the summer months. Generous Rally Day offerings will quickly correct this situation.

If you have failed to receive a copy of the Rally Day material send in your order for what you think is necessary and the order will be filled in 24 hours.

Every cent of the Rally Day offerings counts on your General Conference budget apportionment and every cent goes directly to the Board of Education for its work.

Frank W. Stephenson.

613 W. Diamond St., N. S., Pittsburgh, Pa.

THE PASTOR'S FINANCIAL OBLIGATION

No one questions the fact that the shepherd ought to be an example to his flock, for as the shepherd leads the flock goes, and yet some of our pastors show an indifference to their financial obligations that is appalling. They go away from their field to another, leaving behind obligations not met and the new pastor comes after him and must suffer as a result of his sins. We have seen these things with our own eyes.

There should be a remedy for this ill and it may be found at the Annual Conference before the committee on ministerial moral character.

We attended a Methodist Episcopal, South, Conference some time ago and there seemed to be some long drawn out accounts with their book concern, so the bishop announced the accounts would be placed on the conference table next morning for inspection. It is needless to say there was a scuddling for the book room.

Why not? Who wants a pastor who won't pay his debts?

Pessimist.

OUR STORY PAGE

UNCLE DAVID'S BIRTHDAY CHECK

Uncle David's birthday check never came as a surprise to young Davd. Always the same, a check for $5, it had been arriving punctually on his birthday farther back than the boy could remember. With scarcely a word besides, just a businesslike note wishing his nephew many happy returns of the day in the crisp business size envelope. Naturally David had grown to count on it. Indeed, on his fourteenth birthday, the day our story opens, he had all but spent the money.

"Wish the postman would make it lively," he remarked to his mother. "I'm in a hurry to get started down town; those sweaters since they've been marked down $5 have been going like hot cakes. I'm afraid there won't be much choice left."

"Counting your chickens, I see," laughed Mrs. Dwight. "Supposing your uncle forgot you this year?"

"He won't, and there's the postman—so long, I'll lift the check from him as I go by." And out flew the cheerful, young figure in his new gray overcoat and warm Christmas gloves. The cold weather had no terrors for him. And with a Rugby sweater for skating—

"Hey, there, Uncle Sam," he greeted the loaded postman, "got a letter for David G. Dwight, haven't you?"

"Thought so," he grinned as a long crisp envelope was placed in his hand. "And there's my car." With a triumphant wave at his mother, watching from the window, he made a dive for the corner, just catching the car.

With the envelope still unopened in his coat pocket, he rattled along in the street car. Of course the check was inside; indeed it never occured to him that it might not be there. And as for a letter, there wouldn't be one, there never was. Time enough to open it when he got to the store.

"Hope they'll have a blue one left my size," he was thinking. "If they don't I'll get a gray one, they're almost as nifty."

Swinging off the car in front of Alder's big store, he was very soon battling his way toward the sporting goods section. Literally battling his way in good football fashion, too. For it was not the usual football crowd at all. Nearly all men on this Saturday morning. Then David remembered. This was the day of the much advertised overcoat sale, the one mother had been urging dad to attend. And dad had half promised but—

"Gee, I don't believe he will," David told himself regretfully. "Dad's great on spending money for his family or for lending it to any one who needs it, but throw it away on himself—not dad." And the words of a popular song snapped into his head.

"Doctors' bills, lawyers' bills, merchants bills, too!
Not a cent left for dad, boo hoo hoo."

A jolly tune, a rollicking tune, but—"Tell you what," David told himself sharply, "if my $5 would buy even a patch on a new overcoat I'd sure buy one. He had to chip in and round out the price of mine; $2.75 per, delivering papers, does not go far now I'm in high school. By jinks!" Here David was flung by the crowds straight into an overcoat on a dummy, and the price tag flew out, almost hitting him in the eye.

By all rights that tag in some miraculous way ought to have read just $5, but it didn't. Instead the sum of $48 met David's eye.

"Marked down from $75 for this day only," offered a clerk suavely. "Only two left; wish to try it on?"

"No, oh, no. I'm on my way to look at sweaters," said David quickly, relinquishing his hold on the tempting overcoat.

He discovered there was a blue sweater left in his size. But, as he told the clerks, he wanted to look around first before deciding. "Guess I'll try some of the others on," he concluded, and started to remove his overcoat. As he did so Uncle David's letter gave a crackle, reminding him of his mother's words. Maybe he'd better make sure that his chickens really had materialized.

Yes, they had. The expected pink check was undoubtedly there. But—ah, David gave a whistle and just stared at that check.

A clerk approached. "Have you decided on a sweater? Better choose today; the stock is getting low."

David looked up blankly. "Yes, that is, no," he mumbled, then walked quickly away in the direction of the overcoat crowds.

Forty-eight dollars for that overcoat and he could buy it now. (For the check to his utter amazement had read $50 instead of $5. No mistake either, for the short note had confirmed the amount.) But—David's brow furrowed in perplexity—dad never would allow him to spend the money that way. Not if he knew it at any rate. But need he know?

Jostled this way and that, the boy eagerly worked out a deep, dark plot that made him gasp at the audacity of it. Steadying himself against a counter, he pulled a blank card from his pocket and printed three words carefully on it. "And that's no lie," he told himself seriously as he hurried over to make his exciting investment.

Yes, they had his father's size. Yes, they'd put a special on it, certainly, and send it out that night. A card? Why, of course, and the obsequious salesman held out his hand.

But David slipped the card inside the box himself.

Then reluctantly he walked over and bought the blue sweater, $2 down, promising to pay the rest in the next two weeks. He had to have the sweater, he felt, or his mother would ask questions and that would never do.

On the homeward bound car he ran over the evidence. Not a loophole now. Without a doubt the sweater would account for Uncle David's annual $5 check. When the coat arrived no one would certainly connect it with him. Why should they? Especially with that card inside. No, the mystery of the coat would be complete and remain so.

Smiling to himself, he stepped down from the car at his corner. But—the very instant he entered the house he knew he was undone, for who should be the first to greet him but his Uncle David?

"Well, many happy returns," rang out the hearty voice, and then and there he began administering birthday slaps on his nephew's back. And David just stood there stupidly and let him do it. Fourteen slaps and one to grow on—all with scarcely a wriggle.

Uncle David! Why, he hadn't been east for years, and now to come today of all days!

"Some surprise," smiled his mother. "I told him you were out spending his birthday money, started just as soon as you got the check. Did you get the blue sweater?"

Unrolling his parcel, David brought the blue sweater to view. "It was awfully generous to—to send all that money," he stammered at his uncle.

"Tell you what," his mother put in swiftly, "not many boys have uncles who throw $5 checks around regularly and persistently. But come, I hear dad's car stopping at the corner; I'm going to put dinner on immediately."

So in they went to dinner, John Dwight arriving just as they sat down. In he came, too, shabby overcoat and all, to welcome his brother most cordially. David blinked uncomfortably. Would the business of the new coat go through, or would the whole thing come out and dad insist upon sending it back? If he only hadn't insisted upon having it sent out tonight he would have had time to explain to his uncle. But now what ought he to do?

The front doorbell rang with a loud jangle. Parcel for Mr. John C. Dwight, special from Alders'. At sight of the large suit box Mrs. Dwight exclaimed: "Then you did get an overcoat; oh, I'm so glad."

"Why, no," said Mr. Dwight, "reckoned my overcoat would last another year; lots of warmth left in it yet. This must be some mistake."

"John C. Dwight, right address and all," announced his wife. "What can be in it? I'm going to look."

And with David shaking nervously, she did, too, and out came the overcoat, looking more splendidly regal even than it had in the store.

"Well, I'll be—I'll be—" Mr. Dwight rose from his chair and inspected the coat. Indeed all eyes were on it—although with varying expressions.

Suddenly Mr. Dwight turned and exclaimed sternly: "David, you bought this for me; it was kind, but I—"

"I, why, I," mumbled David, then realized that it was the other David dad was addressing.

"Tut, tut, man," Uncle David was answering. "I came straight from the train to the house: I wouldn't think of presuming to buy you an overcoat."

"Well, then who?"

Young David quaked in his boots. Why didn't they look for a card? "Isn't there a card or something?" he offered weakly.

"Why, yes," said his mother, pouncing upon it. "And it says—why how funny: 'Owed to you.' Did you ever hear of such a thing?"

"Let me see." Dad Dwight took the card and read the printed words.

"You don't suppose," began Mrs. Dwight, "one of those bad debts of yours—"

"Looks mighty like it. Didn't I always say they'd pay if they could? Now, mother, you'll have to admit—" But here the coat captured the whole of his attention. "I'll say the buyer had first class taste," he said boyishly as he slipped into the handsome garment. "But who can it be?"

David began to glow happily; his plot was going over big. He looked out of the corners of his eyes at his uncle; he must guess, but he wasn't going to say anything. But—wasn't he?

"Well, David," on the instant came Uncle David's voice, "I think you showed fine taste in the way you spent your money."

Poor David! He stared agonizingly at his Uncle. Now dad would insist upon sending the coat back. "What's that?" he was saying already.

"Oh!" exclaimed Uncle David, smiling wickedly at his squirming namesake, "you're not the only one with something new; David has a fine new sweater. Get it, David."

And David quickly did. But needless to say the attention still centered on the mysterious overcoat. Admiration, wonderings and more wonderings. "Well," chuckled Mr. Dwight at last, "It's mine anyhow," and, wheeling about to face his wife, he exclaimed: "How do you like your stylish new husband?"

But Mrs. Dwight only smiled proudly for answer. As for the two Davids they were smiling just as proudly at each other.—*Allen Burdock, in The Continent.*

THE BOY WHO BROKE INTO THE REFORM SCHOOL

A True Story

Judge McClintock kept on writing for fully five minutes after Tony entered his office in the country courthouse. Tony was a slender, dark-eyed Mexican lad.

The judge was aware of his presence, but wished, to test the boy's manners and see whether he would wait with patience without interrupting until the judge had finished the task in hand.

Tony waited respectfully, cap in hand, until the judge looked up and asked with a winsome smile, "Well, what can I do for you?"

"Please, sir," began the boy, not knowing exactly how to state his case, "I want you to send me to the reform school."

"Why, this is unusual. What have you done?" the judge inquired.

"I haven't done anything, sir, that is bad; but I promised my mother that I would always be good, an' not do anything which wicked boys do."

"Where is your mother?" the judge inquired.

"She's dead, sir," answered the boy, his large eyes swimming in tears.

"What is your name?"

"Tony, sir."

"Tony what?"

"Tony Alhaja."

"Tony Jewel," commented the judge.

"How long has your mother been dead?" the judge inquired.

"She died last winter," answered Tony in a tearful tone, recalling that greatest sorrow that ever comes into a boy's life.

"Where have you been living since she died?" inquired the judge.

"After my mother died I lived with my aunt. One day I came back from school, an' she'd gone."

"Where did she go?"

"The people next door told me she'd moved back to Mexico."

"Then what did you do?"

"I found a place in an alley where I slept for many weeks."

"Where did you get food?"

"I sell papers."

The judge surveyed the lad with a searching, sweeping inspection. His feet were bare. He wore a pair of blue denim overalls and a checked shirt. His heavy dark hair was neatly combed, and his face was clean.

"How have you kept so clean when you have to sleep in an alley?"

"I wake early, before the sun is shining. I run to the park, an' wash my face an' hands in the fountain. Then I run over to the bank an' look in the glass door with the shade pulled down back of it. I see how to comb my hair and slick it back." Tony drew from his pocket a broken piece of comb, and showed the judge how he combed his hair.

"Where do you eat?"

"I sell papers very early. When I sell enough, I eat something. Sometimes when it rains very hard I can't sell papers. Then I don't eat."

The judge stared at this unusual boy and finally asked: "Tony, tell me, why do you want me to send you to the reform school? I think you are a very good boy."

"The police, they chased me out of the alley where I have been sleeping. Then I found another place, not so good; but I can sleep there in the new alley. Now the police chase me out of that, an' they say I can't sleep in alley nowhere." Here Tony's emotions got the better of him. He wiped the hot tears from his cheeks with a rough sleeve.

There were tears in the judge's eyes also as he thought of the wrongs this Mexican lad had suffered from the aunt who abandoned him and the harsh enforcement of the necessary ordinance against vagrants' sleeping in alleys.

The noon whistle sounded its long siren blast. Tony started. "I must run an' sell my papers," he explained, rushing for the door.

"Come back at one o'clock," called the judge after the vanishing figure.

That afternoon Tony Alhaja boarded the train for Gainesville to spend three years in the Juvenile Reformatory. Judge McClintock bade the boy goodby, and encouraged him to make the best of his opportunity.

In a letter the judge made clear to the superintendent the unusual character of the boy who came alone and at his own request to find a refuge in the State institution.

Tony won the sympathy and help of the superintendent from the first. He was given work in the hospital, where he rapidly won the confidence and admiration of those in charge.

Tony grew to be a slender, clean-cut, attractive young man. When he returned to El Paso, he was given a position in one of the large hospitals of the city. His willingness to serve, his reliability, and his efficiency won the admiration of all with whom he came in contact.

An official of the government from Mexico City was in El Paso on business, and was taken suddenly and violently ill. He was rushed to the hospital where Tony worked. During the days that followed the Mexican official fell in love with the quiet, efficient, unassuming young man. Later he secured for Tony a position as nurse in the government hospital in Mexico City, at a salary of three hundred pesos per month. This, being in gold, is an extraordinary wage for that country.

"I little realized that morning," declared the judge, "when the waves of wronged, neglected childhood washed that little sprout into my office, that with half a chance it would grow into such a fruitful tree."—*Rev. Frank Hampton Fox, D. D., in C. E. World.*

Hold Thou My Thoughts

Hold Thou my thoughts, for as I kneel
To worship Thee and pray,
Some vagrant thought, some trifling thing,
Doth lead my mind astray.

Hold Thou my thoughts, for while mine ear
Would listen to Thy Word,
Some sight, some sound, claims eye or ear;
Thy message is unheard.

Hold Thou my thoughts; even as I strive
To lift my heart to Thee,
The evil one slips in between
And steals Thee, Lord, from me.

Hold Thou my thoughts, for when I seek
To give my heart to Thee,
A host of Satan's darts drive in
And storm the heart of me.

O, hold my thoughts, and shield mine eyes
From all distracting things,
And aid my praise, my thoughts, my heart,
To rise upon Faith's wings!

—*F. B. Stone, in The Southern Churchman.*

LIVING OUR RELIGION

A certain evangelist we have heard sometimes uses this illustration:

"Two merchants went to a revival service to listen to the preacher, a man of some reputation, and preacher of the whole Gospel. These men were competitors in business, and each one knew the heartburnings that arose in their business life. After some nights, one of them went to the altar as a seeker. The other was under a measure of conviction, but unyielding. As he saw his competitor go forward, he said within himself: 'I will watch him, and if he lives it one year I will believe there is really something in it, and will become a Christian myself.' For one whole year he watched that man. There was a complete change in his whole life—business life, social life, every-day life; he could not find one flaw, and, at the end of the year, the watcher sought and found God in the forgiveness of sins. He then went to the merchant whose life he had watched so closely, and said to him, 'For one whole year I have watched you, and your life has convinced me there is something real in religion.' How glad the merchant was that he had lived straight. One failure might have wrecked a soul. Actions speak louder than profession."—*The Presbyterian and Herald and Presbyter.*

How to Keep Good Company

Read the Bible and it brings you into the association of the best people that ever lived. You stand beside Moses, and learn his meekness; beside Job, and learn his patience; beside Daniel, and learn his courage to do the right; beside Isaiah, and learn his fiery indignation toward evil-doing; beside Paul and catch something of his enthusiasm; beside Christ, and feel His love.—*Rev. C. H. Spurgeon, D. D.*

Notes and Sundries

—The men of America are not only wearing more clothes than are their sisters and wives, but are actually buying more, according to statistics compiled by the Federal Reserve Board.

—The moving picture houses of the United States received $700,000,000.00 in paid admissions last year.

—Canada is selling the United States 41 million pounds of fish a year.

—American farmers now own 4,332,000 automobiles, trucks and tractors, or nearly one-fifth of all the motor vehicles in the country.

—Dr. Charles H. Mayo, famous Rochester, Minn., surgeon, praises sunshine as a tuberculosis cure, especially tuberculosis of the skin and joints. He warns that sunshine through window-glass really is not sunshine, but a pallid imitation of the real article. Window-glass, he explains, lets only 64 per cent of the sunshine through and traps or keeps out the ultraviolet rays which are the most valuable part for human beings. Those who bathe in real sunshine and receive the beneficent touch of the ultraviolet rays, in his opinion, receive stimulation therefrom. Their cells are protected and germs are destroyed. He claims rickets in children are benefited greatly by sunshine treatment. Getting one's skin well tanned by the sun is good for the health, he says, but it should be done with discretion.—Pathfinder.

—The latest cancer theory is that this disease is caused, not by any particular germ, but by the suffocation of cells, causing them to secrete an acid like sour milk, which stimulates abnormal growth. This theory was advanced recently by Prof. O. Warburg, of Berlin, as a result of his researches into the physiology of the disease. A cancer serum that has cured cancer in a number of laboratory rats and has rendered them immune to the disease over a long period is the latest news of a cure for the disease. The serum was discovered by Dr. Thomas Lumsden, working at the Lister Institute under a grant from the British empire cancer campaign.

—During the past year the Gideon Association has placed more than 100,000 copies of the Word of God in American hotel guest rooms. "There are 2,000,000 guest rooms in the hotels of the United States and Canada," says one of the officers of the association. "To date we have placed in them 800,000 Bibles. We will adopt as our objective for next year another 100,000 Bibles."

—As an auto passed down a Chicago street a wheel picked up a stone and hurled it at a four-year-old boy. It hit him in the chest, making a hole like a bullet wound. The boy died.

—As E. A. Knudson was driving near Milwaukee, Wis., a bee flew under his spectacles and stung him on the eye. In trying to brush the bee away he lost control of the car. He was injured fatally when it struck a telegraph pole.

—Ralph Hepburn, automobile racing champion, who was qualifying for a race at Charlotte, N. C., was going at about 125 miles an hour when a sparrow smashed into the goggle over his left eye. Broken glass got under Hepburn's eyelids and he was forced to come to a stop. He was taken to a hospital.

—Dr. Joseph Kossuth Dixon, clergyman, author, educator, and lecturer, and especially distinguished as a loyal friend of the American Indian, died at his home in Philadelphia on Tuesday, August 24. He was the son of Brigadier-General and Mrs. Adam Dixon and was a graduate of Jewell College and Rochester Theological Seminary. Most of Dr. Dixon's life was spent in studying the history and customs of the red men and in espousing their cause. In 1913 he led the Rodman Wanamaker Expedition of Citizens to the North American Indians, covering 25,000 miles in a specially equipped car and visiting 189 tribes or sub-tribes. Upon the completion of the trip he brought back and laid before President Wilson a document in which the chief of each tribe swore eternal fidelity and allegiance to the American flag. Active in every movement to assure justice to the Indian, Dr. Dixon went to Europe after the World War to collect data about those of the race who fought with the American troops.

—Thomas Moran, who died recently at his winter home in Santa Barbara, Cal., at the age of eighty-nine years, was one of the most distinguished of American painters. His pictures of the Grand Canyon won him the greatest fame, although his work was by no means confined to this one subject. His companion pictures, "The Chasm of the Colorado" were bought by Congress for $10,000 each and placed in the Capitol at Washington. Mr. Moran became an academician in 1884. He was also a member of the American Water Color Society and the Philadelphia Academy of Fine Arts.

—Tenko Nishida, founder of "Ittoen," who is widely known as the "Socrates of Japan," has reached Honolulu on his way to San Francisco, where he expects to arrive on September 28. He is making the trip with the purpose of spreading the doctrine of his sect, which is summarized in the teaching that there can be no real life without conflict, and that "labor is prayer and prayer is labor." The Japanese Socrates is sixty years old and although he had paid for his passage, he helped wash decks and did other work en route to Hawaii, practising his preachments of labor. His wife performed similar work. The life of Ittoen is the life of repentance.

—Thomas Carlyle was the originator of the term "The Unspeakable Turk." It occured in an article written by him before he attained fame.

—Three hundred and fifty years ago an English micrographist wrote within the circle of an English penny the Lord's Prayer, the Creed, the Decalogue, two short prayers in Latin, his own name, a motto, the year of the Lord, and year of the reign of the Queen (Elizabeth).

—The following declaration will take the place of the oath formerly sworn before notaries public: "This is a true statement, made under the penalties of perjury."

—A statistical expert recently has made a study of the use of the word "please" in the telegraphic communications of the country and finds that the toll paid by Americans for writing this courteous expression into their messages amounts annually to $10,000,000.

—Germany has been admitted to membership in the League of Nations. Spain recently took offence and withdrew. Brazil withdrew some time ago.

—Trouble has arisen between Great Britain and China which threatens to be serious. The Chinese have seized two of England's ships and when an effort was made to release them the Chinese fired upon the party attempting the release and killed seven of them and seriously wounded others.

—A startling rumor got going last week to the effect that Henry Ford's daughter is to be married to a Pole named Skyrzynski. Relief came with the information that Henry Ford has no daughter.

—The Roman Catholics have opened a parochial day school in Greensboro. It starts with 62 pupils: They do not believe in the public schools, but others do.

—The contention of two factions in Greece brings on bloodshed and virtual anarchy.

—A most illuminating survey of the prohibition situation from the journalistic angle was published editorially in The Newton Graphic of Newton, Mass., in its issue of Aug. 13. The editor of this newspaper was assigned the task of obtaining the opinions of the delegates at a meeting of the National Editorial Association, recently held in Los Angeles, Cal., on the subject of prohibition, in order if possible to get at the truth in these days of biased propaganda on both the dry and wet sides of the question. The poll covered 170 newspapers from 31 different states and resulted in a vote of over 100 in favor of strict enforcement of the Volstead act, 29 for modification, 6 for government control of liquor, and 3 for repeal. Most significant, however, was the report on the amount of drunkeness in the country since national prohibition has gone into effect, 110 stating that there was less drunkeness in their particular communities and only 15 saying there was more. It should be borne in mind that these figures were given by local editors, who naturally are in closer touch with community conditions than almost any other class of people. In commenting on the result of his survey the editor of the Graphic declares: "It leads emphatically to the conclusion that no mater what particular sections may flout the prohibition law, the country as a whole is dry."

—The Stationing Committee of a Methodist Protestant Annual Conference is something more than a committee. It is an institution! For in the Stationing Committee, uniformly composed of two ministers, two laymen, and the President of the Conference as chairman, symbolizes and embodies the essence of our denominational polity. The responsibilities of this committee are very great. Pray for the Stationing Committees, that they may have divine guidance in their all-important task of assigning the ministers to their various charges.—Methodist Recorder.

In the North Carolina Conference this "institution" consists of one minister (the president) and one laymen.

—A picture by Michelangelo representing the flagellation of St. Anthony has just been discovered at Bologna. It is painted on wood and is said to be valued at $650,000.

Our Children's Home

FINANCIAL REPORT

Spring Hill, W. Thomasville, $2; Welch Memorial, High Point, $12.13; Concord, First Church, $31.47; Midway, Guilford, $3; W. W. Hedrick, Pleasant Grove, $1; Mrs. H. A. Garrett, Treas. H. M. S., $175; State Street Church, Lexington, $5.65; Union Grove, Orange, $3.30; Flag Springs, Why Not, $2; Friendship, N. Davidson, $3; Lena Hunsucker, Fairmont, W. Va., $2.50; Whitakers Chapel Enfield, $2; Bethel, Flat Rock, $3.85.

Sunday Schools

Whitakers Chapel, $2; Midway, Haw River $5; Winston-Salem, $22.90; Fountain Place, Burlington, $3.07; Graham, $7.56; Reidsville $5; Whitakers, $8; West Lexington, S. Davidson, $5; Charlotte, Second Church, $2.28; Asheboro, $9.76; First Church, Charlotte, $13.61; First Church, High Point, $22.38; Siler City, $4.35; Mt. Carmel, Forsyth, $3; English St. Philathea Class, High Point, $2; Denton, $17.38; Friendship, Mt. Hermon, $3.45; Bethel, Mocksville, $5.97; Calvary, Greensboro, $10.85; Concord, Saxapahaw, $2.15.

Other Gifts

Mrs. Wm. Loy, High Point, goods for three shirts; Mrs. J. M. Clapp, Burlington, two pair pants; Mrs. Emma Bivans, Hillsboro two nice scarfs; Miss Ruby Isley, Mt. Hermon Church, a nice dress and a pair of shoes; L. B. Daile of Mt. Olive, twenty bushels of sweet peppers; Mrs. H. A. Garrett, High Point, invited and entertained the children to their delight on Tuesday, September the 7th.

Our school started off last Thursday, September 9th with much promise. Teachers are as follows: Mrs. J. N. Atwater, who was with us last year, Mrs. May Cooke, of Thomasville, Miss Edna Dixon, Route 4, Greensboro.

Thank you for all the contributions that come to us for the purpose of helping to do the good work we are engaged in.

E. G. LOWDERMILK, Superintendent.

Bootleg Poison. Nearly 50 persons died in and around Buffalo, N. Y., after drinking bootleg liquor which contained wood alcohol. Several men were arrested. They are charged with selling 3500 gallons of the booze even after being told that it was poisonous.

Evolution Echo. Mississippi has followed Texas in requiring publishers to delete all references to the theory of evolution from school textbooks.

—A Burglar entered the home of Brother George Shaw of Calvary Church last Saturday night and took all the money he had in his pocket. He entered by a window and departed leaving a knife which he had used in his entrance.

—Dr. J. Henry Highsmith, State High School Inspector, declares that it is a sheer waste of time for many children to study Latin and French.

—Cloudbursts in Indiana and Illinois last week caused immense damage to property and the loss of several lives.

LADDIE AT THE CROSS ROADS

1. It is highly commended by Bishop Theo. S. Henderson, and Dr. R. S. Copeland, former Health Officer of New York City, who together introduce the book.

2. It has speedily gone into several editions, and another is about to appear, which will probably be the last, as it is published WITHOUT ANY PROFIT TO THE AUTHOR, in order to keep price low.

3. IT HAS SAVED THOUSANDS OF BOYS, and will save thousands more, if the true friends of boys will help in the distribution IN RESPONSE TO THIS SPECIAL APPEAL AND OFFER.

4. It is enthusiastically commended by PASTORS, PHYSICIANS (a prominent one in Detroit says it should be given to every High School boy in the land), by JUDGES, Scout-Sunday school—and "Y" workers and by happy PARENTS.

5. It is clean, safe, simple and not technical, and BRIEF—a boy often takes it to his room and reads it before retiring.

6. It stresses clean thinking, and candidly sets forth the dreadful results of perverted sex-habits.

7. The chapters are interspersed with original poems to make the book appear like any other and not a remonstrating specific.

8. The author is a Christian minister and father, knows and loves boys and so easily wins and holds their confidence.

9. It is INEXPENSIVE. Generous laymen have enabled the author to reduce the regular price of 25 cents to 15 cents, and, in quantities of eight or more for distribution to eight cents per copy!

This offer holds for 40 days! Order a supply direct of him NOW, 1109 Tenth Avenue, Port Huron, Michigan.

—Gypsy Smith, the famous English evangelist, according to The Methodist of Australia, in an interview with Rev. Kingscote Greenland of London answered the question, "Why are you an Evangelist?" by saying "Because I cannot help it—I must. Necessity is laid upon me. I am as sure of my commission as of my conversion. I should no more dare to live without preaching Christ's gospel than to live without eating. I've got to do this thing—why, I don't know, but I have. It's my business, my divine work, and woe is me if I preach not the gospel. And God has set his seal on my ministry in five continents by permitting me to see tens of thousands of men and women brought back home to Him through my humble agency. Go out and call men in I must, and I will; I can do no other, as Martin Luther said." The British "Who's Who" notes that Gypsy Smith was self-taught" and is a member of the Order of the British Empire.

—The widow of a farmer had some difficulty with her hens, and wrote the following letter to the board of agriculture: "Something is wrong with my chickens. Every morning I find two or three lying on the ground cold and stiff, with their feet in the air. Can you tell me what is the matter?"

After a little while she received the following reply: "Dear Madam—Your chickens are dead."

—The scientist who was to lecture on "The Infinitude of Space" was half an hour late. He couldn't find a place to park.—Boston Transcript.

MARRIED

Brand-Lambeth

On September 8, Mr. Albert G. Brand, and Miss Ollie Lambeth were united in marriage by the writer. Miss Ollie is a member of Friendship church, and for a long time has been our organist. Mr. Brand is a young business man in Florida.

Immediately after the marriage they left for their home in Florida.

Her going away takes from our community one of our best girls. The good wishes of many follow her. W. D. REED.

GUIDANCE

To understand each passing day as on we serve and wait,
To know the path our feet should take to keep us from ill-fate—
For this, dear Lord, we plead, day by day.

To honor Thee in thought, in speech, in deeds we do,
Not wealth nor fame, nor worldly joys we do,
Not wealth nor fame, nor worldly joys we crave,
But grant, dear Christ, to guide, to guard, to save.
Lead thou us on, we would not ask to be
Kept in the flowery paths of ease, apart from thee.
If steep and rugged is the way, be thou quite near,
To strengthen, to uphold and keep our hearts from fear.

REBECCA B. LINER.
Hillsboro, N. C., September 6, 1926.

He dashed into the police station at midnight, explaining that his wife had been missing since eight o'clock that morning, and asking that search be made for her.

"Her description," said the sergeant. "Height."

"I—I don't know!"

"Weight?"

The husband shook his head vaguely.

"Color of eyes?"

"Er—average, I expect."

"Do you know how she was dressed?"

"I expect she wore her coat and hat. She took the dog with her."

"What kind of a dog?"

"Brindle bull terrier, weight fourteen and one half pounds, four dark blotches on his body, shading from gray to white. Round, blackish spot over the left eye, white stub tail, three white legs and right front leg brindled, all but the toes. A small nick in the left ear, a silver link collar, with"—

"That'll do!" gasped the sergeant. "We'll find the dog!"—Boston Globe.

A kindly old lady stooped over a reclining beggar and produced a penny. The beggar eyed it disdainfully. "Ma'am," he began. "Did ye read in de paper, about de beggar dat died and left a million dollars to a lady dat give him a quarter?"

"I seem to remember something of the sort," replied the old lady, "but—"

"Well, dat guy was me brother. Dat's de kind of a family we are!"

FROM PASTORS *and* PEOPLE

Burlington.—The regular monthly communion service was held at the First Church Sunday, and the following persons were received into the church—Mrs. A. P. Cates, Mrs. H. A. Kemp, and Mr. Raiford Dawkins. Mrs. Cates and Mr. Dawkins come to us from the M. E. Church, and Mrs. Kemp from the Haw River M. P. Church. We welcome them. Others are to join soon.

Our vacation period is over, and we are settling down to real earnest work again. Only a few weeks remain of this conference year, and there is much yet to be done; however we hope to close the year with all budgets paid and the church well organized and in good working condition.

We are passing through an unusual experience just now in the number of our people who are dying. On Sunday night, August 29, Brother S. W. Crutchfield passed away. He was not a member of the Burlington Church (he belonged at Efland) but he lived in Burlington and was a member of our Sunday school and an attendant upon our preaching services. On Wednesday evening following, Lee Brady, the thirteen-year-old son of Bro. and Sister W. R. Brady, was killed in an automobile accident. On the same night Mrs. Sarah Blackwell died suddenly at the home of her daughter, Mrs. Wesley Carden; and on the following Saturday morning Sister J. R. Wiles passed away after an illness of one month. This seems to us to be a very unusual number of deaths for a church in a week's time. Surely we should be impressed with what a frail thing life is! Our hearts are very tender towards these bereaved homes.

Our Rally Day is the FOURTH SUNDAY in September, at which time church and Sunday school officers will be elected for the ensuing year. The slate has already been made out by the nominating committee.

The large columns in the Herald last week. Bro. Editor, added very much to the form of the paper. Now if you could have it fastened together I would "Hurrah " again.

I believe steadfastly in the "Herald." It has been of untold good to our conference. I desire also to wish for the new printing concern early and increasing success.

S. W. TAYLOR.

September 9, 1926.

Eden, Halifax Charge.—I have so much to report this time I will probably leave off something till later.

After the regular service at the church on Sunday, July 18, our pastor and quite a number of people from the church and community went to the home of Mrs. Mary Ponds and at this time and place our pastor administered the rite of baptism to Mr. John J. Brown. Mr. Brown is in his eighty-seventh year and has been confined to his bed most of the time for fifteen months. On this day be was unable to sit up in his bed, but his voice was clear and calm as he made his responses. Every word seemed to come from a heart filled with joy and peace. It seemed then that the feeble spark of life must surely burn out in a few days, but I am glad to say he has been spared to enjoy this new found joy and peace.

Following the custom of years we met at the church on Thursday before the first Sunday in August for the purpose of giving the church and cemetery a general cleaning up. (Yes, we have the church cleaned up twice a month, but we give it an extra polishing at this time.)

Our revival meeting began on Sunday, August 1. Our pastor was assisted in this meeting by Rev. G. H. Hendry of Burlington, who preached some great and good sermons. Much interest was manifested, especially on Friday. Mr. Hendry preached to the parents that day, Rev. Mr. and Mrs. Hendry were with us only a few days but their influence remains and is being manifested in the renewed interest being shown in the Sunday school and other phases of church work.

Our Ladies' Aid Society met with Mrs. J. W. Hardee on Thursday, September 2. (Did I hear some one say "She just can't resist mentioning that Ladies' Aid Society," Well, just cheer up—the worst is yet to come. Some time I am going to write about that and nothing else, so keep your seat.) After the devotional and business program was dispensed with the question of making a donation to the High Point College was presented, and the vote to do so was unanimous. We hope other societies have already taken this step.

Sunday, September 5, Rev. Mr. Spencer filled his oppointment with us and preached a wonderful sermon. We of Halifax charge are fortunate indeed in having Mr. Spencer serve us.

We will have children's day service on third Sunday in September. Fifth Sunday in October will be home-coming day. We hope to have a full attendance on that day.

REPORTER.

Rockingham.—Here we come again with something else.

The members of the church of Rockingham have had their election for the delegate to annual conference. The spiritual working man whom we have elected is Mr. Robert Gardner. Mr. Gardner is a man that is willing to do anything for the work of God. He is a great leader in all our church work. He puts God before all, as every one of us should do.

We will begin in a revival here at our church Wednesday night, September 15. Dr. Dixon, the President of the conference, and Mrs. Dixon will be with us. Dr. Dixon will be with us until Sunday and we hope Mrs. Dixon will remain during the next week. We had a great revival in June, but we hope for even a greater one this time. We ask the Christian people to remember us in their prayers. Pray that our meeting may be a success.

The children that meet on Thursday afternoons made a special offering to our appreciated pastor, Rev. James Trollinger; we hope they will be greatly benefited in the future by these Thursday afternoon meetings.

We have prayer meetings in the house of different members in the village. There are several held each week with one in our church building on Wednesday night. These prayer meetings have a great influence on the lives of our people. We have had several members to walk out and take their stand for God in these prayer meetings. Every time we meet in this manner it keeps us strong and helps us to always realize that as we meet, we meet to fill a date with God.

Our Sunday school on September 12 was an enjoyable one. There were 91 members present. The collection was $4.27. Next Sunday will be our special offering day for the debt on our equipment; we hope to make it count.

We are sad to report the misfortune that came to our beloved Mrs. Trollinger, the pastor's wife, during last week. As she was out in the grass, a snake bit her on the foot. We are more than pleased to say that she is getting along fine and was able to accompany her husband, Rev. Mr. Trollinger, to Virginia this week end.

BIRDIE CONNELL.

Friendship Church.—One of the most helpful meetings of this year was held Saturday night, September 11, Mrs. J. H. Harkey as leader. Only a few of the Aid members were present but every one seemed to be afire with the spirit of "doing something." All the ladies have been working on some articles for a linen sale, Saturday evening, September 18, and from all reports we will have a fine number of pieces for sale. We are expecting a large crowd and hope to have something to add to our fund with which we are trying to pay off some small debts. Altho few in number we are pushing on, having as our leader the Great Leader, and feeling like he will magnify our small deeds to his honor.

AID REPORTER.

Asheville.—Rev. Raleigh Hunter spent one week with us, August 27 to September 3.

His preaching was most enjoyable. He endeared himself to every one. All regret that he could not stay longer. REPORTER.

Corinth, Littleton Circuit.—First Sunday our revival meeting began here. Brother O'Briant gave us a splendid sermon that morning. After noon Brother Stubbins came and preached every day there after;—not every sermon; Rev. A. D. Shelton from Spring Church came Tuesday morning and favored our people with one of his good sermons.

We had two services and dinner on ground every day. A good time socially as well as spiritually. We were glad to have Brother Stubbins with us because he served us as pastor some years ago. All his sermons were good and helpful. We are always glad to have those who have served us as pastor to visit us, because we feel near them still.

Our church was much revived. Several were converted, seven or eight joined church.

Had a number of brides and grooms attend the meeting. Our Mrs. Robert Morris was taken with appendicitis during the meeting and is now in Roanoke Rapids hospital for operation.

Wednesday during the meeting the eight-month-old infant of Mrs. S. M. Thompson was brought here for burial. Died of stomach trouble in Seaside Sanatorium of Norfolk, Va.

At this writing Mr. Will Thornton of Littleton is very ill, though he was at church

last Sunday night to hear Brother Stubbins preach.

There is lots of sickness among the aged ones now. FANNIE BARNES.

Liberty, Siler City Charge.—We had 140 present at Sunday school Sunday morning.

This shows a marked increase as the September days come with their invigorating atmosphere; and new zest and ambition spring into being. The Baracca Class had charge of the Sunday school Sunday a. m. The large number present and their songs were especially inspiring.

The Senior Philathea Class will have charge the next second Sunday.

Our pastor brought to us as usual a soul-stirring sermon. His Theme was "Doubt and Its Cure." The congregation was large and attentive.

Our pastor has received 49 members into the church this year and others are yet to join.

A business meeting was held after the service. A Rally Day Committee was appointed, and the fourth Sunday in September was named as Pay-Up-Day. The Treasurer made a report of the amount needed to pay all claims in full. An optimistic spirit prevailed throughout the meeting.

Mr. Gibbs, pastor, led the Senior C. E. Society Sunday evening. Two teachers of our graded school faculty joined: Miss Selma Watt and Miss Jewel Sumner. We are delighted to have them with us.

At a recent meeting the Society elected officers as follows: Mrs. T. L. Smith, Mrs. John W. Curtis, Mrs. Jack Crowson and Miss Bertine Shephard.

We are making new plans for the autumn days. BERTINE SHEPHARD.

Tabernacle Church.—The 17th annual session of the Singers' Convention met at Tabernacle Church, five miles northwest of Julian, for an all-day session on Sunday, September 12th. The attendance this year was large, singers coming from Forsyth, Rockingham, Randolph, Alamance, and various points in Guilford. Fully one third of the crowd was unable to find room in the large Tabernacle Church; the visitors being crowded out in many instances to make room for those composing the various delegations of singers. Throughout the day duets, quartettes, chorus numbers, solos and other musical numbers held the interest of the large gathering.

The report of the executive committee reviewed the work of the past year, and presented for the officers for the coming year the following: President, Prof. A. M. Fentriss of Pleasant Garden; Vice President, Thomas Reynolds of Julian; Secretary, Miss Myrtle Garrett of Julian. These were all elected. It was decided that the next annual convention would meet at Smithwood Church north of Liberty on the first Sunday in September of 1927, and that a called meeting of the convention would meet sometime during the year at Glenwood, date to be fixed by the officers.

During the afternoon a talk on the influence of music in the home and church was made by Dr. W. T. Whitsett of Whitsett.

Much of the continued success of the convention during its seventeen years of existence is due to the untiring labors of Prof. A. M. Fentriss who has been a teacher of vocal music throughout the county and surrounding counties during this time, and who has aroused much interest in music wherever he has labored.

West Lexington, South Davidson Charge.—Our work has been moving along as usual for the past few weeks during which we have not reported to the Herald. The Sunday school has maintained the attendance very well during the summer months and we are expecting an increased attendance during the fall months. The congregations at the church service have been fairly large and the church attendance is expected to increase also.

Our pastor, Brother Crutchfield, spent a vacation of about two weeks with his parents and other relatives in Orange county during August. He was absent for one Sunday and this writer conducted services at Jerusalem and West Lexington Churches. Our church and Sunday school sympathize with Brother Crutchfield in the death of his uncle, S. W. Crutchfield, which occurred at the Burlington hospital.

Brother G. G. Gibson, one of the members of the West Lexington Church who was confined to his home for several weeks, has recovered sufficiently to be able to go to the home of his daughter.

The fourth quarterly conference for the South Davidson Charge has been called for Saturday, September 25. It will be held at the West Lexington Church, beginning at three o'clock in the afternoon. Dr. Dixon will be present and preside over the conference.

Dr. Dixon will preach at three of the churches on South Davidson Charge on Sunday, September 26. He will be at Mount Carmel at 11 a. m., at Yadkin College at three p. m., and West Lexington at 7:30 p. m.

The finances of West Lexington Church are a little behind at this time, but special efforts will be made by the stewards to raise the balance of pastor's salary and as much as possible on the budgets. The date for the meeting of the Annual Conference is rapidly approaching and we will have only about seven weeks in which to finish the year's work.

Our church was delighted to have Rev. E. G. Cowan, of Greensboro, at the night service last Sunday. He consented to preach for our pastor and delivered a good sermon on the subject, "Ingratitude." It was a very helpful message.

Services will be held at West Lexington Church at 11 a. m. and 7:30 p. m. next Sunday, and the pastor will preach according to the regular plan of appointments for the charge. C. B. WAY, Reporter.

Tabernacle Charge.—We began our special meeting on this Charge the first Sunday in August at Tabernacle Church. Rev. S. W. Taylor came to us on Monday and did the preaching from then till the close of the meeting. All who heard Brother Taylor were delighted with his preaching. At the close of the meeting we received five members into the church. At our last appointment we received ten members, making a total of 16 received this year at this church.

The fourth Sunday in August we began our meeting at Moriah. This was a good meeting. We feel sure the church was greatly revived. Rev. J. D. Williams was our help at this place. He came to us on Monday and remained till the close of the meeting. Brother Williams seemed to be at his best. Every sermon he preached seemed to be better than the one just before it. All enjoyed his preaching. As a result of this meeting we received six members into the church.

The fifth Sunday in August we began our special meeting at Julian. Rev. B. M. Williams was our engaged help. He came to us on Sunday and did all the preaching till the close of the meeting. We had never been with Brother Williams in a meeting, but we enjoyed his preaching. He endeared himself to the people and they will be glad for him to come their way again. We feel that the church was revived and built up because of this meeting. At the last service we received four members.

We have been kindly remembered by several of our good people. They have supplied us with beans, corn, apples, melons, chickens, and many other useful gifts. We thank one and all who have been so mindful of us.

EDW. SUITS.

Mt. Lebanon, Randleman Charge.—On yesterday funeral services for Mrs. Eliza Stalker were conducted by the writer. Mrs. Stalker had been critically ill for several weeks. She was a member of the Holiness Church, and a good woman.

At night an interesting children's service was held, and was attended by a big audience. Miss Sallie Caudle trained the children, and to her much credit is due for the excellent rendition by the little folks and others.

New Salem,—On next Sunday at eleven o'clock our special meeting begins here. The afternoon hour will be a general home-coming service. Short talks and special singing will make up the program. On Monday, 2:30 p. m., Rev. B. M. Williams of Orange Charge will preach, and will assist the pastor afternoon and night throughout the series.

Five of our young people left recently for college. Miss Esta Brookshire returns to Elon to enter the junior class, Miss Jewel Hughes enters the senior class at High Point College. Miss Dorothy Lambe, Miss Leona Wood and John Perry Dosier enters the freshman class at High Point College.

Miss Mae Parsons and Mis Opal Hughes are teaching in the graded school here. Both have taught here several successive years.

Miss Alta Hudson, a Methodist Protestant of Liberty, is one of our graded school teachers. W. H. NEESE.

Pleasant Grove.—The first Sunday in September the annual reunion of the Morris family was held here. A very large crowd was present and many of the Morris family from Virginia and this state attended. Sunday school was held at the usual hour. At 11 a. m. Hon. E. H. Morris, of Mocksville, Davie county, delivered a splendid address. Judge Boylen, of Hillsville, Va., was on the program for that hour, but an automobile accident prevented his coming. Mr. Morris, however, filled his place to the satisfaction of all present. After this address one of the most sumptuous dinners ever served at the Grove

was spread on the long table prepared especially for this occasion. Rev. J. D. Newton, of Thomasville, returned thanks and the large crowd helped themselves, had plenty and to spare. Many were the compliments passed on the good people who prepared the dinner. Only those who are acquainted with the good cooks at the Grove know what to expect on occasions like this.

In the afternoon the principal address was given by Rev. J. A. Morris, pastor of Walnut Cove circuit, M. E. Church, South. Just before Mr. Morris spoke a choir from near Welnut Cove sang a number of songs to the delight of the congregation.

After the address the local choir sang several splendid selections.

In the business meeting our own highly esteemed brother, Z. B. Morris, was re-elected president for another year.

Our third quarterly conference was held a few weeks ago and Brother Fred Kennedy was found elected delegate to the annual conference.

Steps are now being taken to finish the Sunday school rooms upstairs. At the time of building last summer, many thought we would never need the rooms upstairs, but within a year's time we need them badly.

When these rooms are finished we will have one of the largest and best equipped country churches in conference. Under the superintendency of Brother I. A. Teague the Sunday school has steadily grown until now we have a large school and expect soon for it to become larger. We are working to develop it into a graded school. Our prayer meetings have been well attended through out the summer. We hold three separate prayer meetings on Friday night of each week. The Senior and Junior C. E. societies meet in their rooms for their services while the adults meet in another room for prayer and Bible study. We are pleased with the progress made, yet there is much room for improvement.

Since the special meeting held last July we have been pounded almost continuously. The folks have kept us well supplied with all kinds of vegetables and other things needed. One noticeable feature about it is they have given us the very best. We have heard of folks who would give the preacher nothing until they had something they could neither use nor sell, then they would give him this. Far from such in this case. They have not only given the best but have given it in large quantities. We certainly thank these good people for these very generous acts of kindness. Really we do not know how to express ourselves in a way that will enable them to know the extent of our appreciation. We have been in the ministry for about 25 years and in all this time we have never received so many gifts in any one year.

Mrs. Orville Cecil has been at home with diptheria for several days. We miss her at all our church services and hope soon to have her and daughter back at their usual places in church. GEO. L. REYNOLDS.

High Point.—Rally Day was observed in the Sunday school last Sunday morning in a very happy manner. There were 500 in attendance, and the collection amounted to $45.00. A most interesting program was rendered. After several songs by the school, the Lord's Prayer repeated in unison, a prayer by the pastor, Dr. Brown, and a delightful quartette given by Messrs. Dan W. Smith, J. A Gray, Carey Davis, and Arnold Koonce without accompaniment and with fine effect, Mrs. S. S. Coe made a most pleasing talk on "The Value of Sunday School." Mrs. Coe's talks are always characteristic of herself, very practical and effective. Mr. R. C. Boyd then told us about "The Value of Team Work in Sunday School," and this talk was timely and highly appreciated by the large audience. Another splendid talk was that of Mr. A. J. Koonce, who spoke on "How you can make our Sunday School grow." This was very appropriate for Rally Day when we are all thinking of plans to make our Sunday School bigger and better. Prof. J. D. Hardy of the College was unavoidably absent, and his talk on "How we can make the Sunday School more evangelistic" was omitted. Mrs. R. M. Andrews then rendered a delightful vocal solo, "The Lord is My Shepherd," with pleasing effect and with Miss McIntire at the piano. The program was closed with remarks by Dr. Brown, who gave a resume of the work of the Board of Education, for which purpose Rally Day is annually observed. The classes then met in their respective class rooms when the rolls were called and the offering taken. Superintendent Shaw and his various coworkers are heartily congratulated on the highly successful service, the largest and best ever held in our Sunday school.

At the 11 o'clock service President R. M. Andrews of High Point College occupied a seat in the pulpit with the pastor, and led the opening prayer. Mrs. J. Hobart Allred, nee Miss Pearl Perry of Thomasville, the bride of Prof. Allred of the College, rendered an exquisite vocal solo, "Repent Ye" by Scott. Mrs. Allred possesses a soprano voice of unusual sweetness and volume, and she is a very valuable addition to our choir and congregation. Dr. Brown delivered a splendid sermon, "Does it Pay?" basing his remarks on the text found in Phil. 8:3; "I count all things but loss.....that I may win Christ." His sermon was especially given for the students of High Point College, who were present for the first time after summer vacation. He extended a cordial welcome to these young folks and a warm invitation to worship with us each Sabbath. He begged them to take Jesus Christ into their student life, and warned them that it is not always easy to serve Him while in College. He admonished them to beware of the many pitfalls and temptations that will beset them.

At the evening service Mrs. J. H. Allred and Mr. Clarence Schultheiss sang a charming duet, "One Sweetly Solemn Thought" by Ambrose, which was thoroughly enjoyed by the congregation.

The Ladies' Aid Society held its monthly meeting with Mrs. W. P. Pickett Monday evening at 7:30 o'clock with Mesdames John H. Walker, S. C. Vuncannon, W. L. Kivett, J. J. Frazier, W. C. Hammond, and Miss Mary Lyndon as associate hostesses.

The A. M. Idol Philathea Class will meet tomorrow evening with Miss Nellie Martin on N. Main St.

The Christian Endeavor Society is enjoying a delightful wienie roast this evening in Jones Field. This Society is unusually active and faithful this summer. May the good work go on!

The Junior Mission Circle, Mrs. R. M. Andrews Superintendent, will meet Saturday afternoon at the church.

Circle number four of the Foreighn Missionary Society, which is composed of the young ladies, of the Philathea Class, will meet Thursday evening at 7:30 o'clock at the church.

Last Friday morning at 8:30 o'clock the doors of High Point College were opened for the third annual session. Impressive Chapel services were held with approximately 250 students in attendance. Dr. Andrews, Mayor H. A. Moffit, Dr. Geo. R. Brown, and others delivered appropriate and timely remarks to the student body welcoming them to our midst and assuring them of a readiness to be of service to them in every way possible. High Point College is no longer an experiment, but a substantial, honest-to-goodness, College, which is recognized by the State University, the State Board of Education, and the leading denominational colleges of the state, and due credit is given for the work of its students. A recent substantial gift to the College is made by R. G. Lassiter and Co., highway contractors, who will not charge for the paving of 1000 feet of roadway in front of the College. The Greensboro-High Point Highway is being widened to 30 feet with shoulders five feet in width on either side. This will be the premier Highway of N. C., and the College is most fortunate in its ideal situation.

On last Saturday afternoon a delightful party was tendered Mrs. John S. Pickett, a recent bride, by her sister-in-law, Mrs. J. H. Walker, Jr., at the Country Club.

We are pleased to welcome Miss Gertrude Hughes back to the city after a summer vacation spent with relatives in Penn. She will resume her position in the City Schools.

James Moffit and Garland McPherson are entering the State University as Freshmen this week. Holt McPherson is returning as a Junior.

Chas. C. Robbins, Jr., has entered High Point College, and will live in the Boy's Dormitory.

Miss Daisy Lee York, daughter of Dr. A. A. York, will enter N. C. College for Women as a student this week.

Miss Vista Dixon, daughter of Dr. A. G. Dixon, has returned to High Point College as a member of the Junior Class. Miss Eugenia Williams of Greensboro, daughter of Mr. R. F. Williams, chairman Board of Trustees, has returned from a recent operation for appendicitis at High Point Hospital, and has returned to her work in the College as a member of the senior class.

Miss Novella McIntire, of Asheville, the popular and efficient teacher of piano at the College, has resumed her work.

Miss Vera Idol of the English Department attended the second session of Summer School at Columbia College, N. Y., and has returned to her post.

Mrs. Henry A. White, Prof. of Greek, spent the month of August in New England with relatives, and has resumed her work in the College.

Mr. C. L. Gray was elected delegate to the Annual Conference at Greensboro at quarter-

ly conference last Wednesday evening.

Wyatt A. Pickens is expected to arrive from Washington, D. C., Thursday morning for a visit of two weeks to home folks before going to Cambridge, Mass., to enter Howard University for his last year's work leading to a Ph. D. degree.

A delightful Reception was tendered to the students of the College by the Faculty last Saturday evening, which proved to be a happy occasion. The receiving line was composed of Dr. and Mrs. Andrews and the members of the Faculty with their wives and husbands, and delicious refreshments of punch and cake were served. Old-fashioned games were played, and the freshmen soon forgot their home-sickness, and entered joyously into the fun and frolic.

Yarborough's Chapel Charge.—We are not heard from very often, but we are glad indeed to say that our church is still wide awake. We have good attendance both for Sunday school and for preaching service.

Our revival was held last week. Several souls were led to Christ and four united with the church.

Mr. Koons preached interesting sermons which we all enjoyed. It was very unfortunate to us though, the last sermon which was Sunday night was called off as the pastor was taken ill. Many were disappointed. A large crowd had assembled to hear the last sermon. We wish him a speedy recovery.

We are planning to reorganize our Christian Endeavor Society again next Sunday. We are hoping to have the best society this time that we have ever had.

LIZZIE BELLE GOSSETTE,
SARAH LOU STONE,
Reporters.

Chatham Circuit.—Since the death of Brother Bowman the people of the Chatham work have been without a regular pastor. Regardless of the great loss sustained by his death the plans which he laid have been carried out by his people and those who were engaged before his death to help in meetings.

Hickory Grove.—It was the privilege of the writer to carry on the work at Hickory Grove immediately after our brother passed away. We were all benefited by the meeting.

Last Sunday afternoon we held the regular preaching service and a goodly number were present. The Sunday school was reorganized and much interest was shown in the work.

Piney Grove.—Rev. A. O. Lindley held the meeting there. He reports a good meeting. Some were converted and the church was strengthened by his good preaching.

Flint Ridge.—Flint Ridge was glad to have Rev. W. H. Neese, of Randleman, to hold the services for them. The services which the writer attended were of a spiritual uplift and I am sure that the meeting strengthened the work there.

Zion.—It was the privilege of the writer to hold the last of the five meetings arranged by Brother Bowman before his death. This was at Zion M. P. Church last week. We began the first Sunday and continued through Thursday evening. There were ten conversions and five united with the church as follows: Annie Belle and Ruth Pike, Harold and Alton Lowe, and Albert Richardson; five others gave names for other churches. Miss Vera Mendenhall will join at Siler City M. P. Church.

I enjoy working with the Chatham Churches the little time that I have to give them.

The appointments at the churches are as following:

Zion, first Sunday, 3 p. m.
Hickory Grove, second Sunday, 3 p. m.
Piney Grove, third Sunday, 3 p. m.
Yours in the Master's work. F. L. G.

Mt. Pleasant Circuit, Pleasant Union.—On the fourth Sunday in July, our protracted services began; ceased on Thursday following. Rev. B. M. Williams was our help. Brother Williams is a good preacher, quiet, yet plain. Our people were very well pleased with him. In the last service there were four professions, one reclaimed, three conversions.

At Mt. Pleasant, revival services began on the third Sunday in August, closing on Friday night following. Rev. W. D. Reed was our help there. He hits hard, not afraid, preaches well—people liked him. There were about 15 professions, five joined the church, others, I think, will join. The revival at both churches was good. No great stir, but encouraging. G. F. MILLAWAY.

Julian Church, Tabernacle Circuit.—Church and Sunday school attendance and interest have not been quite up to the average this quarter, due in a large measure to the special meetings at nearby churches.

The pastor filled his regular appointment the first Sunday afternoon in September. We were glad to see some new faces, hope they come often.

Our revival meeting began the fifth Sunday and closed the following Thursday night. Rev. B. M. Williams did the preaching. Mr. Williams came to us an entire stranger, but endeared himself to us by his forceful, earnest, gospel sermons. Our people appreciated his efforts and were helped greatly.

Visible results were not what we had hoped for. Ten professed faith in Christ and five joined the church. These were Mark Deviney, J. C. Clapp, John Ross Hardin and Lucile and Hallie Clapp.

During our meeting we were glad to have with us Rev. and Mrs. Millaway, and Rev. and Mrs. Burgess. This church always welcomes a former pastor.

Mr. John S. Deviney attended the National Rural Carriers' Convention in Philadelphia and visited the Sesqui-Centennial.

Miss Ezda Deviney left Thursday to resume her work as teacher in the Florida State College at Tallahassee. J. Norman Deviney has also returned to Tallahassee where he finishes High School this first semester.

Keith Whitaker left today for Chapel Hill where he enters the medical school.

Miss Mearle Garrett will teach music at Nathaniel Greene High School and Elizabeth Hanner is at High Point College.

Mrs. Z. M. Rea of Charlotte spent a few days recently with the family of W. T. Hanner.

This community has had a number of visitors during the summer, some of whom were: Rev. Lowell Wilson, Kenneth Yost and Milton Schnider of Richmond, Ind., Prof. and Mrs. Stafford of Chicago. Mrs. Stafford and Miss Stafford of Kernersville, Mr. and Mrs. Percy Fulton, Washington, D. C., Misses Myrtle Rich and Vera Penn, Randleman, Miss Naomi Oakly, Greensboro, Mr. and Mrs. Tom Pugh, Trinity, Rev. and Mrs. S. W. Taylor and family of Burlington.

Mt. Pleasant, M. P. Circuit.—Our special meeting began the third Sunday in August and closed on Friday night. Brother Reed was the pulpit help; he did some good preaching. The church was revived, some backsliders reclaimed and five new members added to the church.

Some members of our Sunday school attended the County Sunday School Convention held in Jamestown and brought back the pennant with them for the largest attendance from any Sunday school in the county. This is the third pennant our Sunday school has won in the last four years: in 1923-1924-1926 and in 1925 it was held at Mt. Pleasant and therefore we could not compete.

Some of the girls and boys are attending colleges and some are teaching. We wish for them much success in life.

The Trustees of the church have appointed collectors to solicit funds to paint the church which is very much needed. If any one reads this that has not had an opportunity to give and wants to for this cause, please mail your check to Rev. G. F. Millaway, R 2, Liberty, N. C., and it will be highly appreciated.

Our Sunday school has been well attended during the summer months, and as autumn is approaching we hope that we won't shrivel up and fall off as the leaves from some of the trees, but as the evergreens flourish all the winter.

MRS. J. T. SHOFFNER, Reporter.

REPORT OF TREASURER OF COLLEGE BUILDING FUND.

Amount previously reported	$168,772.23
Mrs. D. I. Offman	45.00
O. F. Jones	5.00
Mrs. C. L. Wagner	10.00
	$168,832.23

Endowment Insurance Fund

Amount previously reported	$5,840.86
C. E. Society, Mt. Pleasant Church	5.00
Mrs. J. M. Lloyd	5.00
Glen Raven Baraca Class	25.00
Miss Clata F. Andrew	10.00
DeWitt Pender	10.00
T. M. Crutchfield	5.00
Mrs. O. E. Bivens	5.00
Mr. and Mrs. J. M. Minnis	10.00
T. M. Snipes	6.00
Mrs. W. C. Hammer	3.00
Mrs. J. M. Hunter	5.00
	$5,929.86

J. NORMAN WILLS, Treas.

SUNDAY SCHOOL LESSONS.

September 19.—Leviticus 26. Devotional reading, Proverbs 23:29-35.

September 26.—Review: Early Leaders in Israel. Devotional Reading—Psalm 125.

CHRISTIAN ENDEAVOR TOPICS.

September 19.—Missionary Advance in India, Isa. 11:1-10. (Missionary meeting.)

September 26.—What Work Shall We Plan This Year? 1 Cor. 3:6-17.

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

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R. M. ANDREWS, *President*

IN HONOR OF THE DEAD

Stallings

We miss thee from our home, dear mother.
We miss thee from thy place.
A shadow o'er our life is cast,
We miss the sunshine of thy face.
We miss thy kind and willing hand,
Thy fond and earnest care,
Our home is dark without thee,—
We miss thee everywhere.

Today our home is blighted with a gloom of sorrow, because of the absence of our dear mother, who has finished her earthly career and entered her heavenly home.

The sunshine of our sorrow is the sweet realization that our mother is free from all suffering and joyously spending her time with loved ones gone before.

I feel we have a greater interest in heaven because our mother is there, waiting until the day when the family circle will again be complete.

In early childhood she united with the church.

During the sixteen years of her sickness she was never heard to grumble or complain. Always cheerful and expected to get well.

As a wife and mother kind and always ready to lend a willing hand.

On July 2nd, just after sundown, The Golden Gates were opened wide, a gentle voice said, "come," and angels from the other side welcomed our loved one home.

MRS. ROY STEWART, Her Daughter.

Sykes

Died at his home a few miles south of Efland on August 26, 1926, Joseph G. Sykes in the 69th year of his age.

On April 9, 1883, he was united in marriage to Martha E. Reeves. To this union there were born twelve children, eight boys and four girls. Three of the boys preceded their father to the Spirit World, two in infancy, and one after growing to young manhood.

Mr. Sykes professed faith in Christ at an early age and connected himself with Chestnut Ridge Church, and remained a faithful believer and church worker throughout life In late years his health having failed and he not being able to work, he read his bible and searched the Scriptures, as Paul directed. He was a kind father, a loving husband, and a good neighbor, who had many friends. Besides his widow, and eight children one sister and a host of other relatives and friends are left to mourn the loss of a loved one.

Funeral services were conducted at Chestnut Ridge the following day, by Rev. B. M. Williams, assisted by Revs. D. R. Williams, T. A. Williams, Ivey Crutchfield and Connor An unusually large audience were in attendance at his funeral. He was laid to rest in the old church yard and his grave covered with many beautiful designs of flowers.

May God comfort the sorrowing widow and children and when they are gathered in may they meet their dear one where parting is no more.

Lonely the home and sad the hours
But oh, a brighter home than ours
Since the dear father has gone,
In Heaven is now thy own.
The echoes of his voice and step are gone,
There is silence still and deep;
But we know he sings by God's white throne:
Then why, should we weep?

A FRIEND.

—Rev. L. W. Gerringer reported last Sunday that a man outside Calvary Church has offered to give half the cost of concrete walks from the front to the rear of the church. The total cost would be $150, and Brother Gerringer is looking for other friends who will give the other half. May he find them. The walk on the north side is urgently needed, as the children pass that way in going to their Sunday school rooms. The church yard has now a fine covering of peavines. Mr. Gurley Coble, another friend outside the church, is preparing to give the church a fine lawn. Calvary church has been and is fortunate in the number and quality of its friends.

—Rev. N. M. Harrison arrived in Greensboro on Tuesday morning from Chicago. He comes as associate pastor of Grace Church. He has been pastor for the past year of Wakefield M. P. Church in Chicago. There are four M. P. Churches in that city. Western Methodist Protestants have the courage of their convictions and dare where the timid would not venture.

—Mrs. H. C. Nicholson of Mebane has presented to High Point College a copy of Miss Anna Starr's great book, "The Bible Status of Woman."

—Mrs. J. M. Stone has been visiting her old home near Raleigh. Her health has been somewhat impaired for some time. We hope for her a complete recovery. She is a very useful woman.

—Rev. O. B. Williams moves from Hendersonville where he has been in the real estate business to his farm near Hillsboro. His daughter with a daughter of Baxter Terrell of Greensboro has gone to Stetson University, Fla.

WEDDING GIFTS

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Methodist Protestant Herald.

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VOLUME XXXII. GREENSBORO, N. C., SEPTEMBER 23, [1914] NUMBER 45

Tragic Fate of the Fruitless, Flamboyant Fig Tree

Mark 11:12-14.—And on the morrow when they were come from Bethany, he was hungry: and seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter forever.

Matt. 21:19, 20.—And presently the fig tree withered away. And when the disciples saw it, they marveled, saying, How soon is the fig tree withered away.

The time of figs was not yet. Most of the fig trees were still leafless and fruitless because the summer had not yet come. It was still spring time, and most of the trees, true to nature, were waiting for the warm sunshine to quicken in them the forces that ultimate in foliage and fruitage. But this particular tree did not wait upon the order of the seasons, but rushed forth into prominence with a great display of foliage, visible afar off. It was a pretender in the world of trees. It sought to draw attention to itself, not to render service to others, for it had a great mass of foliage and no fruit at all. Had it been true to the nature of its kind, it would have brought forth fruit as it brought forth leaves. The fruit buds would have appeared along with the leaf buds, if not before. But it stood there by the wayside a great cheat, a fraud in the vegetable kingdom.

Some one was sure to come looking for fruit and be disappointed. But what cared the fig tree for the disappointment of the few if the many should say in passing, What a splendid fig tree, so beautiful at this season, so far in advance of the other trees!

But one unfortunate day there came that way a Man who was hungry and who thought of fruit before he thought of leaves, a Man who was accustomed to associate fruitage with foliage. Surely this tree so abundant in foliage will have some fruit. He saw the tree in the distance and quickened His step that He might the sooner appease His hunger with its luscious fruit. He, too, was disappointed, for when He came He saw that the tree had only leaves. Did the fig tree care? Perhaps not at first, but when the Man said, No man eat fruit of thee hereafter forever, and the tree began to feel the withering effect of His words in all the tissues of its being, as leaf and branch and root quickly dried up, then the fig tree realized how utterly futile and deplorable is the life that yields nothing but leaves.

Dr. J. C. Broomfield made a very inspiring address at High Point College yesterday. A number who heard it said that they wished that every Methodist Protestant in North Carolina had heard it. We hope to print the substance of it for our readers.

Mislocating Our Troubles

There is a world within us and a world without us. Few of us realize that the world within us, small, insignificant creatures as we seem to be, is comparable with the great world we see about us, extending away in every direction in space to unlimited extent. But a little observation and reflection may convince us of the importance of the world that lies within our own souls, the world of our own consciousness. Really the world about us derives its importance from the world within us. If a man becomes blind, all the beauty and glory of the visible universe pass away. If a man becomes deaf, for him all music ceases as well as all harsher sounds, and there is unbroken silence. If he loses his sense of smell, the world of odor and fragrance passes. If his nerves cease to function, he can feel neither bodily pain nor physical pleasure. If the soul loses its power to feel, there could be for him no heaven and no hell.

The Greeks called the world about us the *macrocosm*, the great world, and the world within us the *microcosm*, the little world. But really is the world within us not the more important of the two? On it depends directly our happiness. It is this world that is subject to disorder. God controls the *macrocosm*, and it is a perfect system. Law and order prevail everywhere. Of this world it may be said always, It is very good. But the world within us is far from perfect. It may be and much of the time is in great disorder and confusion. It is the world of trouble and sorrow and anguish and bitterness of soul. Storms arise and rage for hours and it may be for days and weeks. In the midst of our troubles we are in poor condition to diagnose our own cases. We are almost sure to err in trying to do so. It seems to us that our troubles come in from the outer world, the great *macrocosm*, when in fact the outer world is pursuing its regular course of law and order, and the cause of our troubles is within our own inner world. Like a serpent stinging himself to death with its own poison, we are stinging our own souls to death.

God would come into this inner world, too, and establish law and order, bring peace and joy and abiding happiness. When we come to recognize the need, the absolute need of God in our world, the world of our inner life, the world of feeling and impulse and moral action, our troubles may pass away to return no more. Till then we have no security and no escape from the awful sorrows that are self-gendered. When Jesus said, The kingdom of God is within you, did he not refer to this world of the individual soul? When John in his Patmos vision saw the New Jerusalem coming down to the earth, did he not see what is possible to the individual soul in every age of the world? You need not wait for the world's millennium to have your millennium. God's reign, perfect reign, within your soul will bring a millennium to you. Let your inner world, now without form and void, be wrought

(Continued on Page Three)

THE BRITISH EMPIRE AND WORLD PEACE

By Dr. Edward Shillito

Article I

The peace of the world will not be won without struggle. In that struggle there will be need of all the distinctive gifts and powers which each nation has to offer. No one nation can avert war; but the nations in concert can do this great thing.

The British commonwealth by its very history and character has something distinctive to give to the fight for peace. The question whether there is to be another great war or not, will not be settled by Great Britain alone; but if her influence is not cast upon the side of peace, something will be lacking in the struggle.

Great Britain's geographical position brings it into direct relations with most of the nations of the wrold. A glance at the map will make this clear. It is on the Atlantic and on the Pacific.

Peace can only come in the last resort through the right ordering of such relations. Reconciliation in the religious meaning of the word involves the restoration of true relationships between God and man. The reconciliation of the nations means simply the establishment of new relations of trust and good will, mutual helpfulness.

The British empire has also an opportunity of making experiments in the fellowship of races. It is in itself a miniature league of nations. The winning of peace depends upon the discovery of ways in which peoples with different traditions may co-operate without sacrifice of their individuality. In the quest for this new way of life much depends upon the solution by the British commonwealth of its problems. It may give and in a large measure is giving for its contribution to the peace of the nations, the evidence that the sacred traditions of a race may be preserved without war.

Wars in the modern world are more likely to arise from the struggle for natural resources than from any desire for glory. The nations talk largely of honor but they are thinking of markets.

The British empire has command of resources which may be the occasion for conflict, or for experiments in good will. This is true no less of other nations such as the United States. Much of the hope of peace depends upon the willingness of these nations to use in a just and a large-minded way such natural resources.

There will be no enduring peace so long as nations—especially the rich and powerful nations—refuse to make sacrifices to win it. A student from the Orient said lately, "The nations of the West are civilized nationally. They are uncivilized internationally." It would show that this was no longer true if the great nations showed more evidently a conscience in the public action of Great Britain. To quicken this conscience more and more, and to awaken public opinion to the call of the world is one of the tasks of the Christian Church.

Be good to parents and kindred, to orphans, to the poor, and to a neighbor, whether he be of your own people, or a stranger; also to a fellow-traveler, a wayfarer, or a slave.—*Koran.*

ANCIENT KNOWLEDGE OF NATURE

The Hebrews, like other Semitic peoples, were not very clear and wise in matters of nature-study. The Greeks were much superior in observation and conclusions concerning nature, and the Romans were dependent on them for their main ideas.

Dr. Henry Fairfield Osborn, of the American Museum of Natural History, New York, gives some interesting quotations in his monumental book, "Men of the Old Stone Age."

Aeschylus, in Prometheus Bound, shows one of the earliest and finest conceptions of the early evolution of the life of men:

> And let me tell you—not as taunting men,
> But teaching you the intention of my gifts,
> How, first beholding, they beheld in vain,
> And hearing, heard not, but, like shapes in dreams,
> Mixed all things wildly down the tedious time,
> Nor knew to build a house against the sun
> With wicketed sides, nor any woodwork knew,
> But lived, like silly ants, beneath the ground
> In hollow caves unsunned. There came to them
> No steadfast sign of winter, nor of spring
> Flower-perfumed, nor of summer full of fruit,
> But blindly and lawlessly they did all things,
> Until I taught them how the stars do rise
> And set in mystery, and devised for them
> Number, the inducer of philosophies,
> The synthesis of Letters, and, besides,
> The artificer of all things, Memory
> That sweet Muse-mother.

Horace adopted the Greek conception of the natural evolution of human culture:

> When men first crept from out earth's womb, like worms
> Dumb, speechless creatures, with scarce human forms,
> With nails or doubled fists they used to fight
> For acorns or for sleeping-holes at night;
> Clubs followed next; at last to arms they came
> Which growing practice taught them how to frame,
> Till words and names were found, wherewith to mould
> The sounds they uttered, and their thoughts unfold;
> Thenceforth they left off fighting, and began
> To build them cities, guarding man from man,
> And set up laws as barriers against strife
> That threatened person, property, or wife.
> 'Twas fear of wrong gave birth to right, you'll find,
> If you but search the records of mankind.
> Nature knows good and evil, joy and grief,
> But just and unjust are beyond her brief:
> Nor can philosophy, though finely spun,
> By stress of logic prove the two things one,
> To strip your neighbor's garden of a flower
> And rob a shrine at midnight's solemn hour.

Lucretius, in his philosophical poem, De Rerum Natura, accords in a broad and remarkable way with our present knowledge of the pre-history of man:

> Things throughout proceed
> In firm, undevious order, and maintain,
> To nature true, the fixed generic stamp.

Yet man's first sons, as o'er the fields they trod,
Reared from the hardy earth, were hardier far;
Strong built with ampler bones, with muscles nerved
Broad and substantial; to the power of heat,
Of cold, of varying viands, and disease,
Each hour superior; the wild lives of beasts
Leading, while many a lustre o'er them rolled.
No crooked plough-share knew they, nor to drive,
Deep through the soil, the rich-returning spade;
Nor how the tender seedling to replant,
Nor from the fruit-tree prune the withered branch.

. . . . .

Nor knew they yet the crackling blaze t'excite,
Or clothe their limbs with furs, or savage hides.
But groves concealed them, woods, and hollow hills;
And when rude rains or bitter blasts o'erpowered,
Low bushy shrubs their squalid members wrapped.

. . . . .

And in their keen rapidity of hand
And foot confiding, oft the savage train
With missile stones they hunted, or the force
Of clubs enormous; many a tribe they felled,
Yet some in caves shunned, cautious; where at night,
Thronged they, like bristly swine; their naked limbs
With herbs and leaves entwining. Nought of fear
Urged them to quit the darkness, and recall,
With clamorous cries, the sunshine and the day:
But sound they sunk in deep, oblivious sleep,
Till o'er the mountains blushed the roseate dawn.

. . . . .

This ne'er distressed them, but the fear alone
Some ruthless monster might their dreams molest,
The foamy boar, or lion, from their caves
Drive hem aghast beneath the midnight shade,
And seize their leaf-wrought couches for themselves.

. . . . .

Yet when, at length, rude huts they first devised,
And fires, and garments; and, in union sweet,
Man wedded woman, the pure joys indulged
Of chaste connubial love, and children rose,
The rough barbarian softened. The warm hearth
Their frames so melted they no more could bear,
As erst, the uncovered skies; the nuptial bed
Broke their wild vigor, and the fond caress
Of prattling children from their bosom chased
Their stern ferocious manners.

NOTICE!

Daily Vacation Bible Schools

The Board of Young People's Work is compiling a list, as nearly complete as possible, of the Daily Vacation Bible Schools conducted by Methodist Protestant Churches, or in which our churches participated, during the past season. This list will be published in a booklet for distribution throughout the church, and we wish to have the list complete.

Did you have a Vacation School in your church or community? Do you know of other Methodist Protestant Churches which participated in a school? If so, won't you please jot down the names of the churches and their pastors, with the principals of the schools and addresses, and *rush* the list to Rev. Lawrence Little, Executive Secretary of the Board of Young People's Work, Concord, N. C. Thank you!

RALLY DAY

I want to call the attention of our people to the importance of observing Rally Day this year. Last year our contributions from this source fell considerably behind the previous year. We sincerely hope that we will atone for this failure and make the largest contribution we have ever made.

When I remind you that High Point College receives a certain per cent of the money contributed to this cause, which last year was more than North Carolina put into it, you will see at once the reason why I am especially anxious that we make a large contribution this year. Our people in North Carolina should not wait for members of our church outside the Conference to contribute to the running expenses of the college. In a very particular sense the college is for North Carolina people. Geographically it is the closest college to us the denomination has. For that reason alone the expense of attending it is less than to go elsewhere. And it permits our youth to be trained among the young people with whom they will more than likely associate in later life—an important fact that is appreciated very much by those who have received their educational training outside the state in which they are now living.

But besides the fact that our contributions go to High Point College largely, we ought to rally to the Rally Day because it is a day set apart by the General Church. For that reason every loyal soul among us ought to rejoice to take a part and to make as large a contribution as possible.

Let us rally all of our forces, do our best, and show Dr. Stephenson what North Carolina can do when it has a mind to.

R. M. Andrews.

One of Dr. Broomfield's Pictures

Dr. J. C. Broomfield is an adept in word-painting. In his sermon in Grace Church on Monday night, in which he spoke of The Abundant Life, he drew the following picture to represent the case of those who, loud in profession, really have a very slight hold on spiritual life:

"I was visiting at a country home one summer day. It was evening time and I heard the sound of a coming procession along the lane leading to the house. I walked out that I might the better see what was coming, and this was what I saw: heading the procession was a calf about two months old, walking with a very awkward and uncertain gait; following was an old nag, very poor and tottering, and on this nag rode a man who had been paralyzed on one side, carrying a whip in his usable hand and singing at the top of his squeaky voice, 'We are marching upward to Zion.' "

Mislocating Our Troubles

(Continued from Page One)

upon by the same Spirit of God that reduced the primeval chaos to the present cosmos, and you will have within you a world full of glory because full of God, a world of endless happiness, a world to which no night shall come because the Lord God and the Lamb are the light thereof.

Yes, our troubles are largely of our own making. God is not responsible, our fellowmen are not to blame, but we are slaughtering our own happiness or preventing the coming of happiness to our own souls. That was a very wise counsel given by a heathen philosopher to his countrymen, "Know thyself."

Denominational Enterprises

THE INSISTENT APPEAL

The Cross exemplifies the greatest thing known. Without that manifestation we could not so completely understand God, or rise to our present conception of what love really is.

As thus portrayed it seeks not to obtain, it is giving, a sacrificing for the uttermost good of others.

Its divine exhibition calls for our exercise of it in the same manner, to the same extent, bounded by our limitations.

Certainly no greater, more potent appeal can be made to man, or receive a readier response than real evidence of love in life and service.

The world has never needed, it will not accept a religion, regardless of its claims and offers, that is based on selfishness and its train, for it is still "dying for a little bit of love," and can be won, is being won to God and to noble ideals and righteousness by it.

Great sages in different ages and lands have sought to reach that objective by other agencies and plans, but there can be no other plan to accomplish what God purposes to do or have done, except the plan He Himself set forth.

Nor can there be anyone in whom men are to believe, to whom they are to submit, by whom they can be exalted than Jesus, because "He shall save His people from their sins," and His rich bestowments necessarily follow that experience.

The Apostles and early Christians believed it, lived it, proclaimed it despite hardships and impending martyrdom, and their successors continued in the way until that deplorable period When Christians forgot God's love and provisions for the whole world, and selfishly harbored, because they wrongly interpreted the Gospel which plainly teaches it was designed to be shared by all mankind.

But there followed the awakening of modern time, in which God mightily used the English cobbler, Cary, in India; the man from the loom, Livingstone, and the Scotch student, Moffat, in Africa; the Englishman, Morrison, in China; the Hollander, Verbeck, in Japan; and a host of others in many lands and isles of the sea.

The extent of territory covered, the number of workers in self-sacrificing service, the amount of money expended, the results secured in all departments of life, and the prospects and sureties of the immediate future stamp the modern foreign missionary enterprise as the farthest-reaching, the most beneficent in human annals.

All praise and glory be unto God, all possible recognition of the office and work of His Blessed Spirit be accorded, all conceivable power be conceded to His Gospel which has led millions to the cross from which, after service, the many have gone, others are now going, and millions more are to come to meet and crown Him "Lord of Lords and King of Kings" before the great white throne.

Conditions throughout the world are an insistent call to every Christian to realize that the mission of the church is world-wide, at home, of course, but also abroad where millions are most wretched and needy in dark and most populous regions, who can only learn of God and life and salvation from Christians, according to God's plan.

God expects us to help them of His love in Christ Jesus. How are *you* answering His call?

What are *you* doing and giving to help on the great work of His Kingdom represented by your own church?

Fred C. Klein.

JUST A CARD

That is all that is required to secure the material published by the Board of Education for Rally Day. No charges are made for this material. The only condition is that an offering be taken for the work the Board is trying to do.

Please do not forget the offering. Judging from the minutes of our Annual Conferences and the special reports from our Conference treasurers, some do not observe the day. We guessed as much since the orders last year were less than 500 in number and we have fully 2,000 pastoral charges! The offerings received last year averaged $27.50 per school or church. They ranged from a few to over six hundred dollars.

This fact be recognized: Unless more of our churches observe Rally Day and unless the offerings average higher we will be forced to discontinue one more school. That school is making the venture again this year. The leaders are working hard, making real sacrifices and doing their utmost to make the school go. The rest of the church must show a far larger interest or the cause is lost.

Every cent of the Rally Day offering goes directly to the Board of Education for its work. Send in your order and it will be filled at once.

Frank W. Stephenson,
Executive Secretary, Board of Education.

RALLY DAY

The Place.—The two great functions of the church are evangelization and education. This is true of the local church and of the denomination. The work of the local church is carried on by the local membership under the direction of the pastor. The work of the denomination is conducted by the missionary boards and societies and the Board of Education. The Board of Home Missions uses Easter Day for presenting its program to the churches. For presenting its program the Board of Education uses Rally Day.

The Need.—By Christian Education we mean the introduction of Christian control into life. This involves instruction in Christian knowledge, culture in Christian attitudes and training in Christian conduct. A part of this work can be done in the homes and the local church schools. But Christion colleges and seminaries must be maintained for the training of both missionary and educational leaders. That these institutions may be best patronized and supported by the church they must get information concerning their work and needs to the church membership. The most effective way of disseminating this information is through the presentation of the Rally Day program.

The Program.—A fine program has been prepared for use by the local churches on Rally Day. It includes suitable songs and recitations. It gives very valuable information concerning our educators. The programs are as fine as those of any church, and for our churches they are finest. They are for free distribution to all churches that will use them and take an offering for the Board of Education.

The Appeal.—Make the offering large and generous. Our educational institutions are greatly needing funds. The

growing student bodies compel the erection of new buildings and the employment of larger faculties. The developing standards of education demand better equipped buildings and more thoroughly trained faculties. All this necessitates larger financial outlays. Large appropriations are made by states to assist state institutions to meet growing financial demands. Church schools must look to the church for such financial support. PROF. C. E. FORLINES

A RALLY DAY MEDITATION

IF you observe Rally Day send the offering to your annual conference treasurer and specify that it is for the Board of Education.

IF the second Sunday in October—the time observed by most of the church as Rally Day—should not suit your local condition, select the date nearest that day that may be suitable.

IF the General Budget is totaling 10 per cent more than last year and the Board of Education has fallen short about $10,000, what is the cause? Who is sufficiently wise and brave to propose the cure?

IF our colleges and Theological Seminary are forced to continue borrowing to meet the failure of the Budget to provide the amounts appropriated to them by the Board of Education, they will be compelled to close their doors unless deliverance comes from some quarter not yet found. But all will be well on Rally Day IF our Zion will show her loyalty by her liberality. PRESIDENT H. L. ELDERDICE

THE RALLY DAY NEED

1. The need of a special day. In spite of an increase in total benevolent offerings in the church, less for actual distribution on the budget basis. The educational institutionas have suffered. The Board of Education needs a large contribution on this Rally Day.

2. Need of emphasis on educational work. Back of all that the church attempts is the work of education in colleges and seminary. Everything depends upon the trained leadership of the church. Missionary programs, preaching programs, religious education programs, all wait for the coming of trained leaders.

3. Being a special day, Rally Day does not mean the end of interest in educational institutions and programs. Churches ought to make Rally Day a starting point. Working throughout the year, they ought to raise the Budget in full in such a way as to insure to the Board of Education its share. Throughout the year the churches should maintain an interest in the work of educational institutions in training for leadership. PROF. M. J. SHROYER

A hurricane swept over Florida near the end of last week and left death and desolation in its wake. Hundreds of people are reported to have perished. Miami was perhaps the worst sufferer. Destruction of property has left thousands homeless and helpless. "Happy Florida" has in a day been changed into "Wretched Florida." The whole country is represented in Florida and the whole country will sympathize with those who remain there. Well will it be if men will learn not to build where the storm is sure to demolish their dwellings. The storm preceded man and claims right of way. Birds may build their nests where the rising waters will sweep, but men should be wiser.

THE QUESTION OF THE INTERRELATION OF CHURCH AND STATE

DR. HENRY C. SHELDON

Interest in the subject has recently been much stimulated by the imbroglio in Mexico. To believers in the maxim of "A free church in a free state," which has been dominant in the thought and policy of our nation from its beginning, it is hardly possible to sympathize fully with either party in the disturbance which afflicts our southern neighbor. The civil government violates that maxim in ordaining that no foreigner may exercise the religious profession in Mexico; in forbidding publications, devoted in large part to religious interests, to comment on national political affairs; and also, to some extent, in authorizing the legislation of the several states to restrict the number of the ministers or priests within their limits. We recognize the immense provocation to these measures afforded by long chapters in the history of the country from the date of the Spanish conquest. The element of ecclesiastical and foreign domination has been exceedingly aggravating. But, in spite of large sympathy on this score, we are compelled to regard the governmental measures as neither politic nor justifiable. They are not politic as tending to perpetuate jealousies and ill-natured wrestlings in the relations of church and state. They are not justifiable as being inconsistent with the proper independence and ecumenical character of the church. We therefore hope that negotiations in the interest of a modification of the governmental program may prove to be successful at no distant date.

The apprehension of ecclesiastical aggression, so acutely felt by the civil rulers of Mexico, is not altogether foreign to other and wider domains. For Roman Caatholicism specifically and authoritatively denies the parity of church and state. The ideal of *a free church in a free state* it squarely repudiates by plainly asserting that the church has the superior authority and is qualified to pass decisive judgment on the legitimacy of state enactments. Perhaps a modern official would not care to affirm this point of view in the precise tone used by Pope Boniface VIII in the bull *Unam Sanctum* issued in 1032. But the given point of view is far from being so remote as the Middle Ages. Assertions of it abound in the last half of the 19th century and the first years of the 20th.

Within the limits of this recent period, eminent writers on canon law, moral theology, and kindred topics, as we have undertaken to demonstrate in the volume on "Sacerdotalism in the Nineteenth Century," have clearly voiced the doctrine of the superiority of the church and of its right to review and to revise the enactments of the state. Thus G. Phillips (in his *"Kirchenrecht"*) asserts: "The clergy is the sanctifying, the teaching, the ruling church; the laity is the church to be sanctified, to be taught, to be ruled. . . . A glance at the difference between spiritual and worldly sovereignty shows the impossibility of coordination. . . . So far superior is the one to the other that in the last resort the church can depose the temporal ruler." E. S. Purcell, in an essay forming part of the content of a book edited by Archbishop Manning, and apparently copying not a little from Phillips, declares: "The state is not competent to determine by its own authority its proper range and sphere; these are shaped out for it by the action of the church. . . . In all civil matters affecting spiritual interests the church is predominant."

M. Liberatore maintains that the bull *Unam Sanctum* of Boniface VIII, confirmed as it has been by Leo X and the Fifth Lateran Council, which is rated as ecumenical, is of decisive dogmatic weight. "The state," he says, "has no inherent power over the church, but, on the contrary, the church has indirect power over the state. And so it is able to annul the civil laws or the sentences of the external forum, when they are opposed to the public good ("*La Chiesa e lo Stato,*" 1872). M. Molitor seems to agree with Liberatore's estimate of the *ex cathedra* and authoritative character of the bull *Unam Sanctum,* and so to rate the coordination of church and state as no better than Manichæen dualism ("*Philosophia Moralis,*" 1886).

Phillip Hergenrother, though taking on some points a more moderate position than that of many recent expositors of ecclesiastical and civil law the preference is intrinsically due to the ecclesiastical; for the aim of the church is the higher" ("*Lehbuch des Katholischenrechts,*" 1905). According to S. B. Smith, "the church alone can fix the limits of its jurisdiction; and if the church can fix the limits of its own jurisdiction, it can fix the limit of all other jurisdiction—at least so as to warn off its own domain" ("Elements of Ecclesiastical Law," 1889). Thus clearly and positively, right in the lifetime of many who are now living, Roman Catholic scholarship has affirmed the superior right and authority of the church as compared with the state—the prerogative of the former to amend or annul the laws of the latter.

More significant than the voice of the scholars is that of the popes. Accredited by the decisions of the Vatican Council of 1869-'70 with infallibility when they speak formally or *ex cathedra* on matters of faith and morals, they can require their subjects to attach tremendous weight to their decisions. What, then, let us inquire, is the tenor of their decisions on the proper relations of church and state?

Pius IX gave very definite indications of his conviction of the relative incompetency of the state, by formally *condemning* in his "Syllabus of Errors" such propositions as these: "In the present day it is no longer expedient that the Catholic religion should be held as the only religion of the state, to the exclusion of all other modes of worship.. It has been wisely provided by law in some countries called Catholic, that persons coming to reside therein shall enjoy the public exercise of their own worship" (Nos. 77, 78). Still further, as was noticed by Gladstone, Pius IX counted it as a part of his prerogative to declare null and void items of legislation which he regarded as obnoxious to the interests of the church. So in dealing with the governments of Piedmont, Spain, Sardinia, Mexico, New Granada, and Austria. In the last named instance he employed this language: "In virtue of our apostolic authority we reject and condemn the aforesaid laws, and everything which in them and other matters touching upon the rights of the church has been enacted, done, or attempted by the Austrian Government or by any subordinate officials; we declare in virtue of our authority that these decrees have been and will remain null and empty of all force" (June 22, 1868).

Leo XIII was a man of too great prudence to imitate the example of his predecessor in attempting to annul the laws of contemporary states. But in his teachings on pontifical prerogatives he in no wise fell short. "If the laws of a commonwealth," he declared, "are openly at variance with divine right, if they involve an injury to the church, or violate the authority of Jesus Christ in the supreme pontiff, then truly to resist is duty, to obey is crime. . . . It belongs to the pontiff not only to rule the church, but in general so to order the actions of Christian citizens, that they may be in suitable accord with the hope of obtaining eternal salvation" (Encyclical Letter, January 10, 1890). A few years later, the pontiff in an encyclical addressed to his American subjects took pains to criticize the plan which obtains with us of separating church and state, and to suggest that the church of which he was the head would bring forth more abundant fruits, if in addition to liberty, she "enjoyed the favor and patronage of the public authority" (Encyclical Longinque Oceani, January 6, 1895).

Pius X in his teaching on the relations of church and state followed the two pontiffs who preceded him. Moreover, in at least one instance, he made bold to nullify state law. Referring to the recently installed republican constitution of Portugal, he declared: "We of our apostolic authority reprobate, condemn, and reject the law separating church and state in Portugal. . . . We proclaim that whatsoever it contains contrary to the inalienable righs of the church is null and void, and to be so held" (Encyclical Jandudum, May 24, 1911). A similar exhibition of scanty deference to state authority was put on record in his decree (October 9, 1911) forbidding, under pain of excommunication, that Catholics should bring suit against members of the clergy and compel them to appear before lay judges.

What answer is Protestantism to render to the claims of Roman Catholicism on this theme? Making room for only a few words in reply, we contend that it is to adopt the same expedientts with which, in general, it is to meet the overreaching assumptions of Roman Catholicism. It is not to proceed weakly and indolently on a sentimental basis. Rather, it is to demonstrate by a clear preponderance of historical and rational evidences the falsity of the characteristic assumptions of its restless and intolerant opponent. A Protestantism which lacks the requisite energy and scholarship for this method is entitled to a very scanty hope of a victorious contention.—*Zion's Herald.*

Dr. Broomfield's Preaching

About a dozen years ago we were privileged to hear Dr. J. C. Broomfield in a series of evangelistic services in this city. We had previously known him when he was a young man in college. Later we had heard him in a few addresses. We were gratified at the ability he had developed as an evangelistic preacher. He exhibited rare elocutionary power and at the same time showed himself a student of the Word. But the lapse of these dozen years has brought still further changes. There has been a manifest deepening of spirituality. The truth of God is seized upon now not for elocutionary exercise, but for its power in saving the souls of men. He preaches for moral effect. He realizes responsibility as a handler of the truth and knows that the Gospel of Christ is the power of God unto the salvation of those who really believe it. Those who hear him preach wish others to have the same privilege. Those who attend the services in Grace Church this week are making an effort to induce others to attend. Dr. Broomfield has consented to remain until Tuesday night of next week.

The WORK *and the* WORKERS

Conference is coming on rapidly, so what is done in winding up the Conference year, in order that pastors may make the very best possible reports, must be done speedily. Of course all charges will make an honest effort to pay pastors' salaries in full—you cannot afford to do less. Then of course all honest pastors, and they are honest or they would not be pastor, will endeavor to lead the people to pay the budgets in full, because if the budgets are not paid then the causes of righteousness which the Methodist Protestant Church is endeavoring to carry forward will suffer.

Rally Day

It is pleasant to note that Rally Day is being held in many of our churches. Let me urge that pastors and Sunday school superinendents plan a Rally Day service in every church in the Conference, and secure the best possible offering. This offering is for Christian education, and the High Point College will be directly benefited by it through the General Board of Education, and the offering will also count on your General Conference Budget. Please send all monies for the budgets to Mr. V. W. Idol, High Point, N. C., as soon as raised.

Pay-Up Month

Stress September 26th to October 24th, inclusive, as pay-up month on all causes. The Lord has blessed with good crops this time, and the mill conditions in most places are much better, and business men are prospering. Thanksgiving offerings to the Lord for His goodness should put us ahead of anything we have ever done before on the budgets. Let us have one good strong, steady pull, all together, during these four weeks and see what can be done in the Name of our Christ.

Whatever you wish me to put into my annual report to Conference concerning your charge should be in my hands not later than Thursday, October 28.

Committees

The regular committees for Conference will be announced just as soon as I can make them up after getting names of delegates from the secretary, Rev. C. W. Bates. He cannot send them to me until pastors send them to him.

It is my purpose to announce the chairman for each committee next week. Remember that Conference meets on Wednesday, November 3rd, at 9:30 A. M. in Grace Church, Greensboro.

Visitation

During the last few days I have visited Lincolnton, Bessemer City, Shelby, Caroleen, Bess Chapel, Macedonia and Rockingham.

At Lincolnton I only met with a few of the people, but we had a meeting that should do good. The people are encouraged in the work. They love their pastor; Brother Carson loves them and the work seems to be going well.

I visited and preached to the people in Bessemer City at 9:30 Sunday morning. Had a good congregation of earnest listeners, and we had a good time together. This church seems to have taken on new life.

From here we drove to Shelby for the 11 o'clock service. Here I preached to a small congregation. They listened well and we enjoyed each other. The people here are very much discouragd, and it is going to take some time to pull the forces together at this struggling church.

In the afternoon we drove to Caroleen and preached to a good sized congregation at the opening service of their fall revival. Rev. C. W. Bates also came that afternoon and remained with Pastor Helms through the week in this meeting. We trust they had a good meeting. Someone there will report.

Monday morning we drove to Bess Chapel and found their faithful pastor, Rev. E. A. Bingham, in the school room, where he has engaged to teach this winter in the North Brook High School. Brother Bingham is doing a splendid work among the Bess Chapel people; they love him and are working well with him. The Woman's Missionary Society of this church has about three acres in cotton, and the money from this cotton is to go to the G. C. B. These are "God's acres." Many could do somehing like this and thus increase the offerings. Bess Chapel is also planning to build a new church in the near future.

Rev. J. M. Morgan was conducting revival services at Macedonia Church, so we drove over to Fallston Tuesday morning and went with him to his revival. Mrs. Dixon spoke in the morning and I spoke in the evening. They were having a good meeting, and we enjoyed being with them for this one day.

On our way from Fallston to Rockingham we stopped for dinner at Stallings with Rev. and Mrs. Robert Short. They gave us a good dinner and we had the privilege of talking over the work with him.

Wednesday evening we landed in Rockingham where we are spending a few days in a meeting with Rev. J. H. Trollinger and his people. There have been 15 or more conversions in the meeting up to Sunday night. Brother Trollinger is doing fine work here, and the people seem greatly encouraged and they are working with him splendidly.

Appointments

Sept. 25 and 26—South Davidson.
October 1—Union Grove.
October 2—Mocksville.
October 3, 9:30 a. m.—North Charlotte.
October 3, 11:00 a. m.—Charlotte.
October 3, 7:00 p. m.—Love Joy, Why Not.
October 9 and 10—Granville.
October 10, 7:30 p. m.—Henderson.
October 13, 7:30 p. m.—West End, Greensboro.
October 15—Mount Hermon.
October 16—Tabernacle.
October 24, 11:00 a. m.—Spencer.

Yours in the Master's service,

A. G. Dixon.

My horse invariably comes home in less time than he makes the journey out. He pulls the carriage with a hearty good-will when his face is toward home. Should not I also both suffer and labor the more joyously because my way lies toward heaven and I am on pilgrimage to my Father's house, my soul's dear home and resting place?—*Charles Spurgeon.*

Our Story Page

THE UNGRATEFUL LITTLE SQUIRREL

Betty Fairbanks had been spending a month at her aunt's camp among the pine trees that grew around a lovely lake in northern Massachusetts. It was the first time that she had ever been there, for other summers her mother had taken her to the beach. But this year Mrs. Fairbanks had been taken suddenly sick in the middle of vacation and Betty's father had decided that the best person to take care of the little girl was his sister, who had several children of her own and a splendid place for them to be well and happy out of doors.

At first it had been very hard for Betty, for she had never been separated from both her father and mother before and she missed them terribly. But her aunt and cousins did so much to make her enjoy herself that she soon got over her homesickness and declared the days were not half long enough for her to do all she wanted to. There was swimming and fishing and rowing on the lake, long walks of exploration and picnics in the woods, swinging, and tea parties on the wide piazzas, and story-telling and games in the living room before a blazing fire on rainy days or cool evenings.

And then there were the birds and squirrels to watch and feed. This seemed to fascinate Betty more than any of the other children but it was probably because she had never been to a place before where there were so many of them. After a while there came to be one squirrel that was her especial pet, for she declared it had got to know her and when she called "Chippy" it would come up to her hand to eat whatever she held out for it. She never left the table without taking some crumbs or pieces of food to offer chippy, in case he put in an appearance. And most of the small sum of spending money that her father had given her went for peanuts, which she bought at a small store near the camp.

Very close to her interest in birds and squirrels was her delight in swimming. Of course she had been in the ocean many times, but just to paddle and jump about. Fresh water was very different and she was learning to swim and float, for her cousins all knew how and were very patient in trying to teach Betty. And then, besides, there was a lovely new red bathing suit, American Beauty Red they called it, that her aunt had bought in the city because daddy had forgotten to put her old green one in the suitcase that he had packed so hurriedly, and she loved to get into it twice every pleasant day, once in the morning and again in the late afternoon. She was making such progress that every one said by the end of the summer she would be swimming as well as the rest of the children.

When Aunt Clara had given Betty the bathing suit and cap and shoes she told her she should expect her to take care of them as the other children did theirs. Every time she came out of the water she must wring out the wet things and hang them on the line to dry, and then before she went upstairs to bed, they must all be taken into the house and put away for the next day.

Betty did very well at remembering but because she had never had to look out for any of her things before, she sometimes forgot and had to be reminded by some of the others, or else her things would have stayed out all night. To help all the children to remember, Mrs. Hayden had made the rule that if any one did leave a suit out, he or she could not go swimming at all the next day. So far Betty had not forgotten once and she said she didn't intend to.

But one night after supper she went out on the piazza with some extra nice bits for the squirrels, and although she whistled and called repeatedly, not one of them came in sight. So she went down on to the ground in hope that she would find Chippy. She saw nothing of him but discovered her bathing suit on the line, and taking it down dropped it on the ground, intending to carry it into the house a little later. Then she started walking and after she had gone a little way she caught sight of two frisky fellows playing together at the base of a great pine tree, and she felt sure that one of them was her pet.

However, they were having such a good time that they didn't want to stop just then for anything, not even food. They frisked and frolicked and jumped from limb to limb of first one tree and then another, and Betty followed after, hoping all the time that they would soon listen to her calling and come to her.

Evidently the squirrels had no intention of stopping, and on they went, and so did Betty, without realizing that she was getting farther away from home all the time. Finally she had to stop, for she was almost out of breath from so much running, and at the same time the two squirrels stopped too perhaps for the same reason, and when Betty held out her hands with the nuts and pieces of cake they came right up to her and without a bit of coaxing devoured every last bit

"You're Chippy, aren't you?" Betty kept saying. "And is this your little brother? Will you both be my friends and come whenever I call you?"

She had sat down on a stone and suddenly as she looked about her in the gathering twilight discovered that her aunt's camp was nowhere to be seen; in fact, there were no camps at all, just trees big and tall. And she couldn't see the lake either or the boathouse or anything else that was familiar.

She said to the squirrel, "I do not know where I am. You'll have to show me the way to get home; you brought me here."

But the squirrels made never a sound, only quirked their tails saucily and ran higher up in the tree and left a somewhat frightened little girl wondering what she should do next.

After a minute or two she jumped up, saying to herself: "Well, if the squirrels are so mean they won't help me I'll have to help myself; it won't do to sit here any longer."

But she didn't know which way to go; there didn't seem to be any path, and the woods were about the camp. She wandered about for some minutes without making any headway and was about ready to cry when she heard voices calling her name.

As loud as she could she shouted back "Here I am, right over here," and she kept shouting until her cousins and her uncle and aunt came through the thick underbrush and found her. She was so relieved to see them that she threw herself into her aunt's arms and burst out crying.

"Why, Betty," said Mrs. Hayden as she kissed her, "whatever made you come 'way into the woods alone when it was growing dark? It isn't a safe place for children; it's so easy to get lost."

Then Betty dried her tears and told her about following two squirrels because she was sure one of them was Chippy. When she had finished, her aunt told her why she must not do such a thing again; then they started for home, and it was quite dark when they reached the camp. In fact, it was so dark and Betty was so tired and excited that she forgot all about her lovely red bathing suit that was still on the ground where she had dropped it. And the other children knew nothing about it, and there it lay all night long until after breakfast next morning, when it was time for the first swim of the day.

When Betty first thought of it, she was sitting at the table just finishing her toast She didn't say anything about it then, for she was ashamed at having forgotten to bring it in and she was sorry, too, that she would have to miss her swims that day. She hoped no one else would notice it and speak of it, for she would get it in just as soon as the meal was over.

Fortunately, not a word was said and when Mrs. Hayden excused the children Betty ran out of the room and down under the line before any one could ask her where she was going. There lay the suit, just as she had dropped it, and she quickly picked it up and shook it out. But suddenly she stopped and looked hard at it for several minutes. Then she rushed back into the house to her aunt, saying: "O, Aunt Clara, something awful has happened to my lovely new bathing suit. It's down under the clothes-line where I left it all night. Please come out with me and look at it."

Taking hold of Betty's hand to comfort her, for she saw that she was feeling badly, Mrs. Hayden hurried down to the line and took a look at the bathing suit. Indeed, it was a sorry sight, for there were holes all over it and a large one right in the middle of the upper part. She didn't say anything for a minute and then a smile came over her face.

"Why, do you know, I think the squirrels have done this! I couldn't imagine what it was at first. They certainly got busy when they found what a nice wooly suit it was and finished the job up in one night."

"But why should they want to spoil my new suit like that? We've given them so much to eat they couldn't be hungry. Oh, if it was Chippy or any of his brothers and sisters, I think he's the most ungrateful little squirrel in the world! After all I've done for him this summer! I'll never feed one of them again, so there!"

"Oh, my dear, you mustn't talk like that! How did they know but what you left the suit there for them, just the way you leave food? You see Chippy, or some other squirrel, perhaps the very two you ran after last night, want to build a nest for their babies and the nice warm wool in your suit was just what they needed for a lining, so they helped themselves, without a thought of how you might feel about it. You really can't blame them for taking what they found on the ground, can you?"

"I suppose not, but they made me leave it there, chasing after them until it was dark."

"Oh, no, you can't blame it on them. It was your own fault and I'm very sorry. But don't cry about it, that won't do any good. I'll darn the holes the best I can and the suit will last you for the rest of the season. Then perhaps around Christmas time I can find another red one just like it that you can have for next summer, and I'm sure you won't ever forget and leave that one outdoors all night."

"I guess I won't and I'm not going towaste any more of my time this summer on ungrateful squirrels, Chippy especially."

"Oh, yes, you will. There's one now and it looks as though it were listening to what we are saying."

"I believe it's Chippy and I'm going to show him my suit." Then she called and whistled but the squirrel would not come up to her. After a little time she said to her aunt: "That proves it, Aunt Clara, I'm sure now it was Chippy, for he's so ashamed he won't come near me. He knows just how ungrateful I think he is. We aren't going to be friendly any more."

"Oh, yes, tomorrow you'll both have forgotten all about it. Bring the suit into the house now and I'll see what I can do with it You won't need it today, will you? We'll find something nice to do together while the others are in swimming. There's Bobby calling me."

Aunt Clara started up toward the house with Betty just behind her. The little girl hugged the tattered bathing suit close up to her and never once looked backed to see what the squirrel was doing.—Gertrude Fisher Scott, in the Zion's Herald.

"THE BOY WHO MEANS TO BE A MAN"

Only a little boy, my friends,
But I'll do the best I can;
For by and by, in the coming years,
I mean to be a man.

Not something that wears a coat and hat,
Kid gloves and curling hair,
Whose only ambition seems to be
To dress with the nicest care.

Not something that carries between his lips
A cigar or pipe of clay,
And keeps the article in full blast
A dozen times a day.

Not something that digs and delves so hard,
But is as poor as poverty still,
While a goodly part of his hard-earned cash
Goes on the drink-seller's till.

But a man, an honest, whole-souled man,
Brave-hearted, kind and true;
Who is always found in the foremost ranks
Whenever there's work to do.

Now, boys, be wise! join hands with me!
There's work enough for us all;
And, by and by, in the strife we shall fill
The places of those who fall.

And let us resolve in childhood's years
To be faithful in all things, and then
We shall fill an honored station in life,
If we live to be men.

—Selected.

THE LITTLE BUILDERS

By Mrs. E. J. Richmond

John Brown and Jemmy Atkins were great friends. At school, at play, everywhere, they were together, and when one learned anything new it was not long before the other knew it also. Now they had been watching the masons, who were building a fine store on Main Street.

"Did you know that we are builders, John?" said Jemmy, who had watched the men putting brick after brick upon the wall.

"No, we aren't; we're only boys," said John.

"But we are; we are building a house which is to last for ever and ever," said Jemmy, earnestly.

"Pooh! now you are fooling," said John. Nothing in the world lasts for ever and ever. That old Morgan house is only a hundred years old, and it won't last a hundred more."

"I can't help that," said Jemmy. "Mother told me our souls would live forever, and we were building houses for them to live in."

"How is that?" said John soberly.

"Well, she said that we build our characters day by day, brick by brick, just as that man is doing. And if we build well, we shall be glad for ever and ever; and if we build ill, if we use shaky bricks or rotten wood, or stubble, we shall be sorry for ever and ever."

"That is queer. We ought to be pretty careful, then," said John. "But your mother is such a good woman, she knows."

"I think it is jolly nice to be builders, don't you?" said Jemmy.

"Yes, if we build right. But let's see; what kind of bricks had we better use?"

"Always tell the truth; that's a big sill. Be honest, that's another," said Jemmy.

"Good!" cried John. "Mind your mother; there is another."

"Yes, and fathers and teachers too," said Jemmy. "There's a big beam of temperance in my building. Mother says that's a gospel beam and keeps the frame steady."

"Be courteous; there's a brick," said John. "And don't swear; there's another."

"And don't speak against anybody, and don't say any bad words," interrupted Jemmy. "And we shall go on building as long as we live, mother says; every single day we add something to our house."

The gentleman who owned the new building stood beside the boys, hidden from sight by a high wall. He listened to their talk intently, and then he stepped around beside them, and said: "Pretty good work, my boys; only build on the sure foundation."

The boys looked a little frightened, but he smiled so pleasantly upon them that they soon felt at ease, and listened while he said: "Give your hearts to God, my boys; He is the great Master Builder. He will teach you to build so that He will say, 'Well done.' 'Seek first the Kingdom of God and all things else shall be added unto you.'" Then he added: "I wish everybody would build as wisely as you plan, dear boys. May God help you to keep your resolution!"

"Rest! I wish I could impress upon the general public the idea that it is rest, systematic rest and not raw eggs, milk, sleeping porches or climate, that cures tuberculosis," said Dr. P. P. McCain, superintendent of the North Carolina Sanatorium.

JACK JOUETT'S RIDE

A Revolutionary "ride" as thrilling as the famous ride of Paul Revere was commemorated last week by the unveiling of a monument at Cuckoo, Va. The monument is a huge bowlder, seven feet high and four feet wide, in which is imbedded the gold star of the Daughters of the American Revolution. The bowlder marks the spot where, on June 3, 1781, Jack Jouett, Revolutionary patriot, began his fifty-mile ride to warn Thomas Jefferson, then Governor of Virginia, and the members of the Virginia Legislature, then meeting at Charlottesville, that the British troops were coming to capture them.

By taking some "short cuts" Jack Jouett, on his splendid horse, reached Charlottesville and Monticello, Jefferson's home about three miles from there, just ahead of the British troops under Lieutenant Colonel Tarlton. Jefferson barely had time to escape before Tarlton rode up the steps of Monticello and into the entrance hall in search of the author of the Declaration of Independence. The hoof mark of Tarlton's horse may be seen today. The Daughters of the American Revolution have marked the spot with a gold star.

Had Jack Jouett failed to "sound the alarm" the British probably would have captured Thomas Jefferson; Patrick Henry, who said, "Give me liberty or give me death;" Richard Henry Lee, who introduced in Congress the resolution for the Declaration of Independence, and other famous patriots. They might have been taken to England and executed as rebels.—Current Events.

MOUNTAIN PEAKS

Herbert Taylor Stephens, D. D.

Bewitching drapery hangs around,—
The mountain top concealing;
The winds blow soft the clouds away,
Its fair outlines revealing.

The eagle makes thy cliffs its home,
Above thy bare peak sailing,
And guardeth his own nestlings there,
With vigilance unfailing.

While, far below, the valley smiles,
With fields and laughing river;
And man dreams on, toils on, sings on,
With love that lives forever.

The clouds oft veil the certain truth
For which men's souls are yearning:
Oft Sunlight, too, the rift shines thru,
And man is ever learning.

The outlines of God's table-lands,
And all the glories fringing,
Are even now upon my mind,
In golden tints impiring.

I love the vales and fields below,
Where purling streams meander;
But, O, I love the crags and heights,
And their vast, lonely splendor!

I find God here, I find God there,—
My heart His praise is singing,
In humbler paths, or upper air
Heaven's music e'er is ringing!

Mother—You silly boy! There you've gone and fallen in the mud with your new suit on.

Boy—I didn't have time to take it off.—Paris Rire.

Our Task and Our Privilege

Paid all Claims In Full

1. State Street, Lexington.

Paid A. C. B. in Full

1. Whitakers.
2. Fountain Place.
3. Charlotte.

Churches

1. Mt. Pleasant, N. Davidson Circuit.

Paid G. C. B. in Full

1. Asheboro.
2. Asheville.

Paid College Assessment in Full

1. Whitakers.
2. Grace.
3. Mebane.
4. Glen Raven.
5. Burlington.
6. Fountain Place.
7. Reidsville.
8. South Winston.
9. English Street.
10. Asheboro.
11. Concord.
12. Graham.
13. High Point, First.
14. Welch.
15. Mt. Pleasant.
16. Siler City.
17. Charlotte.
18. West End.

Churches

1. Julian on Tabernacle.
2. Hickory Ridge, Forsyth Circuit.
3. Gray's Chapel on Randolph.

Paid on College Assessment

1. Tabernacle	$24.00
2. Randolph	23.00
3. Halifax	22.80
4. Forsyth	19.90
5. Alamance	17.88
6. West Forsyth	15.40
7. Enfield	15.00
8. St. Paul	15.00
9. W. Thomasville	10.55
10. Friendship	10.00
12. Saxapahaw	8.46
13. Weaverville	8.25
14. Spencer	6.70
15. Albemarle	5.00
16. Thomasville First	5.00
17. So. Davidson	4.30
18. Spring Church	3.50
19. Union Grove	1.00

Paid on A. C. B.

1. Grace	$300.00
2. High Point First	280.00
3. Burlington	215.00
4. Forsyth	192.30
5. Concord	185.00
6. Mt. Pleasant	170.00
7. Henderson	150.00
8. Mebane	130.00
9. Siler City	125.42
10. Reidsville	117.50
11. N. Davidson	110.00
12. Orange	106.00
13. Davidson	102.01
14. Richland	100.28
15. Thomasville First	100.00
16. Pleasant Grove	100.00
17. West End	95.00
18. Mt. Hermon	87.76
19. Glen Raven	87.50
20. Flat Rock	80.62
21. Haw River	70.00
22. Lebanon	70.00
23. Bess Chapel	67.97
24. Asheboro	63.33
25. St. Paul	60.00
26. West Forsyth	57.75
27. Littleton	56.75
28. Randolph	55.00
29. Granville	51.17
30. Mocksville	50.25
31. Calvary	50.00
32. English Street	50.00
33. Friendship	48.25
34. Welch Memorial	47.00
35. Anderson	43.45
36. Why Not	42.03
37. Asheville	40.00
38. Spring Church	38.66
39. Halifax	38.60
40. Albemarle	35.00
41. South Davidson	34.35
42. Roberta	31.50
43. Tabernadle	30.65
44. Weaverville	30.00
45. Saxapahaw	29.01
4 , Yarborough	29.00
47. Pinnacle	27.80
48. Randleman	26.35
49. Vance	26.06
50. Cleveland	25.50
51. Rockingham	25.00
52. Midland	23.80
53. Kernersville	21.72
54. Chase City	19.20
55. Pageland	16.05
56. Spencer	10.00
57. South Winston	10.00
58. Alamance	10.00
59. Melton's Grove	10.00
60. Union Grove	8.50
61. Denton	8.28
62. Guilford	4.45
63. Draper	3.22
64. Fairview	2.50

Paid on G. C. B.

1. Winston-Salem	$336.44
2. High Point First	188.63
3. Grace	179.65
4. Forsyth	136.86
5. Asheville	136.00
6. Concord	135.00
7. West End	127.00
8. Charlotte	114.88
9. Mt. Pleasant	105.69
10. Enfield	99.25
11. Spring Church	92.59
12. Mebane	89.60
13. Siler City	85.00
14. Whitaker	79.41
15. Glen Raven	78.94
16. No. Davidson	74.92
17. Vance	63.33
18. Saxapahaw	59.33
19. Gibsonville	58.68
20. Randleman	58.31
21. Littleton	58.25
22. Burlington	52.68
23. Graham	50.39
26. Mt. Hermon	46.56
27. Richland	45.72
28. Why Not	44.59
29. Randolph	41.65
30. Thomasville First	39.60
31. Orange	39.00
32. Guilford	37.28
33. Albemarle	36.00
34. Midland	35.20
35. Haw River	35.00
36. Pleasant Grove	34.30
37. Alamance	33.45
38. Friendship	32.78
39. Fountain Place	31.53
40. Anderson	31.22
42. Henderson	27.50
43. Mocksville	26.09
44. West Thomasville	24.30
45. Pinnacle	22.75
46. Cleveland	21.08
47. St. Paul	20.84
48. West Forsyth	20.76
49. Lebanon	20.05
50. Bess Chapel	17.98
51. Flat Rock	16.34
52. Roberta	14.05
53. Granville	13.50
54. Denton	13.14
55. English Street	13.02
56. Rockingham	13.00
57. South Davidson	13.00
58. South Winston	10.00
59. Union Grove	9.58
60. Halifax	9.10
61. Lincolnton	7.52
62. Yarborough	7.40
63. Weaverville	7.00
64. Mecklenburg	6.50
65. Chatham	504
66. Pageland	4.30
67. Porter	3.35

A. G. DIXON.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$168,832.23
E. W. Teague	100.00
Rev. C. W. Bates	50.00
Mrs. Mamie Garrison	10.00
E. H. Pratt	5.00
Miss Janeth Youginger	5.00
Miss Wennonah Joyner	5.00
Miss Maggie Willis	1.00
Special—Asheville	10.00
	$169,018.23

Endowment Insurance Fund

Amount previously reported	$5,929.86
Miss Mary Collins	25.00
L. C. Sykes	10.00
L. S. Helms for Caroleen Church	4.50
	$5,969.36

ANOTHER APPRECIATED COMPLIMENT

I wish to congratulate you and the "boys" on the splendid appearance of the "new" Herald. I have always considered the Herald equal to the very best religious periodicals in the state, and now I am more confident of that fact than ever before. Long live the Herald! I shall always be thankful for the time I spent as a linotype operator in the Herald office. Those days were among the most happy and profitable of my life.

RALEIGH A. HUNTER.

—Miss Virla Coble, formerly of Liberty, is now Mrs. Parker, of Enfield. She was at Grace Church this week.

Our Children's Home

Pleasant Union, Mt. Pleasant Charge, $10.16; Pleasant Grove Station, $23.15; Rev. R. G. Koons, Greer, S. C., $5; Rehoboth, Granville, $6; Shoals, Pinnacle and Mt. Zion, $3.55; B. W. Sprinkle and wife, Pleasant Hill, W. Forsyth, $1; James Braswell, Kannapolis, $2:50; Stallings, Mecklenburg, $3:40; Rev. J. F. Dosier, Randleman, $1; Charlotte, Richland, $1.50.

Sunday Schools

Ray Bible Class, Graham, $2.70; Beginners Class, Harmony Church, S. C., $2; Worthville Randleman, $3.12; Haw River, Glen Raven, $4.65; Shiloh, Randolph, $8.10; Lebanon, High Point, $6.84; Fair Grove, Haw River, $2.05; Hickory Ridge, Forsyth, $5.21; Bethesda, N. Davidson, $9; Bethany, Randolph, $2.10; Mrs. D. T. Gaster, Sunday eggs, $1.10; Liberty Hill, Anderson Charge, S. C., $10.

Other Gifts

Mrs. H. R. Lee, Tate Street, Greensboro, one pair shoes.

Please note the following:

All sending donations to the Home, should give their names, address, also the name of their church and charge. Miss or Mrs. should accompany the name of each female also.

Every contributor in this report has our many thanks. Please remember enlarged expenses call for enlarged contributions.

SUPERINTENDENT.

A NEW CABLE

over its entire length with a sheath of permalloy only six-thousandths of an inch thick. Permalloy is a new metal—an alloy of iron and nickel. It prevents leakage of electric current passing through the wire and increases the sending speed of a cable about eight times. Messages may be sent at a speed of about 2,500 letters a minute over the permalloy cable. The sending speed of the old-fashioned cable is only a little more than 300 letters a minute.

The new cable is the nineteenth to span the Atlantic Ocean. It was built for the Western Union Telegraph Company and is one of eight transatlantic cables owned by that company.

—In his book "Prohibition at Its Worst," published today by TheMacmillan Company, Irving Fisher, Professor of Economics at Yale, declares that "evidently Constitutional Prohibition came on the country somewhat prematurely." But he adds that "after an examination of all the data, I have estimated that the flow of alcohol down human throats in the United States is at present certainly less than 16 per cent, probably less than 10 per cent, and possibly less than 5 per cent of the preprohibition consumption." For this reason, and because of new facts set forth in the book tending to show that new recruits to the army of drunkards are slackening among the young first offenders, Professor Fisher urges that the experiment be continued.

—The Jews are observing the Feast of Tabernacles this week.

NINTH DISTRICT RALLY OF YOUNG PEOPLE

Belwood Consolidated School Building, September 25th and 26th, 1926

PROGRAM

Saturday Morning

10—Devotional service by Rev. W. L. Carson.

10:15—Purpose of meeting by Rev. E. A. Bingham.

10:20—Report of Sunday School Superintendents.

11:20—Quartet singing.

11:40—Report of C. E. Societies, Home and Foreign Missionary Societies, Ladies Aid Societies etc.

12:30—Dinner on the ground, all bring dinner and eat together.

Saturday Afternoon

2:00—Laymen's attitude toward pastor—Mr. Edley Ivester.

2:15—Recitations, songs, etc. by Kistlers, Mt. Pleasant Mt. Moriah, and Macedonia churches.

Saturday Evening

7:30—A short play by Friendship.

8:00—Wright quartet.

8:15—Pageant by Bess' Chapel.

Sunday Morning

10:00—Sunday School, Mr. R. G. Wood, Superintendent.

11:00—Talks, recitations, dialogue, Lincolnton quartet, and Bessemer City Quartet, and C. R. Upton and Quartet, by Lincolnton, Laurel Hill, Pleasant Hill, Bessemer City, and Hebron Churches.

12:30—Lunch.

Sunday Afternoon

2:00—Recitations etc., by Fairfield, Lawndale and Knob Creek churches. Quartets by Knob Creek Quartet and other Quartets present.

3:00—Presentation of Bible and Flag to Belwood Consolidated School by the Belwood Junior Order.

Sunday Evening

7:00—C. E. Society led by Mrs. E. O. Peeler.

7:45—Debate—Resolved that the objects and pictures we see have more influence for good or evil, than what we read.

Affirmative by Shelby C. E. Society, and Negative by Caroleen C. E. Society.

8:25—Pageant by Oak Grove Church.

NOTICE, SOUTH DAVIDSON CHARGE OFFICIALS

The Fourth Quarterly Conference will convene at the West Lexington Church Saturday, September 25th, at three o'clock. Dr. A. G. Dixon, President of the Annual Conference, will have charge of the business of the conference. All officials are urged and expected to be present. Matters of importance in connection with the coming year's work will be discussed and your presence is earnestly desired.

Dr. Dixon will preach Sunday a.m. at 11:00 o'clock at Yadkin college, Mt. Carmel at three p.m. and at West Lexington at 7:30 p.m. Please be present and hear him.

M. IVEY CRUTCHFIELD, Pastor.

—Rev. C. M. Compher will assist Brother Trogdon at Flat Rock in a meeting beginning next Sunday. Brother Compher will arrive in time for the afternoon service on Sunday.

Woman's Missionary Department

Miss Esther Ross, *Editor*
Asheboro, N. C.

Central Committee of Woman's Board Home Missions Makes Request For Funds. Other News

Mrs. A. P. Badger, chairman of the Central Committee of the Woman's Board of Home Missions, urges that all auxiliaries send in all money to Branch Treasurer, in order that she in turn may forward to Treasurer of the Woman's Board of Home Missions. As is usual after the summer months the treasury is depleted, and expenses continue.

The executive committee of the Woman's Missionary Societies will hold their quarterly meeting early in October, date and place of which will be designated next week.

A Young People's Missionary Society was organized at Mt. Herman church, Graham, Route 1, recently with Miss Lois Coble president, Truth Isley vice-president, and Miss Alene Keck secretary and treasurer.

All Missionary Districts should hold meetings if they have not already done so, this year.

First Church Thomasville held a Missionary service Sunday evening, the result of which was that a dozen or more ladies said they would join on Wednesday evening, when, it was decided, that an organization would be created.

Mrs. H. C. Nicholson asks for reports from every Home Missionary society in order that she may have for her report for the Executive Committee meeting.

As we take up the work of missions after the summer's vacation may we not strive to be more energetic, and lay larger plans than ever before?

MRS. Wm. C. HAMMER, Pres. W. H. M. S.

Thompson

We the members of the Woman's Foreign Missionary Society of Salem Methodist Protestant Church of Graham, N. C., wish to offer a tribute of love to the memory of Mrs. J. A. W. Thompson who died April 17th, 1926.

She was ever faithful in the Master's service even though she had been in declining health for some years. Her church officers were always first with her and her presence was an inspiration to the members of our society.

Whereas we recognize God's mercy and we know "He doeth all things well," therefore be it

Resolved that we extend our sympathy to the relatives and friends, that a copy be put on the minutes of our Society, one sent to the Missionary Record and a copy be sent to the Methodist Protestant Herald.

MISS LOLA PARIS,
MISS LIDA THOMPSON,
MRS. L. F. DURHAM,
Committee.

—Mrs. J. R. Ball of Durham is among the attendants at Grace Church this week.

FROM PASTORS *and* PEOPLE

Bess' Chapel.—We were glad to have Dr. and Mrs. A. G. Dixon with us at Bess' Chapel Monday, September 13, at 7:30 p. m. Dr. Dixon brought us a wonderful message. A goodly number of the members were present to hear him. We feel that the message will help us to live better, and do more for our Heavenly Father. Mrs. Dixon made a talk about our college at High Point. She also told about a student at High Point College, from our school at Pine Ridge, Ky. It only took a few minutes to raise about twelve dollars to help keep her at High Point College. We were glad to have Rev. J. D. Morris in the congregation who led in the opening prayer. We hope they will come again.

E. A. BINGHAM.

Mizpah.—The Mizpah Philathea class held its regular meeting Wednesday night, September 8th, at church.

The meeting was called to order by assistant president, Mrs. M. L. Wagner, roll called by secretary, Miss Ruth Hill, after which she read the minutes of last meeting.

Plans were then discussed in which we might raise money for benefit of church.

We were very much pleased again when the Baracas invited us to a Brunswick stew Saturday night, September 25th, at church. The meeting then adjourned to meet again in October.

REPORTER.

Palistine, Flat Rock.—Our revival meeting began third Sunday in July and closed the following Friday. Pastor had for his help Rev. A. Ridge. Brother Ridge did good preaching and we all say come again, Brother Ridge. Fourteen united with the church. One to be baptised later.

Third Sunday in August pastor gave us a good sermon that every one seemed to enjoy.

Fifth Sunday pastor preached another good sermon, partly on, "Take heed to yourselves," and neglecting to do the work the church has put upon us to do. That strikes us reporters very much, doesn't it? Especially when we fail to fill the place our church has given us to fill. At the close of this service communion service was held. The larger part of the congregation partook of the Lord's Supper. Collection was taken for Children's Home that amounted to $3.02.

I heard Brother T. E. Pierce on Sunday afternoon of the Betheny meeting, was glad to hear him preach again. Brother Pierce helped Pastor Hutton at Palestine, three or four years ago, and we learned to like him.

Mr. Jasper Sharron has been confined to his room again.

Aunt Betty Sharron has been very feeble.

Mother stays up fine.

GRACE R. TUCKER, Reporter.

Davidson Circuit.—I began my first meeting at Alleghany Church on the second Sunday in August, with Rev. Geo. Clay, pastor of Uwharrie M. E. church, as helper. His preaching was satisfactory and we had a splendid meeting; fourteen conversions and seven united with the church.

Liberty: On the third Sunday in August I began a meeting at Liberty. Brother H. W. Bell preached for me at the 11 o'clock service, and I preached in the afternoon.

A large crowd was present and the meeting started off good. On Monday morning Rev. B. M. Williams of Orange Circuit came to us and did the preaching and did it well. He made many friends while in our midst and his service was greatly appreciated.

Brother Williams is a good preacher and a firm believer in the old time revivals.

The church was revived and Christians shouted and praised God aloud. As a result of our efforts, seventeen were led to the altar and accepted Christ.

Several of these came from nearby churches and only two have united with the church, but others may join.

Pleasant Grove.—On the fourth Sunday in August we started our special meeting at Pleasant Grove with Rev. E. W. Jones of High Point, Wesleyan Methodist Church, as help.

Brother Jones came for the first service and did all the preaching. He is a wonderful man and his preaching has done the church good. We had a good revival and four fine young boys and girls were saved. The best service came on Friday afternoon when nine adults joined the church; three came on confession of faith and six by letter. Brother Maynard Garner comes from the Baptist Church and Brother and sister Matthew Varner and Brother and Sister Jonah Varner and Sister Mittie Kinney all from the M. E. Church. We welcome them to a place among us.

The fifth Sunday in August found me with Brother Hulin at Pine Bluff in a special meeting. I am not Brother Hulin's reporter but sufficient to say that I found some mighty good folks over there and they told me that they were going to keep their pastor just as long as he is able to preach the Gospel.

Lineberry.—The first Sunday in September found us back home starting our meeting at Lineberry. Rev. T. E. Pierce, from Welch Memorial Church, High Point, came to us in the very beginning and did the preaching and did it well. We have had a real revival at Lineberry. The windows of Heaven were opened indeed, and the rain of divine influence continued to pour down throughout the meeting. Large crowds attended the meeting, and it seemed that the whole assembly felt the power of the Holy Ghost. Twenty-five came to the altar and were saved, and went on their way rejoicing. The doors of the church were opened on Friday afternoon and night for the reception of members, and, to our delight seventeen united with the church. May the God of Heaven bless them and lead them on to victory. Brother Pierce is a good evangelist and made many friends during his stay among us.

Camp Meeting.—When you read this no doubt we will be engaged in our camp meeting at Chapel Hill. It always begins third Sunday in September. Rev. J. M. Morgan is coming to me Saturday evening and stay through the meeting. Perhaps this meeting will last two weeks if the interest demands it. Brethren, pray for us.

C. E. RIDGE, Pastor.

Cid, South Davidson Circuit.—The special meeting of Cid will begin next Sunday, the 26th, so pray for us, brethren, that we may have a good revival and that many precious souls will be saved.

The prayer meeting at Mr. Israel Black's Saturday night was very well attended. Spiritual interest good. It goes to Mr. C. O. Leonards next Saturday night.

We are glad to note that a right prosperous Sunday school is going on at Jerusalem Church.

Mrs. Carmon Leonard, daughter of Mr. and Mrs. Walter Hunt, who has been at the hospital for two weeks, (appendicitis) was to return home Sunday evening. Mrs. Hunt, her mother, kept the three little children, and sorry to say her baby has been sick with something like Colitis. They have our deepest sympathy.

Mrs. Joshua Morgan of Jackson's Creek, and her four children attended Fairview special meeting yesterday and many other old friends from other parts met together at their old home church. Two most excellent sermons were delivered by Rev. Mr. Brown, of Pispah, Randolph county. He is assisting Rev. Mr. Mendenhall, the pastor.

We hope to see many of our old acquaintances of Cid next Sunday; come over and help us.

We are always glad to read the good news in the Herald.

MRS. N. W. LEWIS.

State Street Church.—Work on the new building has been resumed after a delay of about two weeks on account of some material which was overlooked at the time the first order was given.

The builders work so rapidly that it will not be long before we will be using the Sunday school rooms. They are much needed now, our Sunday school is growing so large. Visitors and new members are recorded almost every Sunday.

Mr. Bethea gave the last of his series of lectures on his trip to Palestine last Sunday night. These talks have been so interesting and have drawn large crowds. Many have expressed regrets that they are over.

Mr. Bethea went to Mebane Monday morning to conduct Revival services for Dr. Johnson. Brother C. B. Way will be with us Sunday morning and night to fill our pastor's place.

We were glad to have Mrs. Aycock with us in all the services Sunday. She is spending a short while visiting at the parsonage.

The Christian Endeavor Society is doing fine work. All the young people of the society are faithful and willing workers as well as the older members.

REPORTER.

Macedonia.—The Sunday school is still going nicely.

Our special meeting began September 12 with three services on Sunday and two during the week, closing Friday night.

Brother J. M. Morgan, our pastor, did the preaching. He preached so faithfully, labored so hard to win souls for Jesus. He preached such good gospel sermons, throughout the week, it was a treat for any one to hear him,

not only during the meeting, but at all times he brings us good messages.

We feel that his labor was not in vain for the church was much revived and many souls were saved. Eight united with the church.

Macedonia feels much honored, a rare treat for on Tuesday of the meeting who should visit us but Dr. and Mrs. A. G. Dixon of High Point. We were much pleased to have them with us. We had read about them in the Herald but had never seen them, now when we read about them how much more interesting it will be, for having seen them.

Tuesday at the 11 o'clock service Mrs. Dixon preached for us a splendid sermon. Her text was: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have ever lasting life." John 3:16. In the evening at 7:30 Dr. Dixon preached a splendid sermon also, his text being: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Peter 3:15.

Both sermons were indeed fine. They went on their way, and our very best wishes go with them in their great work. We as a church have a warm place in our hearts toward Dr. and Mrs. Dixon; hope they can visit us again some time.

One of the members of our church had the misfortune of losing his house and all its contents by fire one night during the meeting. He carried no insurance.

With best wishes to the Herald.

PEARL BARNES, Reporter.

High Point.—On Sunday morning at 11 o'clock the Lord's Supper was celebrated, and a large number of the congregation joined in a delightful communion. Dr. Brown was assisted in this ordiance by Rev. Paul S. Kennett.

The pastor announces that a special series of meetings will begin in the church on Sunday, October 10th, and if he is unable to secure a minister to assist him, he will conduct the services alone. The interest and cooperation of every member should be assured to their pastor in this undertaking.

Two additions to the Faculty of High Point College are Miss Bessie Battle of Greensboro, who will have supervision of the Art Department, and a recent exhibition of her work at the College brought forth much favorable comment. The school of Journalism will be in charge of Prof. T. C. Johnson, who taught last year in Anderson College, Anderson, S. C. He will have oversight of The Torch and all student publications.

Dr. J. C. Broomfield of Pittsburgh, Penn., who is conducting special services in Grace Church, Greensboro, accompanied by Dr. S. K. Spahr, came to High Point College Monday morning, and spoke to the students at Chapel services. His address was greatly enjoyed.

A delightful supper was tendered to the members of the congregation by two prominent laymen, Messrs. H. A. Moffit and John S. Pickett, on last Wednesday evening at 7 o'clock. This supper was prepared and served in Cafeteria style by a large number of members of the Ladies' Aid Society. A delicious two-course menu was served to the guests, and the occasion proved a delightful one.

The Junior Mission Circle of which Mrs. R. M. Andrews is Superintendent, met Saturday afternoon at the church with a good attendance.

Mayor H. A. Moffitt and G. H. Kearns of this city have bought a large tract of land in Kirkwood, a new residential development of Greensboro, adjoining Irving Park. It has a frontage of 10,000 feet, and will be subdivided into lots, and put on the market. A number of handsome homes have already been built in Kirkwood, which will soon be a most attractive section of the city.

Plans are being made for a Reception in the First church given in compliment to the Faculty and students of the College at an early date.

At a recent meeting of the Junior Class of the College which will be Class of 1928, the members voted to donate handsome iron gates to be placed at the entrance to the campus as a memorial of the second graduating class.

Capt. A. M. Rankin has returned from a business trip to Birmingham, Ala.

Miss Elizabeth Reitzel has entered St. Mary's, Raleigh as a student.

Messrs. Lester and Carl Teague have commenced building an attractive new residence in Sunset Hills.

Haw River.—Just held our third quarterly conference. Reports were good. Dr. W. A. Johnson was elected delegate to the Annual Conference.

This has been a good year for us in many ways. In addition to the meetings already reported, there were meetings held at Midway and Mizpah churches. We had splendid revivals at each of these churches with 18 additions at Midway and 11 at Mizpah. Brother Carson was the help at both churches and the people were pleased with his work. He is a good preacher and is full of zeal and the revival fire and the people heard him gladly.

The first Sunday in September our meeting began at Brown Summit. Unfortunately, the time was in the midst of the tobacco-curing season which made our attendance small. Brother Edward Suits was our help and in his characteristic way hewed to the line, leaving the chips to choose their own course. The people were greatly edified.

Conference is near and our hands are full.

W. D. REED.

Siler City, Siler City Charge.—Sept. 20—Our Sunday school showed an increase yesterday. The largest atendance of any Sunday this year. Every teacher was present. Mr. Ed Woody is doing a good work as superintendent.

The services of the day were well attended. Miss Leo Sowell sang a beautiful solo at the morning service and was accompanied in a duet at Christian Endeavor in the evening service by Miss Minnie Cooper. Miss Sowell is visiting friends here. We regret that she is returning to South Carolina soon. We were glad to receive into our fellowship Sunday Miss Vera Mendenhall and Mrs. Frank Smith. Miss Mendenhall was baptized at the morning service. She is a graduate of ou rhigh school and is entering training at St. Leo's Hospital soon. Our best wishes and prayers go with her. Mrs. Frank Smith comes to us from Piney Grove. We are glad tto have these join into our fellowship.

F. L. G.

Anderson Circuit, Liberty Hill Church.—It has been some time since we have sent in a report, but we are still alive. We held our Children's Day service the fifth Sunday night in August; the offering was $7.25. We expect to have our Rally Day service the third Sunday in October.

Our protracted meeting began the second Sunday in August and lasted two weeks. Our pastor, Rev. R. G. Koons, did most of the preaching. Rev. W. K. Polk, of Greer, and Rev. Lee Leonard, of Greenville helped some. There were several conversions, five joined the church, making a total of 10 received in the church this year. We have lost two by death.

On July 23 the death angel visited the parsonage and claimed the wife of our pastor, Mrs. Lizzie Miller Koons; though her death was expected for some time, it was a shock to the church and community. During her sickness she never murmured nor complained, but was always bright and cheerful. Mrs. Koons was loved by all who knew her and she is missed greatly in church work and especially in the C. E. prayer meetings; she always took part when present.

On September 4 Mrs. Jane McCarter, the wife of Mr. Joe McCarter, passed away at the home of her daughter, Mrs. B. G. Pearson. Mr. McCarter preceded her to the grave several years ago. Mrs. McCarter was almost 92 years old. She leaves three children: Mrs. B. G. Pearson, Mrs. Emma Foster and Mr. Bud McCarter, all of Greer, S. C. In her old age her Bible was her daily companion. She read it most all the time.

REPORTER.

Draper.—Our meeting came to a close last Sunday night; we had a wonderful meeting. There has been a good number added to the church. We had a three weeks' meeting. Brother Riddle did some great preaching; he brought to us some great truths. Thirty have united with the church.

We have recently given our church a new coat of paint, outside and inside.

We will hold our last quarterly conference October 23. REPORTER.

Henderson.—The attendance at Sunday school and the regular preaching services held up splendidly during the summer months, and now, since cooler weather has come, we are expecting an increase in every department of the work.

The thing that we are thinking about and praying about just now is our special meeting, which will begin next Sunday, with Dr. T. M. Johnson, of Mebane, as pulpit help. The church is anxious for a real revival, and we ask that all who read these lines join us in earnest prayer that such a revival may come.

The choir has been re-organized, with W. P. Garrett as director and Miss Fannie Cunningham as organist. Miss Cheatham, who has been organist for about two years, resigned to accept a position as teacher in a college in Raleigh. Miss Elizabeth Fox, one of our leading sopranos, is teaching in Graham. While we regret the loss of these two splendid workers we feel sure that the choir, under the direction of Brother Garrett, will keep up the reputation it has had for some time of being one of the very best in Henderson.

We regret, also, to report, that our Sunday school superintendent, Brother Kenneth Faulkner, has left us to take a business course in the city of Charlotte. Brother J. M. Baity, who for some time has been assistant superintendent, has taken over this important work. Brother Baity is one of our most consecrated, efficient and enthusiastic workers, and we are expecting the Sunday school to continue to go forward.

We are glad to report that Mrs. George B. Harris, who has recently been a patient in the hospital, has returned to her home greatly improved in health, and we are hoping soon to see her back at church.

The people of the church and community have been very thoughtful of the pastor and his family throughout the entire year, pounding us from time to time with many good things to eat. In addition to these things, the Young Ladies' League early in the spring, re-screened the back porch, and at a recent meeting of the official board the members of that body voted unanimously to buy some new fixtures for the bath room. We thank all who have had a part in contributing to our comfort and happiness.

The Conference year is drawing near to its close. There is much to be done, but when the final reports have been made Henderson will take her place on the Honor Roll as heretofore. R. A. HUNTER.

West Lexington, South Davidson Charge.—Our Sunday school attendance last Sunday was 118. We had preaching by our pastor, Brother Crutchfield, at 11 a. m. and 7:30 p. m. The text of the morning sermon was Gen. 13:11, 12, 13. The theme of the sermon was "Lot's Choice." At the night service the subject of the sermon was "The Unavoidable Step," and the text was I Samuel 20:3. There was the usual attendance at these preaching services.

Death has removed one of our oldest and highly esteemed members. Brother George G. Gibson was called to his reward early on the morning of September 15. He had been ill for several weeks, but during the week preceding his death he was apparently much improved, being able to leave his son's home and go to the home of his daughter, where he died. He was found dead in bed at 5 o'clock when the family of his daughter arose. Heart disease was the cause of his death. Funeral services were held in the church Thursday afternoon at 3 o'clock and were conducted by Rev. N. G. Bethea, pastor of State Street Church, in the absence of our pastor. Rev. J. R. McGregor, pastor of the First Presbyterian Church, and Rev. C. B. Way assisted in the services. Brother Gibson was 73 years of age, and is survived by two sons, W. C. and R. H. Gibson, members of our church; and one daughter, Mrs. Frank Miller. An obituary will be prepared by the pastor.

Mrs. Morris, mother of Mrs. R. M. Gibson, of our church, died on Wednesday of last week and was buried the following day. Unusual sorrow came into the home of Brother and Sister Gibson because of the death of Brother Gibson's father and the death of Mrs. Gibson's mother, both deaths occurring the same day and the funerals of both being held the same afternoon. Our church and Sunday school deeply sympathize with these good people in the extreme bereavement they have been subjected to and the sorrow they have experienced.

Our fourth quarterly conference will convene at our church Saturday afternoon of this week at 3 o'clock with Dr. Dixon presiding. Dr. Dixon will preach next Sunday at three of the churches on South Davidson charge. At 11 a. m. he will preach at Yadkin College; at 3 p. m., at Mount Carmel and at 7:30 p. m., at West Lexington.

A sign of progress is evidenced by the Ladies' Aid Society of our church in a movement to raise funds with which to paint the exterior of our church. They will have an ice cream party next Saturday night for the benefit of the fund, and with their spirit of enterprise they will doubtless succeed in their efforts to improve the church building with a new coat of paint and thus beautify our house of worship.

C. B. WAY, Pastor.

Lebanon, High Point.—Our special meeting started the second Sunday in September and closed yesterday (third Sunday). Rev. L. W. Gerringer was with us in most of the services during the week. Both he and our pastor preached some very helpful sermons. Although the visible results were not very great, we feel that the church has been greatly helped. One young man joined the church as a result of the meeting. This makes a total of 46 members received this Conference year.

The September meeting of the Woman's Foreign Missionary Society was held with Mrs. H. E. Pitts, with Mrs. A. J. Payne as leader. The program was a very helpful one with all members taking part in the "Question Box." It seems that interest in the work grows with every meeting. The society will meet with Mrs. C. M. Brown October 6 with Mrs. J. W. Thacker as leader.

The Christian Endeavor societies are also doing fine work.

The pastor announced that the fourth quarterly conference will be held in the near future, the exact date to be announced later.

MRS. PERCY PAYNE, Reporter.

September 25.

First Church, Burlington.—In the absence of the pastor on the second Sunday, the pulpit was filled both morning and evening by Rev. W. T. Walters, D. D. field agent for Elon College and a near neighbor of the church. Dr. Walters gave us two very inspiring sermons which were greatly enjoyed by the people. We were glad to have him with us.

The services on last Sunday were perhaps better attended than any in recent months, fine congregations greeting the pastor at each service. Brother Taylor gave us two great sermons. His subject at the morning service was "She Hath Done What She Could," and in it he emphasized the fact that one who is capable of doing only small things should do it just as well and in the same spirit as he who can do larger things. At the night service his subject was "The Woman Who Talked About Jesus" and was based on the story of the woman at Jacob's Well. He pointed out that this woman had something to tell about Jesus and that she told it and her telling resulted in the winning of a large number of the people of her city to Jesus. He urged that all of us do likewise.

At the morn service, the vote was taken on delegate to the approaching Annual Conference. The nominees were Bros. Glenn A. Huffman and J. G. Rogers. The vote will be counted by the stewards and the result announced at the third quarterly conference which is to be held on Wednesday evening, September 29.

The doors of the church were also opened at the morning service and Mrs. K. L. Thompson was received by letter from Salem Church, Saxapahaw Charge, and Miss Marie Luck was received on profession of faith. The congregation welcomes these additions.

The church treasurer made a report of the financial condition of the church for the Conference year and showed that we are quite far behind with our budget at this time. However, unpaid pledges to the budget amount to as much as the deficit and it is expected that all claims will be met in full as usual. Sunday, October 17, was set as final "Pay-Up Day," at which time it is hoped every claim will be met and the pastor given plenty of time to complete his report before the sitting of the Annual Conference.

Brother Taylor announced that a special program of services was being prepared for the Sundays in October and further announcements will be made from time to time. Next Sunday is Rally Day and the election of all church and Sunday school officers will be held. A large attendance of the membership is urgently requested to transact this part of the business of the church.

Since our last writing death has entered the home of one of our new members. Mr. Paul Lewis, son of Mrs. A. P. Cates, died suddenly in Toledo, where he was engaged in work, and his body was brought to Burlington. The funeral service was conducted from the home on last Monday by Brother Taylor, after which his body was taken to Greensboro for interment in Green Hill Cemetery. The sympathy of the congregation goes out to Mrs. Cates in her bereavement. REPORTER.

September 20.

Dulin's, Mocksville Charge.—Our work is moving along very well, although we are behind with our pastor's salary, but hope to be paid up in full by the close of the Conference year.

We hope that Conference will send Brother Sisk back to us for another year. He didn't fill his appointment yesterday. He is help-

ing Brother Love in a revival meeting at Kernersville.

Rev. F. M. Furr, a young man from Concord, filled his appointment with a splendid sermon. We would be delighted to have him come this way again.

There will be a Home-Coming Day held at this church the first Sunday in October. We would be glad to have all former pastors to worship with us that day and anyone else who may be interested.

The Fourteenth District Rally will be held at Union Chapel October 2; also, the quarterly meeting will be held in the afternoon.

At the third quarterly meeting Brother Sain was elected delegate to go to Annual Conference. REPORTER.

Saint Paul.—We began our special meeting on the first Sunday in this month, and closed on Wednesday night after second Sunday. Brother S. W. Taylor, of Burlington, came to us on Monday night after the first, and did all the preaching until the close, except one sermon preached by Brother T. A. Williams. Brother Taylor's preaching brought joy and uplift to all who heard him prayerfully. Truly, he is one of our very best preachers; he believes what he preaches and preaches what he believes with demonstration and power. Brother Taylor endeared himself to both pastor and people.

We had a good meeting from start to finish, the church was greatly revived, and a goodly number came forward and renewed their covenant. There were also a number of professions of faith, and up to this date five have given their names to join the church, and we think others will do likewise.

J. H. MOTON.

Charlotte Church.—First Methodist Protestant church Charlotte will be dedicated first Sunday in October, 11:00 a.m. Dr. A. G. Dixon will deliver the sermon. All our friends are invited and especially all former pastors.

Rally Day service will be held at 7:30 o'clock in the evening of the same day.

H. FREO SURRATT, Pastor.

Rockingham.—The Sunday school on September 19 was very helpful and enjoyable. The classes met in their respective rooms for the business part; then returned in the main hall without going into the lesson. There in the hall Mrs. Dixon delivered a fine sermon to the children. It was very, very helpful to them as well as to the older ones. There were nine, if no more, of the children that confessed Christ as their Savior in this morning meeting. We had 93 members present besides the visitors. The collection was $8.46.

Dr. and Mrs. Dixon have been with us every since Wednesday night, September 15, in a revival meeting and they will remain with us a few days longer. The writer feels that there is and is going to be a great revival as we all hoped and prayed. Dr. and Mrs. Dixon have delivered to us some very fine and helpful sermons. There have been, from Thursday the 16th until Sunday 19th, thirty-nine, if no more, that have stepped out and confessed Christ as their personal Savior. We hope before this meeting closes we will have a great many more. We are just now beginning to get into it. It takes a little while to get into a revival as we should. The "Girls' Christian Club," and the "Boys' Prayer Circle," have been meeting every night, just before the regular hour for service, for a consecrated prayer for courage and for the meeting as a whole. We are glad to say we have the cooperation of some of the members from other churches which is a great help.

The little children met for a Bible Study Sunday afternoon just before the three o'clock service. BIRDIE CONNELL, Reporter.

Mebane.—Sunday morning at 11:00 o'clock Rev. D. R. Williams of Graham brought us an interesting message, Dr. Johnson being at the Graham church in a revival meeting.

Sunday evening a class of children from our Children's Home gave a delightful program. We are always glad to have these children come. Mr. Lowdermilk gave us some pleasing facts about the home and also brought us some of its needs. The offering taken at this time amounted to $26.00. We are holding our revival meeting this week with Rev. N. G. Bethea as pulpit help. We are hoping much good may be accomplished.

Monday evening, September 13, at 7:30 the W. H. M. S. and W. F. M. S. met at the home of Mrs. Wes Jobe; very good attendance. At the close of the business meeting, Mrs. Jobe served ice cream and cake. Yesterday (Monday) afternoon the Ladies' Aid Society met with Mrs. Fletcher Smith, with a good attendance. At this meeting special prayers were offered in behalf of two of our members, who are sick, Mrs. W. D. Fogleman and Mrs. J. M. Kennedy.

At the close of the meeting Mrs. Smith served sandwiches and tea. Our Missionary and Ladies' Aid societies are doing splendid work and we hope our interest may increase.

REPORTER.

ATTENTION TO AN ARTICLE

No one would expect even every subscriber to read everything that is printed in the Herald.

But I want to call our attention to an article on page 2 in the issue of September 16, and ask those who read it to look it up and read it again carefully, and those who did not read it to look up the paper and read it again and again. Every intelligent member of the Methodist Protestant church in North Carolina will agree that the young people of our church have been and are still being woefully neglected and we need not be surprised that so many of them have drifted and are still drifting into other churches. Especially those who move from the rural districts into the cities and towns.

Put yourself in their places just a little while.

And now I wonder how many of the members of the Methodist Protestant church in the North Carolina conference read any of our church papers. There was a time not long ago when in one of our churches every family received every week one or more of our own church papers. I wonder how many there are who never saw or maybe never heard of the Herald.

R. F. WILLIAMS.

Greensboro, N. C.

IN HONOR OF THE DEAD

Bowman

"Howe'er it be, it seems to me,
'Tis only noble to be good;
Kind hearts are more than coronets,
And simple faith than Norman blood."

Miss Millie L. Bowman, daughter of Mr. and Mrs. N. R. Bowman, was born near Tabernacle church, in Guilford county, on August 19, 1866, and passed away at the Children's Home on August 3, 1926, lacking just sixteen days of attaining the age of 60 years. The child of pious and godly parents, it was small wonder that she gave her heart to God when quite young, and began to teach in the Sabbath school at an early age. She attended the public schools of her neighborhood, was a student at Mt. Pleasant High School, and attended Pleasant Lodge Academy for some time. She afterwards taught in the schools of Guilford county for several years.

From childhood she was greatly interested in the Bible, studied it thoroughly because she loved it, and showed her love by obeying its teachings. "For what doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God." This was the rule and law of her life. She had an intense interest and zeal for Missions, and was instrumental in organizing both Woman's Home and Foreign Missionary Societies at her home church, Pleasant Union. Many young men and women today are indebted to her for their religious training and spiritual experience.

In January, 1915, she came to the Children's Home as assistant matron and teacher of the Bible. A great lover of little children, her chief delight was in teaching them the truths of the Holy Book and the way of salvation. She gave a Bible to every boy and girl of the Home family who is old enough to read, and paid for them from her own small salary. She helped to support a Bible woman in India, contributing one-half of her expenses for several years. She was herself a great Home Missionary, and devoted the closing years of her life to the Children's Home and the welfare of its inmates. She patiently drilled the children, and all who have heard the programs rendered by them in public, can attest to the thoroughness of her teaching.

Impressive funeral rites were conducted in the spacious hall of the Home on the afternoon of August 4th, and Pres. A. G. Dixon, her pastor, Dr. Geo. R. Brown, the former Superintendent, Mr. H. A. Garrett, and the present Superintendent, Rev. E. G. Lowdermilk, with whom she was closely associated in work for several years, made talks and each paid high tributes to the excellence of her character and the deep devotion of her life to her Lord and Master. It was a touching scene when the motherless and fatherless children filed reverently past her bier, and looked with moist eyes for the last time upon the peaceful face of their teacher and benefactor.

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J. F. McCULLOCH, Editor and Publisher

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Her body was taken to the home of her brother, Mr. W. A. Bowman, where it rested for a night, the final funeral services being conducted at Pleasant Union, the church of her childhood and young womanhood, and the body was laid to rest in the cemetery there beside her parents and other loved ones on Thursday. The following Sunday as her brother, Rev. J. H. Bowman, was on his way to begin a special series of meetings at one of his charges, Bonlee, he suffered a severe stroke of heart disease, and expired at the steering-wheel of his car. Truly "they were lovely and pleasant in their lives, and in death they were not divided."

BLANCH A. PICKENS.

Gibson

George G. Gibson, a faithful and devoted member of the West Lexington Methodist Protestant Church, was born July 25, 1853. He died September 15, 1926. In early life he joined the Methodist Protestant Church to which he was faithful, loyal and devoted until the one whom he served saw fit to call him from his labor in this world to be with Him.

Brother Gibson was twice married. The first time to Margarette Loftin. God blessed these good people with four children, two boys and two girls three of which are still living. Brother W. C. Gibson and Brother R. H. Gibson both of whom are faithful members of the West Lexington Church and hold important positions with the Dacota Cotton Mill in South Lexington, and Mrs. Frank Miller of South Lexington. Brother Gibson had been in declining health for a number of weeks, but was improving rapidly and for a while it was thought that he would again be able to attend Sunday school and church. It was my privilege to see and talk with him on the porch of his home the last time I saw him and with deep regret I learned of his sudden death. He was always faithful and a regular attendant upon all services at his church until his health became such that it would not permit it. His sudden death should be a warning to those who are left behind to mourn because of his going and to every one that God causes the brittle thread of life to break when we think not. Brother Gibson preached his own funeral sermon in the life he lived and we who still live have the comforting assurance that he fell asleep in this world to awake in Heaven. He leaves to mourn for him besides his three children thirteen grand-children and sixteen great-grand-children.

In the absence of the writer the funeral was conducted at West Lexington, Methodist Protestant Church by Rev. N. G. Bethea, pastor of State Street Church, Rev. C. B. Way and Rev. J. R. McGregor, pastor of the First Presbyterian Church of Lexington. Interment was in Shiloh cemetery of which church Brother Gibson was at once a member. The large number of people and beautiful floral offering showed the esteem that our friend and brother was held in and his many friends mourn their loss in his going. May they be comforted and so live that noble Christian life as he lived.

M. IVEY CRUTCHFIELD.

—Dr. F. C. S. Schiller of England, the famous humanist, by many considered the great man of Oxford University, has been secured as a member of the faculty in philosophy of the University of Southern California for the fall quarter. Dr. Schiller has until his recent resignation been head of Corpus Christi College. He is the second English philosopher to be brought to the Los Angeles institution through the efforts of Professor Ralph Tyler Flewelling of the department of philosophy, the other being Dr. H. Wildon Carr of London University, who has now joined the permanent faculty of the university. That this branch of study is popular in Los Angeles is indicated by the fact that in 1924-'25 the registration in philosophy totaled 938. The enrollment this past year was smaller owing to the absence of Dr. Flewelling, who has been taking his sabbatic year.

December 5 has been designated by the American Bible Society as Universal Bible Sunday. The topic this year, as announced by the Society, will be "The Voice and the Book," or the spoken and the printed Word. Special free literature, which includes a brochure written by Mr. Willard Price, has been prepared by the Society for use on this occasion.

The revival meeting will begin at Shady Grove Church September 26.

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Methodist Protestant Herald.

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VOLUME XXXII. GREENSBORO, N. C., SEPTEMBER 30, 1926 NUMBER 46

Pres Elderdive Sdech
Westminster MD

Saving and Unsaving Faith

We were recently called upon to visit a dying man who had said of himself that he had tried to do the best he could, but somehow he didn't feel satisfied. That testimony of his suggested the thought that he was a believer in salvation by works. There was no mention of Jesus Christ as a ground of hope. If he was looking merely to his own life, of course he could not be satisfied. Who could? Where is there a man or a woman with a perfect record? There can be no assured hope of eternal salvation apart from faith in Jesus Christ. There is no other name given under heaven among men whereby we must be saved. We must be saved by Him if saved at all. It is not faith that saves but faith in Christ. Really it is Christ that saves and faith merely brings us to Him for salvation. By grace are ye saved through faith, and that not of yourselves; it is the gift of God. It is through grace, unmerited favor, that a way of salvation is provided, and it is through the providence of God that the evidence has come to us that makes it possible to believe to the saving of our souls. God does not compel the faith, but He makes it possible and we must believe for ourselves in order that we may come into possession and enjoyment of the promised salvation.

But from the Scriptures we learn that there are two varieties of faith, faith that saves and faith that disappoints. In His sermon on the mount near the conclusion of it Jesus said, "He that heareth these sayings of mine and doeth them shall be likened to a man that built his house on a rock; and he that heareth and doeth not shall be likened unto a man that built his house on the sand. James tells us that faith without works is dead. Even Paul, the great expounder of the doctrine of justification by faith, takes pains in his letter to the Romans to show the fallacy of continuing in sin because salvation is by grace. He says:

"Being then made free from sin, ye became the servants of righteousness. . . . . For when ye were the servants of sin, ye were free from righteousness. . . . . But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Jesus tells us that many shall come to Him in the day of rewards professing to have done wonderful things in His name, but He will say unto them, "Depart from me, ye workers of iniquity; I never knew you."

So we see that expectation of salvation through Christ may lead to bitter and everlasting disappointment. There is a faith that saves, but it is not a reliance based on nothing more than the great goodness and mercy of God. It is a trust in Christ that leads to love and obedience; it is a sympathy with Jesus that brings one to share his effort to bring men into harmony with God, the Righteous One. Saving faith is inconsistent with a sinful life. The man who is not striving after righteousness in his life cannot claim to possess saving faith in Christ. He may sometimes fail of perfect righteousness, but he will deeply regret his failures and try and try again. And he will realize as he sincerely tries to live the righteous life that the power of Christ is within him, helping him to walk uprightly. From mere righteousness of life he will pass on to benevolence in his living, being a true son of God. Saving faith has very manifest effects in the present life and may be recognized by all that possess it. Examine yourselves to see whether yours is the saving faith.

The Heavenly Host

Praise God, from whom all blessings flow,
Praise Him, all creatures here below;
Praise Him above, ye heavenly host:
Praise Father, Son, and Holy Ghost.

The author of this doxology rises to the highest height of sublimity when he calls upon the heavenly host to join in singing the praises of God. It is a great call when it is addressed to "all creatures here below." How greatly must the spirit of praise be extended before the call is heeded. But the writer turns from the great multitude of earthly creatures, thankful and unthankful, and directs his exhortation to the heavenly host. How immensely different from any earthly congregation is this heavenly host. What an innumerable company it is. There are myriads and myriads of angels, the glorious spirits of God's early creation who have always kept their first estate. Then there are the spirits of just men made perfect, spirits that have come up from the earth and been admitted to the heavenly society. There are millions and millions of them. What a great host they alone would make. Then we must suppose that other worlds of God besides the earth have made contributions to the heavenly host. Of all the countless worlds that swing in space, is our little planet the only one that is inhabited by creatures capable of praising God? It does not seem probable. Jesus said, In my Father's house there are many mansions, many dwelling places. If earth's inhabitants are admitted to the heavenly host, will not the inhabitants of other worlds also be admitted? Probability seems largely in favor of the supposition. The heavenly host is a cosmopolitan multitude.

Then think of the character of those making up this great host. Among them are spirits of profound intelligence, spirits capable of looking into the deep things of God. Among them are angels that have served as the messengers of God in the most important affairs between God and His creatures. Some of them have come to earth with messages of hope for the race of men. Gabriel is there, Michael is there, and all those who have spoken for God to any of the sons or daughters of men.

Moses and Elias are part of that heavenly host. Abel is there, Stephen is there, Peter and Paul and John and all the

(Continued on Page Five)

OUR COUNTRY CHARGES

By Rev. R. C. Stubbins

There are 230 organized churches in our conference. We have 15 city churches, 16 large town churches, 24 small town churches, and the remaining 175 are in the open country.

The open country churches have an average of 127 members to each church. If we could so arrange these churches into two-church charges, with 254 members to the charge we would need 87 1-2 ministers to serve them. We believe we can find the one half minister, but where are the eighty and seven?

Suppose we could supply these country churches in this way and they would pay an average of ten dollars per member—it would pay pastor $1800 and $740. conference claims. Could and would the people on these country charges pay that much? It is an undisputed fact that there is very little money cleared on the farm at present. For a country member to pay the average ten dollars would not be so easy as for the member in towns or city, but we have seen that when a country member gets a fair amount of service and attention he will "be there with the goods" when it comes to paying.

Suppose again that we cannot supply the 175 country churches divided into two church charges for lack of ministers to serve them—what would you do? Another remedy could be this. Instead of dividing the 175 churches into two church charges and not be able to supply them, we might consolidate some for better and more service—as the schools have done. If we could make four churches into two we would then have 44 charges in the country with an average membership of 508. If these would pay as above averaged it would be $5080. Enough to pay a pastor $2000; a trained worker $1500; and $1580 conference claims. One might think at a glance that this cannot be done, but we know it can. Give people in the country a service every Sunday and one half the attention given to city churches—and that's what a two church charge would mean—and they will quickly and easily pay the average ten dollars per member. We have a charge that is not more than average in wealth and they pay considerably over that. Of course the matter of consolidation could be made stronger by putting five churches into two and so on—you can work that out for yourself. There are other plans for better arrangements of country charge, one of which is known as "The Larger Parish." It is the uniting of two or more circuits into one charge and the charge being served by two or more pastors. Each man a specialist along some line of ministerial service. This permits larger programs and the use of many conveniences that a smaller charge could not afford. Such a plan has proven very successful with many denominations.

None of the above plans or suggestions would work greater hardship on the members, but would lighten them on many and at the same time give more than double service to every church member.

These things cannot all be worked out in a day or a year, but they can be begun now and advance carefully toward what we believe will be a great day for the country church.

The regrouping of our cuntry churches would not mean "moving to town" as some would think, but would be worked out by the mutual agreement of all the people on the charge and the committee of the Annual Conference.

The time has come that if we expect to get much out of the country churches we must put much into them. We too often figure on "our large strong country membership" and what they ought to do, but fail to consider that a rich field poorly cultivated will not yield as much on a poor field intensively cultivated. Our aim is to see that these country charges are brought to the front where they may be served and cared for in the best possible way and then we may expect to see the rural charges serving the denomination and the kingdom with greatly multiplied spiritual and financial power and in fluence.

FINDING THE REAL CAUSE OF THE TROUBLE

By Georgia Robertson

You threw down your newspaper in despair. On page after page murders, robberies, holdups and other crimes; some of them committed by mere youths, until you were heartsick.

Did you stop to think of the cause of the increase in crime? Did you try to find the motives back of the thefts and robberies? Do you realize we are today living in a luxurious age; that there is a lavish expenditure of money not only by the wealthy but by many others. The great mass of our people demand luxuries that even two generations ago the rich did not have. Expensive clothing, furs, diamonds, costly house furnishings, clubs, dinner and theater parties, radios, and automobiles are demanded by the great mass of our young people just starting out in life.

Have you ever thought of the tremendous appeal of the fascinating shop windows? There never was a time in our history when so much that is ardently desired was to be had if only one possessed the means to buy! This has increased the desire for money, and more money. Have you thought of the determination in the minds of many to secure these things, if not by fair means then by sharp practices just within the law, or failing this then by illegal means? Have you thought of the effect the piling up of enormous fortunes by questionable means that crushed out all competitors, or that took unfair advantage of others or of the government has had in dulling the moral tone of the country and made dishonesty seem less hideous.

Have you thought how the easy procuring of fire arms by the unscrupulous aided crime? Only an order through the mails necessary! The telephone, the automobile and the acetylene torch have made burglaries and holdups a hundred times easier to accomplish, and escape easy. When captured, the long delay before trial offers ways of escape, and if convicted the prison term is shortened by good behavior. Under such conditions the prize to be won and the thrill seem to many worth the risk.

While there has been an increase in church membership during the last 30 years it has not kept pace with the growth of population. There has been a general breaking down of the family altar, and the blessing at table discontinued. Certainly the command, "Remember the Sabbath day to keep it holy," is openly disregarded even by church-going people, who make of the day a time of entertaining, of week-end auto trips, and attendance at lectures, concerts and movies. They think nothing of making unnecessary purchases of gasoline, and many other things on Sunday or of spending a large part of the day cleaning, tinkering over the family automobile. Children are constantly sent to the store for supplies on Sunday. Is it strange there is disregard for man-made laws when

the laws of God are openly violated by the majority of respectable people of the community?

We hear much of immoral conditions among high school boys and girls. Remember joy rides and parked automobiles have greatly increased the opportunity for evil practices among them. Is modern dress, or lack of it, not responsible for some of the evil? Is the abominable jazz music (imported from the under-world) and the indecent modern dance, and the objectionable movies responsible for some of it?

Is not the present day apartment house with no place for the young people to entertain their friend without father or mother sitting by ready later to criticize the foolish but innocent remarks another cause for the young people to spend their evenings away from home, often in questionable surroundings? Is not the lack of religious training, and the lack of high ideals and conduct on the part of parents also responsible?

How many of the younger generation of today can say as did Calvin Coolidge the other day in referring to his father, "I cannot recall that I ever knew of his doing a wrong thing." "He always stuck to the truth." What a tribute, and what an inspiration for any son!

Some young people in every generation have "gone wrong," and there will continue to be those who will, until better conditions for child nurture and spiritual training prevail. It takes good material and expert workmen to turn out a perfect watch, auto, or other piece of intricate workmanship. It takes a trained gardener or florist to produce vegetables and flowers perfect of their kind and entirely free from imperfections and blight. It takes a high grade of parents to produce and rear noble, fine boys and girls. They need not be possessed of much in worldly goods, indeed observation would indicate they are rather a hindrance when looking to the early homes of our truly great men. But think you a mother lacking in high Christian principles could have sent forth an Abraham Lincoln? Think you a frivolous, shallow, selfish, worldly woman, and a father utterly and completely absorbed in business or pleasure will ever have sons and daughters distinguished for nobleness of character and splendid deeds?

How many children today are receiving even proper physical care? "Statistics show that 70 per cent of our school children have either physical or mental defects." "That 60 per cent of all men and women in America over the age of 40 years are suffering from constitutional disease." Look at the teeth of our school children. How could nature build strong, sound teeth without calcium, phosphorous, iron and vitamines. These are not to be had at the drug store, they were in our foods before they were taken out to make bigger profits for the dealers by making foods keep longer so they could be indefinitely stored on the dealers' shelves. So for the last 60 years we have had roller process flour with the essential minerals and roughage all taken out and denatured cereals, and our consumption of refined devitalized sugar and its products have increased enormously in the same time. These are both acid formers in the system, and they destroy the alkaline balance that we now know is so essential to health. Then these minerals in our vegetables are also destroyed by cooking and are dissolved in the water that is poured down the kitchen sink, leaving the vegetables insipid and tasteless as well as devitalized.

The cigarette habit which injures the lungs, heart, brain, nerves, blood vessels, kidneys and liver has increased appallingly. It also deadens the higher instincts and true sense of honor.

Our people in the last generation have been crowding into the cities with their deadly auto gases and stifling smoke-laden air, nerve destroying rush and interminable noise, and they are physically and mentally unable to cope with the situation that confronts them, neither have they the Christian character and stamina nor the physical fitness to adjust themselves to present day conditions. We are still in the wake of the World War, and always war has been followed by a period of lower moral standards.

In the light of all these facts are you willing to believe as some would have you, that prohibition caused the increase in crime we see today? Prohibition or no prohibition, the stage was all set for the crime wave that has come and *many* factors entered into its preparation, as we have just seen. The poll that was taken in last May and June in many of our colleges showed a majority, and some instances an overwhelming majority in favor of the Volstead Act, and the 18th Amendment. Beer and wine cause inefficiency thereby increasing cost of production and the price of articles to the consumer. Industry will never again tolerate the return of alcoholic liquors. The working man was never so well off as today, never enjoyed so many luxuries. Think you he would willingly give them up for beer and wine? No indeed! It is those who profit through the drink traffic, and a few idle rich who want its return. Do your duty to your God, your country and your children by voting dry this fall.

HISTORICAL

We heard Rev. E. H. D., pastor of the M. E. Church, South, at Rockingham, in a sermon say: "I was reading in a historical book on Methodism the other day"—I do not remember the name of he book—"of Rev. Peter Doub's preaching three hours on sanctification at Pleasant Garden, N. C. Rev. Peter Doub was contemporary with Rev. Alson Gray, D. D., of the M. P. Church. We never knew Rev. Peter Doub, but we have known his home neighborhood and church, Doub's Chapel, in Forsyth county, N. C., within the bounds of our own Forsyth Circuit, near Pleasant Hill, now of West Forsyth.

The historical statement to which the Rockingham pastor referred in his sermon shows two things: That long sermons were not barred in those days, and that "santification" (entire, we suppose), was not an unusual subject of discourse in those days for Methodist preachers. Peter Doub was a strong man in his day, and so was Alson Gray. We never knew Peter Doub, as above said, but knew Alson Gray. We used to hear a number of traditions about Peter Doub in his home section. We've heard that Peter Doub and Alson Gray had a spirited debate, or discussion, at a certain time. Alson Gray was at first an M. E. So was Rev. A. W. Lineberry, D. D. Both were strong men, strong preachers. Were Alson Gray alive today, the Modernist would be likely to "take to tall timber" before his merciless onslaughts. He gave no quarter to sin nor false doctrine. He was not a "scholar" of the modern type, but he knew God and the Bible—a master theologian—and fear he did not know. His sermons at times were as a cyclone of fire. Sinners would fall as dead men under his

preaching, cry for mercy and be saved. Why was this? Why do we not see such things today? Alson Gray believed the Bible and knew God. His sermons were explanations and proclamations of the Word, and not *discussions* nor *criticisms* of it. He had convictions. He believed, therefore he spoke. The people listened, they felt, they feared, they quaked. His sermons were not flowers, nor beautiful imagery, but sharp swords that pierced and cut. You say, "Times have changed." The style of preaching has changed. But God, His Word, sin, and human nature have not changed. A line of men carrying beautiful bouquets of flowers would never have broken the Hindenburg line, and it is just as impossible to carry the strongholds of sin and satan by flowers of rhetoric, nice inanities, discussions, doubts, and quibbles. This but makes the devil laugh, like the "young sauce-box" up the old man's apple tree, when he threw grass at him. But when he pelted him with stones he came down. And it takes stones of truth and faith, and not flowers, and discussions, and quibbles, and doubts to bring the devil down. Alson Gray used stones. So did Jesus in the wilderness.

We heard an old brother in Orange county, some 20 years ago, speaking of the camp-meetings of other days, say that he heard Joseph Causey, whom we used to know, preach two hours on Sunday afternoon, at Mt. Hermon camp-meeting; one hour in the "stand," and one in the aisles, and 20 were converted under that sermon that Sunday afternoon. Long sermons in those days did not "kill the meetin'." Neither do they now, if they are of the kind that holds the people. We remember hearing Evangelist R. A. Pearson of the Cumberland Presbyterian church, preach four times at Tarboro, N. C., in 1889. And at each service, in making his announcements, just before reading his text, he would say, "I'll preach one hour," with emphasis on the "one hour." And he did. We timed him each time. And this writer did not tire, nor any one else, so far as we saw or heard. The tabernacle was packed and jammed at each service, with doors closed at the beginning of the sermon, and policemen saw that there was no "racking in and out" by any one, without absolute need. And you could have heard a "pin drop," as the saying is, during that 60 minutes, had there not been sawdust on the floor. But he preached the *Word*. He did not rant, nor scream, nor vociferate, nor cut up any antics, "didos," whatever they are, nor "monkey shines." He even wore a long-tailed coat, that some of our modern, cheap—not in cash sometimes—evangelistic "lambastics" are delighted to make merry over and denounce. It does not take any extra amount of brains nor piety to do this latter named thing, but it does require quite an amount of both to make a real, sensible preacher.

When R. A. Pearson passed away a few years ago the Charlotte Observer said, editorially, that Pearson's meeting of some 40 years ago, was the most solid, permanent and abiding of any of the special meetings held in Charlotte. He was a preacher of the Word, a believer of the Word and a scholarly man also. But his scholarly attainments had not weakened his faith in God nor His Word.

Who ever knew of a Modernist to do the work of a Pearson, a Gray, a Torrey, a Moody, a Spurgeon, a Billy Sunday, a Ham, or a Jim Green? The Modernist is so intent on searching for "motes" and specks in the Bible, and proclaiming what he does not believe, that he has no time to get sinners saved, even if he knew how to do this. But this the poor man does not seem to know.

Nearly 60 years ago we heard an aunt of hours telling our mother in a naive, matter-of-fact manner, of a certain young man in the Climax, N. C., community, near Bethlehem M. E. church, fasting and praying and seeking "sanctification." In later days we learned to know this same young man, after he became an effective minister of the Gospel, noted for his piety and spirituality. And it was a subject of common remark that this same man who fasted and prayed for the fullness of the Spirit, preferred to be assigned to the missions and weaker fields of labor. We also learned to know his father and mother. His mother was an old-time shouting Methodist. We heard of no controversy in those days, 50 and 60 years ago, on entire sanctification as we have heard of it in the last 25 or 30. If persons spoke about it, it was in that artless, simple, unaffected manner in which they spoke of other Christian doctrines and experiences, as the aunt did of Mr. C. Methodists were supposed to believe in these things 50 years ago. Not that everybody believed these things, nor realized these experiences. But these things were taken for granted as belonging to Methodism. They caused no disturbances. Nearly 51 years ago, to be exact, we heard a good Quaker brother at a prayer meeting in New Salem Quaker church speak about the "second blessing." We had been a member of the church but a few months, and listened eagerly to all he had to say. We do not remember a word he said, but we remember that we saw nothing to question. All he said seemed perfectly reasonable and scriptural as he set it forth. If anyone questioned him, I never heard of it. There were noisy extravagances in the meeting that night, but a deep, full spiritual tide that at times overflowed in spontaneous laughter of joy in the Holy Spirit. Those were gracious days.

In these days when anything of the above kind is set forth, it is too often in a light, superficial, jesting, semi-boastful manner. This we regret. It is often painful to us. But in those days a half century ago, the tide, as on the night above referred to, was "too full for sound and foam." Oh, that we could keep from cold, dead conventionalism form on the one hand, and superficial, empty noisiness, froth and foam on the other!

As to long sermons, we heard Rev. Charles Phillips, (Uncle Charlie) preach two hours, at Bethlehem camp meeting, over 40 years ago, and it was all good. Perhaps some got a little "tired," but it did not "kill the meetin'." We are not contending for long sermons nor short sermons, but these facts show that if a man is "fillled with the Spirit" and has something to say, the people do not tire. Why is it that lawyers in the courthouse, and politicians on the "stump" can speak for hours, whose message is not as vital as the preacher's, without special criticism?

We've seen criticisms of Paul's preaching so long on one occasion. But see the contrast in result of Paul's preaching and his little superficial critics. Paul's influence is as potent today as it was 19 hundred years ago, and will continue to the end, while his little critics soon pass into oblivion. Of course, a man must have something to say, and believe what he says, and quit when he gets out of anything to say. Use common-sense and discretion. What we are condemning is that morbid notion that a *sermon*—anything else can be as long as the speaker elects—must just be so long (short) and no longer. Some fools—who have never preached—seem to think a sermon can be stopped just at any time, like measur-

ing cloth. But all sermons are not like joint-snakes, be broken off at just anywhere, but are a unity, and cannot be stopped before finished without loss. Like leaving a house without roof, or one story lacking, when another is contemplated.

We think it a mistake for the preacher at the beginning of his discourse to look at the clock, and begin to apologize for preaching before he begins. This just sets the people to looking at the clock, and expecting a sermonette, as Bishop Pierce used to say. Pierce, one of the strong men of Methodism, used to say, "These little sermonettes are killing the church." By starvation, we presume. We've noticed, as a rule, strong men are not afraid to preach 40, 45, and 60 minutes, and longer, if occasion requires. J. F. DOSIER.

DR. J. C. BROOMFIELD'S RECENT ADDRESS AT HIGH POINT COLLEGE

During the past 20 years I have made frequent visits to this section of North Carolina, and have kept in touch with the phenomenal development of our church interests here. This growth has been a great joy to me personally, and an inspiration to our whole denomination. As I have gone in and out among our churches and conferences, I have not hesitated to say to them that you folks in North Carolina were building in your midst a new hub for Methodist Protestantism. Your virility, your optimism, your daring, and your achievement have been refreshing, and unparalleled in our church life. The one word that seems to me to explain, not only our growth in these parts, but also the marvelous growth of your cities and towns and villages, and industries, is the word *investment*. The folks here seem to be obsessed with the idea of making investments. All eyes are turned in that direction. The air is full of it, and the visitor hasn't time to get his bearings before he has it thrust upon him.

I am here today to call your attention to an investment that is simon-pure, non-fluctuating, guaranteed, and really worth while—and that investment is your own College, within whose walls we meet today.

It has been said that "Distance lends enchantment." I am wondering if it is possible that High Point College, if moved 500 miles away, would make a stronger appeal to you than it does today. Are you looking for diamonds elsewhere, when your own acres here are full of them?

The latest conclusion of the leaders in the educational world, and of those who are directing the great educational foundations, is that the small college, with about 300 students, is the ideal school for the academic training of young men and women. Thus you have planned here, better than you knew.

Allow me to congratulate you on what I am seeing here. After only three years you have more to show here in your equipment and student body than some of our schools that have been operating for a half century.

Knowing our denominational schools as I do, I do not know of one whose location can compare with yours, and whose outlook promises more for the future.

I beseech you to awake to your wonderful opportunity to glorify God, and bless the generation that now is, and the generations that are to come.

There are four things I would have you do, beginning with this very hour. First, *think* your College up. The position of any college is determined by the place it occupies in the thoughts of its friends.

Second, *talk* your College up. God has endowed us with the instinct to want to climb on the "band-wagon." Nobody wants to board a sinking ship; even the rats will scamper ashore. Talk success and success is yours.

Third, *pray* your College up. This is a church college; this is a christian institution, born in prayer, and nurtured thus far in the prayers of God's people.

Fourth, *pay* your College up. Talk may be cheap, and thinking may be cheaper, but money counts. Here is a chance to make a financial investment that will be paying dividends in developed leadership for the Methodist Protestant Church in North Carolina, and the kingdom of God throughout the world, long after you are dead and gone. In all of this I am not overlooking the difficulties in your situation here, and I would be the last man in the world to ask you, ostrich-like, to stick your head in the sand, and say there is no danger. You have a man's job on your hands, and if you hadn't, I couldn't afford to be here. A man's job is a challenge to your strength, or an occasion for despair.. "The only difference between the possible and the impossible is that the impossible takes a little longer." "When you say a thing is impossible watch somebody do it."

A few days ago, when I stood before the monument, erected in front of the Union Depot in Washington, D. C., in honor of Columbus, I read these words: "Erected in memory of Columbus, whose high faith and indomitable courage gave to mankind a new world." Then I thought of his "high faith" in the truth he believed concerning the shape of the world, and his "high faith" in himself as the one called of God to sail West. Knowing that faith without works is dead, he added to his faith "indomitable courage;" and with this combination he triumphed over poverty, skepticism, uncharted seas and mutiny, "giving to mankind a new world.."

This combination always wins. These two elements, blended in Abraham, founded a nation and established a religion; in Gideon they defeated an enemy and saved a people; in Daniel they won a premiership and provided a challenge for the ages; and in Paul they developed a church, and directed the thought of the world.

These two elements, "high faith and indomitable courage," were rampant here eight years ago, and as a result you poured your wealth lavishly into the lap of Uncle Sam, and you sent your sons to the battlefield in his defense. How nobly they served, and how nobly you backed them up! You said, "There is not a drop of blood in my veins, nor a dollar of money in my possession, but what if they are needed to win the war Uncle Sam can have them."

I plead for a similar devotion to your College here. Rejoicing in its present, recognizing its immediate problems, and with high faith in its future, I challenge you, with indomitable courage to stand by your College.

The Heavenly Host

(Continued from Page One)

Christian martyrs, besides millions of lesser note among the departed sons of men. O, it is a glorious company, and what a privilege it will be for you to be admitted to its ranks and join in the everlasting song of praise to our God. Can any journey be too long or too hard that leads to that great throng of happy spirits?

DENOMINATIONAL ENTERPRISES

TIME TO RESUME

Reports of the prosperous condition of the church as reflected in the reports submitted to the Annual Conferences which have already met, and in the plans adopted by them for the ensuing year are very heartening.

It indicates that our pastors and people are imbued with the purpose to rightly manifest their devotion to the Lord Jesus, and their loyalty to the church of their choice.

Surely, then, a hearty welcome will be accorded the agency duly authorized to broadcast information, to stimulate interest, to enlist cooperation in one of the great departments of our denomination, as well as help every local church that accepts its aid freely offered.

It becomes more and more a necessity in these times to overcome as quickly as possible the falling off in church attendance and the consequent marked reduction in activities and contributions, which occur in so many places during the summer, and something more than the ordinarily slow resumption is called for.

The insistent demands upon us, after vacation is over, to promptly return to our regular daily tasks, by which life's necessities and comforts are secured, are fully recognized and met.

There is no uncertainty as to the time to resume our work, for vacation is brief, specified, limited, and its expiration means duties and labors must be resumed at its close.

To counterbalance that, to be as responsive and prompt, to have a general, united participation in the resumption of public worship, Bibblical instruction, and all other phases of the work of our local churches, it has been found highly advantageous to designate an approximate date when our people throughout the denomination, shall meet at the altars of their churches, in the Sunday schools, the Missionary Societies, the C. E. Societies and all other organizations and start to do anew what they vowed they would do when they joined the church.

In order to make the day one of notable significance, of decided value, and to use the opportunity presented by a large number present it is planned to spread abroad much information of our Colleges, Seminary, and the work of helping young men to prepare for the ministry, and to direct aspiring young people to make determined efforts to get an education in one of our own schools, since the General Conferenee authorized the observance of Rally Day, and assigned to the Board of Education the duty of publishing and distributing to our churches, free of cost, a suitable service.

Its Secretary, Rev. Dr. F. W. Stephenson, has prepared an excellent service for this year, and samples were sent out and orders have been coming in at a gratifying rate.

But every school should order the supplies from him at 613 West Diamond, N. S., Pittsburgh, Pa., and hold a service, and make the largest possible offering, for there is now great need of funds.

The offering will count on your church's budget, and you thus will help your church and our institutions by holding a Rally Day service. Send in your order today to Rev. F. W. Stephenson, as above.

Yours for a greater church, FRED C. KLEIN.

BOARD OF EDUCATION ITEMS

The Adrian College campaign committee with President H. L. Feeman as campaign director, has set up its offices in the Publishing building in Pittsburgh, 613 West Diamond Street. Rev. Roy I. Farmer has resigned the pastorate at Steubenville and will devote his entire time to the work of the campaign. Miss Bertha Larsen, of Chicago, is also in the field for this purpose, devoting her efforts to interesting the women of the Adrian area in the cause of Christian Education. In a recent communication to the pastors, Dr. Feeman says: "This campaign is a life and death issue for both the church and the college. So far its promise of success has grown constantly brighter and bigger."

Dr. Elderdice informs us that the Seminary has opened with a larger class than expected. Ministerial students from other denominations are coming each year in increasing numbers, indicating that the school is having a widening reputation and being recognized more and more as one of the best.

The Adrian College-*Methodist Recorder* campaign has closed. In order to carry their candidates to a certain victory. Michigan and Pittsburgh Conferences, at their recent sessions took time to secure subscriptions. Pittsburgh pastors and delegates pledged themselves for a sufficient number to reach the goal, while Michigan made a splendid gain. Miss Anna Starr took the matter in hand for Illinois and at last reports the required number had been almost reached. All but one are now in Adrian.

The orders for Rally Day programs have been coming in steadily from all parts of the church. So far as we are able to determine, the record is as follows:

Maryland	75	Illinois	4
Ohio	54	Colorado-Texas	2
Indiana	32	South Carolina	2
North Carolina	22	Missouri	2
Eastern	21	Georgia	1
Michigan	17	Ft. Smith-Okla.	1
Pittsburgh	14	Alabama	1
Onondaga	12	Texas	2
Kansas	9	Georgia (Colored)	1
West Virginia	8	Arkansas	1
Iowa-Missouri	7		

The number of orders received is ahead of two years ago but not quite equal to those received to this date last year.

The special articles supporting the Rally Day program furnished our church papers by the president, professors and general secretaries are greatly appreciated. They are an evidence of the spirit of unity and co-operation prevailing among the leaders of the denomination. A quotation from a letter recently received from another of our secretaries is worth passing along: "I long for, pray for, and will do all I can for the success of every department of our church work, for we all suffer if one department is hurt." "All the work of our church has the unbounded, unrestrained love of my heart, and for whose success to add to the glory of God I am doing and will do the best I can."

The friends of Christian education will help the cause not a little if they will do their part to see that a Rally Day

service is held in their local church. Sometimes pastors are preoccupied, sometimes indifferent, but an earnest member of the congregation can exert sufficient influence so that the day is not overlooked. Program prepared by the Board of Education are free for the asking. All we ask is an offering for the work with which we have been charged by the church. Send orders to the undersigned.

FRANK W. STEPHENSON.
613 W. Diamond St., N. S. Pittsburgh, Pa.

"MAKE IT PLAIN"

That was the subject of an arousing sermon delivered by Rev. T. H. Lewis, president of the General Conference, at the last session, which was held at Tiffin, Ohio, May, 1924. What we would like o "make plain" now is this: No church receives credit for offerings taken on Rally Day unless the local church treasurer clearly specifies that it is for that purpose. The Annual Conference treasurer has no way of knowing what the money is for unless definitely stated by the one sending it to him. Pastors can help in this matter if they will give it the necessary attention.

SHOCKS

Recently we asked the Annual Conference treasurers to send us a list of those churches who sent in Rally Day offerings last year. We were delighted to read the record. It told the story of faithful leadership on the part of a large number of our pastors. But the thing which shocked us not a little was to learn that some church where we knew the service had been held and splendid offerings taken were not on the lists received. In one case the offering amounted to over $500, another nearly $100, etc. It is little wonder our income last year fell $1,400 short. Is it any wonder we are anxious to have you "make it plain?"

It is still time to make adequate preparation for a fine Rally Day service. Send in your order at once and everyone will be happy. Send to

BOARD OF EDUCATION.
613 W. Diamond St., N. S. Pittsburgh, Pa.

THE RALLY DAY PROGRAM

I am in receipt of the Rally Day program, published by Rev. Frank W. Stephenson, D. D., the Executive Secretary of the Board of Education. This Program has been prepared with care and is a great credit to the denomination both as to is attractive appearance and its contents. The proper rendering of it by our Sunday schools and churches will not only furnish an interesting and profitable service, but should do much toward giving our people information concerning the great work being accomplished by our Board of Education.

Let all the churches use the Program and receive an offering that will be encouraging to Dr. Stephenson and greatly assist in meeting the financial needs of our educational institutions. Remember that the offering counts on our General Budget. With best wishes for a great Rally Day in all of our churches, I am,

Yours in the Master's service,

J. M. SHERIDAN,
Secretary of the Board of Home Missions.

"Smith pledges himself to observe 'dry' law," but it's not Al.

CHAIRMEN FOR CONFERENCE COMMITTEES

I am hereby appointing a chairman for each conference committee that wherever it can be done reports may be drafted before conference.

Credentials—C. W. Bates.
Fraternal Relations—R. A. Hunter.
Group Insurance—J. E. Pritchard.
Literature and Education—P. E. Lindley.
Methodist Protestant Herald—C. H. Whitaker.
Missions—S. W. Taylor.
Moral Character—T. M. Johnson.
Obituaries—These committees will be named in full soon.
Official Charter—E. A. Bingham.
Ordinances—H. F. Fogleman.
Pastoral Work—L. W. Gerringer.
Parsonages—B. M. Williams.
President's Message—J. A. Burgess.
Pulpit Service—S. K. Spahr.
Social Reform—Paul S. Kennett.
Superannuates—George R. Brown.
Rural Church Work—R. C. Stubbins.
Young People's Work—N. M. Harrison, Jr.

A. G. DIXON.

A COUPLE OF REQUESTS

Up to this writing 74 out of the 89 charges in the Conference have sent in Delegate's Credential cards. Which, by a simple process of subtraction, means that 15 pastors have failed to do what the election law requires. It may be they failed to get cards, or it may be neglect. In the meantime the secretary cannot complete the Conference Roll, neither can the president make out the committees, nor can a list of the delegates be sent to the entertainment committee of the Conference church. It would seem that if the secretary can spend a whole day getting out the cards, the brethren ought to be able to spend five minutes filling them out.

Another word about the *Journal* money. Please send it in. I still lack $50 having last year's *Journals* paid for. I'd like to close the account. Thank you. And when you send your check, please make it payable to "C. W. Bates, Sec'ty."

Grace Church Receives Magnificent Gift

The members of Grace Church, this city, are rejoicing over the receipt of a great gift—a pipe organ that cost nine thousand dollars. They planned for an organ when they planned the church and went ahead and ordered it built. It took faith and courage to take this step with all they had assumed in undertaking to build such a church and such Sunday-school rooms as they have built. Imagine their joy when it was announced that one of their number, Mrs. T. A. Hunter, would pay for the pipe organ. This she does as a memorial of her husband, Brother T. A. Hunter, who departed a few years ago, and her daughter, Miss Annie, who departed recently. It is a magnificent offering to the service of the church and will serve to inspire others to give largely for the promotion of the work for which the church stands.

A Greensboro lady recalls that Evangelist George Stephens predicted more than once in the Greensboro meeting that something awful would happen to Florida, because the people were so forgetful of God. "Except ye repent, ye shall all likewise perish."

The WORK *and the* WORKERS

Clean and Attractive

In my notes last week I meant to comment on the clean, attractive church and grounds at Melton's Grove. When we drove upon the grounds we could but note how clean and neat and well kept were the grounds and the church.

Then in my visit to South Davidson Charge this last week-end I found a similar condition at Mt. Carmel Church. The appearance was so clean and attractive. It is encouraging to note how many of our country churches are cleaning up and beautifying the grounds. It does not cost much, but it adds so much to the attractiveness of our places of worship.

South Davidson

Saturday afternoon and Sunday, September 25 and 26, were spent with Rev. M. I. Crutchfield and his people on South Davidson. The fourth quarterly conference was held Saturday. The conference was well attended, and the people are greatly interested in the work; but they are very much behind with their finances. We urged the stewards to get busy during the remaining five weeks to collect pastor's salary, and the pastor with the help of the folks will do the best they can on budgets.

It is fair to say of them that they have already paid three times as much on the budgets this year as they paid last year.

I enjoyed preaching at 11 a. m. to the people of Yadkin College, at 3 p. m. at Mt. Carmel, and at 7:30 p. m. at West Lexington. The people heard the Word gladly.

State Street

Brother Bethea was away assisting Dr. T. M. Johnson in a meeting, so I did not get to see him. But I did look over the new Sunday school rooms, which are now in course of erection, and all the friends of State Street will rejoice with them that within a very few months they will be using these Sunday school rooms. They will serve as a church plant also for a few years.

Pastors' Salaries

For four years now I have striven in every reasonable way to better the living conditions of our pastors by getting charges to increase salaries, and by urging charges to pay salaries in full. I cannot collect pastors' salaries. This is the business of the stewards, and I am hereby urging stewards to put in good, faithful service during pay-up month, which ends with Sunday, October 24. Please read the following clipping, "Pay Your Preacher," from *The Methodist Protestant* of September 15:

"It is a marvelous thing in these days that any church would determine the salary of a minister and make a sacred promise to pay him and then send him to his conference with only a part of his salary paid. This seems to us not to be square dealing. The salaries are so small and ministers have difficulty living upon them anyhow, but after having made his arrangements to live upon his salary to come to the end of the year with only a part of it paid is not in strict conformity to the idea of religious obligations taken by the church. We have the minutes of a number of conferences and in some of them we find this evil thing is still persisting. We remember in the old days when it was a rather common thing, but we thought we had got beyond the point where a congregation would make a sacred obligation to pay a minister a certain salary and then be satisfied to send him to conference with part of it unpaid. It is high time that this practice was abolished forever. If the church promises a minister to pay him a certain amount it is a most sacred obligation to pay it all and promptly."

Many charges should increase their salaries for next year. Think about it, and pray about it, and if your charge should increase the salary, see that it is done in the fourth quarterly conference.

The Budgets

The amount paid on the budgets depends largely on the attitude of the pastor toward the budgets, so we must look to our pastors and our leading laymen to see that the budgets are paid in full during these last weeks. Our church extension work lags for lack of dollars. Our superannuates certainly need every dollar promised them. And the conference expenses must be met. Our only way to meet these obligations is through the Annual Conference budget.

Our Foreign Mission Boards, and Home Mission Boards, and the Board of Education and the Board of Young People's Work are all dependent upon the General Conference budget for their support. They have not other way to get money except through the G. C. B.

God has blessed us this year with good crops and better material conditions. Let us show our gratitude through increased offerings.

Rally Day and the College

Please bear in mind that if you hold Rally Day, and send an offering to Mr. V. W. Idol for the Board of Education, you will directly help High Point College. You will also pay that much on your G. C. B. We cannot go on asking the Board of Education to put more back into the High Point College than we raise for that board. This it is doing at present, and we should show our appreciation by increasing our Rally Day offering. Whether the Rally Day program can be put on or not, surely every church and Sunday school can and will take a special offering and send it to Mr. Idol as Rally Day offering. Please do this without fail. The article by Mr. T. T. Hicks two weeks ago was so striking and so appropriate and so much to the point that I am asking THE HERALD to reprint it this week. Look it up and read it and heed it. It can be done, and more. Also, please send the amount of that College Assessment for your charge in real soon. Thank you, and God bless you.

Appointments

October 1—Union Grove.
October 2—Mocksville.
October 3—9:30 a. m.—North Charlotte.
October 3—11 a. m.—Charlotte.
October 3—7 p. m.—Love Joy, Why Not. (Will remain here a few days in a meeting).
October 9 and 10—Granville.
October 10—7:30 p. m.—Henderson.
October 15—Mt. Hermon, quarterly conference.
October 16—Tabernacle, quarterly conference.
October 17—Forsyth.
October 24—11 a. m.—Spencer.
October 24—7 p. m.—Albemarle.

Facts you wish mentioned in my annual message must reach me by October 28.

A. G. DIXON.

OUR STORY PAGE

BEN'S SHOWER

"Why can't I have a shower?" Ben asked. He had often heard his older sisters talk about showers for brides and for other people on their birthdays. They sounded like pleasant things, Ben thought.

"We men are out of it, Ben," his father said. "It's only women-folks that have that kind of fun."

Ben looked downcast. "But I do wish somebody would give me a shower, all the same," he said.

That was at breakfast time, but before supper time Ben had forgotten all about his wish for a shower; he had only one wish, and that was to find his lost kitten, Fluff. Never before had little black Fluff strayed away for even an hour. But now she had been gone all day, and though Ben had searched the whole neighborhood she could not be found.

Before dark some one telephoned that a black kitten with two white feet had been run over by a car in front of the drug store. Fluff was black, with two white feet. Ben tried not to cry, but it was hard work. Every one in the neighborhood felt sorry for him, for they knew how he loved cats, particularly Fluff.

The next morning, while Ben was trying to eat his oatmeal, the door bell rang. Following his mother out into the hall he saw a man hand in a queerlooking box made of straw. There was a card attached to the box; on it was written: "With many regrets, from the owner of the car that ran over the little cat." Ben unfastened the catch; inside the basket was a beautiful white kitten.

Ben could not help loving the newcomer, which was soon racing round the hall after spools, as lively as a cricket.

Very soon the doorbell rang again, and that time Ben answered it himself. A little girl was standing on the porch with a black kitten in her arms.

"Please, won't you take this?" she said. "I heard about the kitten you lost, and so I brought you one of mine."

The two kittens played joyfully together; Ben, watching them, almost forgot his grief. He had just made up his mind to name them Ink and Snowball when for the third time the bell rang. That time it was Ben's favorite teacher, Miss Cary, who stood at the door.

"Ben," she said, "I haven't a kitten to give you, but if you will take old yellow Tom I'll be very glad. He needs a good settled home."

"Mother," said Ben as Miss Cary went away, "I am getting rich in cats. Oh, just look how old Tom stares at the kittens!"

The old cat's face was so funny and solemn that Ben laughed aloud for the first time in twenty hours.

He laughed still more when, a little later, his grandmother's hired man drove up to the door with a large wicker basket. Grandmother had heard of Ben's loss and sent the old gray-and-white farm cat, Patches, with her four gray-and-white kittens.

"They're to visit you as long as you like," Jim said.

Ben spent the rest of the morning surrounded by cats. Patches purred on his knee, old Tom dozed at his feet, and the six kittens played wildly all round the room.

"If any more come we'll have to enlarge the house," mother said.

"Won't daddy stretch his eyes, though!" answered Ben.

Daddy did. "Great Scott!" he exclaimed, as he came in for luncheon. Here's a nice mixup—look what old Colonel Hill sent Ben. Said he thought 'twould help to console him."

Daddy raised the flap of his pocket. A black-and-tan head was poking out over the edge. There was a sharp bark, and quick as a wink a tiny fox terrior scrambled out into Ben's willing arms. There he sat erect and barked with might and main.

But the cats! With one bound old Tom was on top of the piano; Snowball and Ink disappeared under the sofa like two streaks of black and white; old Patches arched her back and bristled, while her four kittens went scrambling wildly up the lace curtains at the window. Such a bristling and spitting and barking as never was seen or heard before!

Ben laughed until he could barely stand. "Oh, daddy, I am having a shower, sure enough!" he cried. "And makes almost as much noise as a thunder shower, too!"

Then, just as he was about to carry the little dog out of the room, he had a great surprise. Through the open door, right into the midst of the barking dog and angry cats and kittens, came Fluff—walking briskly and purring loud with joy.

Ben dropped the dog and grabbed her. "It must have been another cat that was killed!" he cried. "Oh, look how alive she is!"

That night it was hard to find sleeping places for all Ben's new family.

"Well," said his father when the last drowsy kitten had been tucked away, "it has rained cats and dogs sure enough this day."

"No, it wasn't a rain," said Ben, "it was my shower. And the best part of the shower was the last!"—*Eva O. B. Gilbert, in The Youth's Companion.*

Dr. J. C. Broomfield, who is preaching a series of sermons in Grace Church, spoke to a meeting of Greensboro people in the National Theater last Sunday afternoon under the auspices of the Y. M. C. A. of Greensboro. His discourse was a very effective one, and immediately results were seen in the number who arose and asked to be prayed for. He has promised to continue in the church until Tuesday night. Those who have attended the services have been greatly inspired and helped. Dr. Broomfield's faith and consecration, with his knowledge of the truth and his ability to state it clearly and forcibly, make him a most effective preacher of the Gospel. He was a fisherman in his boyhood days. Jesus has made him a successful fisher of men.

Saying Grace Aids Digestion

Saying grace before a meal not only is an excellent religious practice, but a good aid to digestion, Dr. Gilbert Fitzpatrick, president of the American Institute of Homeopathy, finds. Too many persons carry their troubles and worries to the table, thus hindering digestion. But anything that brings a feeling of reverence or of good cheer is an excellent digestive aid. If you have a pet grouch, tie it outside and go into the dining-room smiling.—*Capper's Weekly.*

NOTES AND SUNDRIES

—More Jews live in the United States than in any other country in the world, according to David Trietsch, a German-Jewish scholar and authority on Jewish statistics. Mr. Trietsch estimates the Jewish population of the world at 18,800,000—an increase of 150 per cent. since 1881—and figuring on this basis, gives the number of Jews in this country as 4,400,000. Poland comes next, with 4,000,000, and Russia third, with 3,600,000. Among the world's cities with large Jewish populations, New York leads with 2,000,000, followed by Warshaw, with 400,000, and Chicago and Vienna, with 300,000 each.

—That the United States now has its first billionaire, and that there are 11,000 millionaries in the country today, is the estimate made by Joseph S. McCoy, Government actuary, United States Treasury, in an article in the current American Bankers' Association Journal. This means, says Mr. McCoy, that one person out of every 10,450 Americans has accumulated a fortune of $1,000,000. In 1914, according to Mr. McCoy, there were probably about 4500 millionaries in the United States. The maximum number at any one time is given as about 11,800 in 1917.

—During 1925 snakes in India were responsible for more than 19,000 deaths. Wild beasts killed 2000, of whom 1000 were victims of tigers. Wolves, bears, leopards, elephants, wild hogs, crocodiles and hyenas accounted for the remaining victims.

—"Copec," the widely known London society which has had a profound influence upon British social ethics since the war, is sending its secretary, Miss Lucy Gardner, to make a speaking tour of the United States and Canada. The name "Copec" by which this organization is now best known is a popular contraction of "Christian Order in Politics, Economics, and Citizenship." Miss Gardner is making this visit at the invitation of the World Alliance for International Friendship through the Churches. She will arrive in New York, October 20, and will address audiences in that city and also at Boston, New Haven, Washington, Baltimore, Philadelphia, Chicago, Cleveland, Vassar College, Mount Holyoke College, and other places, Miss Gardner, who is a Quaker, began life as a teacher, then was a nurse for some years in the slums of London, and later, feeling called to consecrate herself to helping forward the establishment of a Christian order of society, trained for social work under the Charity Organization Society. She soon became interested in the work of the honorary secretary for many years of the Conference of Christian Social Unions. Out of this grew "Copec," the organization of which was largely in her hands. While in Boston Miss Gardner will fill a number of engagements, among them one to speak before the Twentieth Century Club, October 30, and one to give an address at Wellesley College on the following day.

—Soviet leaders do not intend that the Russian people shall forget how political offenders were treated under the czarist regime. As a constant reminder, the famous fortress of St. Peter and St. Paul in Leningrad is to be transformed into an historical museum. A press item from Leningrad says that all the cells and dungeons in the fortress which for more than two centuries was both citadel and prison, are to be restored as they were in the beginning of the eighteenth century, when Peter the Great laid the foundation of St. Petersburg.

—With the progress of time, bringing old age and inlrmities, the days of the Grand Army of the Republic are rapidly becoming numbered. Indeed, it is possible that the next national encampment, at Des Moines, Ia., may see the disbanding of the organization. For at that time a committee of three past commanders is expected to report on plans for final disintegration of body and disposition of its records and funds.

—Master Sergeant C. L. O'Briant, and Lieutenant L. L. Berry of Kelly Field, Tex., in a trip from San Antanio, Tex., to Washington, D. C., by air plane, made stops as follows: Dallas, Tex., Muskogee, Okla., Kansas City, Mo., Chicago, Ill., Cleveland, Ohio, New York City, and Washington City. Spending a few days in Washington Sergeant O'Briant came to Rosemary, N. C., by railroad and spent three days with his father, Rev. J. B. O'Briant. They were to leave Washington Wednesday, September 29, on their return to San Antonia, Tex.

—Thomas R. Kirkman, of Tabernacle, is very seriously ill. Cicero Hardin of the same church last week passed on. His funeral was conducted on Friday, conducted by Pastor Suits, assisted by a former pastor, Rev. J. A. Suits.

—Dr. Broomfield made addresses to the Greensboro high school on Monday and Tuesday mornings of this week.

—It is rumored that two of our young preachers are to take unto themselves wives in the near future. We do not vouch for the correctness of the rumors, but we have seen enough to make us suspect that they are well founded. Just wait and see.

—Great Britain's coal strike has cost that country a total of more than two billion dollars since it began last May 1. With winter coming on Prime Minister Baldwin is trying hard to bring about a settlement.

—The death of Mrs. Rev. W. D. Fogleman is reported this week. She had been afflicted for some time and had suffered much, but she is now released. She left one daughter, Mrs. Henry Nicholson, of Mebane, who kindly cared for her in her last years. She was a woman of excellent character, a worthy mother of our good sister, Mrs. Nicholson.

—We wonder whether every person receives as many offers of "paint" as we do—paint made of coal tar.

—Brother Cicero H. Jones of Orange Circuit is Register of Deeds of Orange County.

—Book-dealers report that Charles Dickens is still a best seller. The humor of Dickens is the element to which his continued popularity is attributed.

—Catnip is being grown by the United States Biological Survey. The oil obtained from the plant is to be used in trapping mountain lions. Catnip is a lure for all members of the cat tribe, save the cheetah, or hunting leopard, of India.

—Early Saxon pennies had four grooves in them so that they could be easily broken. Each section was called a fourthing, the word later being corrupted to farthing.

—The White House has had telephone communication for forty-five years, the first instrument being installed by order of President Grant.

—The east coast of England is rapidly being eaten away by the sea. The town of Dunwich lies beneath the waves, and Holderness is fighting a losing battle.

—A half-million people live on the desert lands of the Sahara.

—A Charlotte lady who worshipped in Grace Church last Sunday and heard Dr. Broomfield preach writes: "He brought us so near to our Christ as to seem even face to face."

—The Concord Times urges the people of North Carolina to devote more attention to poultry raising. The number of hens now averages 27 to the farm. The Times thinks this number should be doubled and by intensive treatment the number of eggs per hen could be doubled. The value of the egg crop is surprisingly large. The American Hen is one of our most substantial friends.

A REAL PUBLIC SERVANT

Governor Alvan T. Fuller, of Massachusetts, is an official who is not in public life to make money. He has served one term in the Massachusetts General Court, or Legislature, two terms as a member of the national House of Representatives, two two-year terms as Lieutenant Governor, and he is now completing a two-year term as Governor. Yet he has never cashed a salary check as a public official. Had he accepted payment he would have received a total of about $50,000.

He says: "I consider it a duty every man owes to his country to render public service to his State and country, to interest himself in the business of the public and to see to it that his children and children's children maintain this great democracy which we cherish. There is no particular credit due me in this matter. I am simply another of those $1 a year men."

Most rich men feel the compulsion of making a gift to religion or education in their wills. W. F. Dowd, Charlotte captain of industry, who died last week, left $5,000 to Pritchard Memorial Baptist church in Charlotte. His estate is valued at one million dollars.

Rev and Mrs. O. B. Williams spent the week-end in Greensboro visiting relatives and friends. He stated that he was much improved after spending the summer in the mountains of North Carolina. He expects to spend some time with his father at his country home until Conference, when he expects to take up his work again as pastor.

Our Children's Home

New Hope, Vance, $3; Glen Raven, Children's Recital, $14.27; Mebane, Children's Recital, $26; Chas. W. Misenheimer, Midland, $5; Yadkin College, $2.61.

Sunday Schools

Mitchell's Grove, Guilford, $2.76; Glen Raven, $6.50; Palestine, Flat Rock, $3; Burlington, $17.06; Mt. Pleasant, Mt. Pleasant Charge, $6.20; Mt. Lebanon, Randleman, $3.25; Flat Rock, Vance, $1.85; Friendship, Haw River, $5; Shiloh, N. Davidson, $7.77; Maple Springs, Forsyth, $3.60; Macedonia, Why Not, $5.16; Mebane, $9; Mill Grove, Midland, $4.05; Kistlers, Cleveland, $3. Burlington, $17.06.

Other Gifts

Miss Martha Parsons, Mitchell's Grove, Guilford Circuit, a nice coat and a pair of shoes; Mebane Vacation Bible Class, Mebane, N. C., 12 pair pillow cases, 12 book racks, and eight dresses. Vacation Bible Classes are good things, and I would heartily commend them all. Their work is much appreciated by us.

Mrs. J. R. Osborne, of Mt. Pleasant Church, N. Davidson Charge, two bags of pears; W. H. M. S. of Rose Hill M. P. Church, Kansas, four combination suits, and three underskirts. Dr. F. C. Klein, Burwin, Md., a package of valuable magazines.

Out of the 19 cash contributions in this report 14 came from Sunday schools. I think the Sunday schools ought to have more help to do a big thing like this, don't you?

Thank the Sunday schools and all others who helped to make this report.

E. G. LOWDERMILK, Superintendent.

The dirigible Norge which carried Amundsen and Ellsworth over the north pole is stored in a Seattle warehouse pending shipment to Italy. It was open to public inspection until so many small parts disappeared with souvenir hunters that it had to be put under lock and key.

A young man claiming to be Baron Frederick von Krupp, son of the noted German manufacturer of the same name, was arrested at Albuquerque, N. Mex., on a charge of passing worthless checks. The German Krupps denied that any member of their immediate family was in America. The "baron" had been royally entertained by the General Electric Company and Henry Ford.

The $252 a year that the American soldier receives is 11 times as much as the Japanese soldier's pay, 41 times that of the Italian soldier and 58 times that of the French soldier. British soldiers get $240 a year. The war department adds that the American "doubhboy" is also better fed than the foreign fighting man.

In a published article Newton D. Baker, secretary of war in Wilson's cabinet, urged cancellation of war debts due to the United States and attacked the Dawes plan for working too great a hardship on the German people.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$169,018.23
Mrs. S. J. Kernodle, Reidsville	500.00
Shiloh, North Davidson—Furnishing Room	53.31
D. M. Davidson	100.00
Mrs. J. M. Foust	3.00
John W. Sharp	10.00
Mrs. John W. Sharp	10.00
E. S. Taylor	2.50
Spring Church Sunday school	1.81
G. W. Dodson	2.50
Mrs. B. F. Harris	2.00
	$169,703.35

Endowment Insurance Fund

Amount previously reported	$5,969.36
Miss Espa Bullard	5.00
J. F. Pratt	4.00
Mrs. C. A. Cecil	10.00
Mr. and Mrs. R. M. Cox	100.00
Miss Lula M. Cox	10.00
H. Floyd Amick	4.00
A. L. Foust	10.00
Miss Marcia Foust	5.00
Cicero H. Jones	10.00
Miss Ruby Braxton	9.00
W. M. Crouch	10.00
W. A. Davies	10.00
Mr. and Mrs. L. H. Sides	200.00
J. L. Self	5.00
Miss Mamie Johnston	10.00
Miss Mollie Wheless	5.00
Mrs. J. J. Crawford	25.00
J. H. Pritchard	10.00
Miss Clara Bullard	5.00
Mrs. Emma B. Siler	10.00
D. A. McLaurin	50.00
Mr. and Mrs. E. M. Lindley	10.00
Mrs. Ellen Ingold	5.00
Mrs. Glenna Lane	1.25
J. T. Bowman	10.00
Miss Flora Keiger	5.00
J. M. Blackwelder	20.00
Mr. and Mrs. D. L. Johnson	10.00
Cletus Whitehead	1.00
Miss Callie Isley	5.00
	$6543.61

The five hundred dollars contributed by Mrs. S. J. Kernodle was applied on the note for $1000., which was endorsed by the Reidsville people. This makes a total of $6500. contributed by this "elect lady" of our church.

J. NORMAN WILLS, Treas.

PROHIBITION AND PERSONAL LIBERTY

A citizen who is in favor of the enforcement of only the laws for which he has voted, and in the principle and wisdom of which he agrees, is not a law-abiding citizen of a democracy. He has something of the autocratic spirit. He is willing to govern, but not to be governed. He is not willing to play the game according to the rules of the game. —William Howard Taft, in "Is Prohibition a Blow at Personal Liberty?"

Preaching versus Practising.—Judge—"Why did you run down this man in broad daylight on a perfectly straight stretch of road?"

Prisoner—"Your honor, my windshield was almost totally obscured with safety-first stickers,"—Ohio Northern Review.

Woman's Missionary Department

Miss Esther Ross, *Editor*
Asheboro, N. C.

Bowman

We the members of the Woman's Home and Foreign Missionary Societies and the Ladies' Aid Society of the First Methodist Protestant church, High Point, N. C. desire to offer a tribute of love and esteem for our beloved co-worker, Miss Millie Bowman.

Resolved first: that in her going we have lost a faithful member who was zealous in good work. During her term of office as Matron of the Children's Home she made an indelible impression for good on the young life there, as she taught the Bible to the children, and lest they forget any of these teachings she presented a Bible to each child in the Home and those who have gone out. May the memory of her loyalty to her church, her consistent Christian character, her cheerful disposition, and her faithfulness in the performance of duty, inspire in us nobler aspirations so that we too may win the Master's plaudit, "She both done what she could."

Resolved second: that we extend our deep sympathy to her relatives.

Resolved third: that a copy of these resolutions be sent to her relatives, a copy each to the Herald and The Missionary Record, and that they be inscribed on the books of these societies.

MRS. R. M. ANDREWS,
Mrs. H. A. GARRETT,
MRS. W. P. PICKETT.

Fire Prevention Week.—October 3rd to 9th has been set apart as Fire Prevention Week in the United States. Last year in North Carolina 293 people were burned to death and nearly seven million dollars worth of property was destroyed by fire. Governor McLean has issued a proclamation calling on the people of our State to observe this week in such a way as will reduce the danger from fire.

Stolen Ms. Returned. The Latin manuscript stolen recently while being exhibited at the National Art Club, New York, was returned by a man who, not knowing it had been stolen, had purchased it for $1500. He refused to accept the $1000 reward.

Young mothers and expectant mothers may obtain valuable information on how to care for baby or for themselves by writing direct to the Children's Bureau, Department of Labor, Washington, D. C. That government bureau issues bulletins and booklets on such matters, which may be had free as long as the supply lasts.

An Irishman, while crossing the ocean, was seasick.

"It's all right, old man," said an acquaintance, "you're not dead yet."

"True," moaned the sufferer, "but it's only the hope of dying keeps me alive."

FROM PASTORS *and* PEOPLE

Mill Grove, Midland, N. C.—I will at the request of our beloved pastor write a few lines.

We raised in our Sunday school on last Sunday $4.05 for the Orphan's Home and $5.00 from C. W. Misenhemer.

We are glad to say that our Sunday school is growing since our revival. We had over double last Sunday what we had before the meeting. The interest is better both Sunday school and preaching. We have a good consecrated, old fashioned Gospel preacher. We all love him, not only the members but other churches and non-church members as well. We are going to keep him if it is possible to do so. He is a great favorite among all. We are planning to have rally day the second Sunday in October at Love's Grove. All three churches together. We are expecting a fine time and a large attendance and some good old-time singing.

We are trying to push our finances all possible so as to get out by the last quarterly conference.

We have had a good year; there have been 38 accessions to the work this year with a good many reclamations.

With best wishes for the Herald and its Editor.

REPORTER.

Weaverville Circuit, Clark's Chapel.—Our Sunday school and Christian Endeavor Society are holding their own splendidly. We can boast of more young people and childern than we have had for several months previous. If we can keep them in Sunday school, as we are endeavoring to do, we prognosticate a progressive future.

The superintendent, Mr. L. T. Watts, took the boys on a camping trip last week-end to Andrew's Geyser. Every one enjoyed the trip immensely.

Mrs. L. T. Watts entertained the Ladies' Aid Society at her home last Wednesday evening with a program and refreshments. Every one is taking a very enthusiatic part in the plans the Ladies' Aid have made for improvements.

REPORTER.

Fairview Charge.—The work on the Fairview charge is progressing nicely. The Sundoy schools are running well and the general condition of the work is good.

Since my last report quite a bit of repair work on the Fairview property has been completed. The parsonage has been covered and other work on it done; and the church has been painted. These improvements are very timely, and add much both to the actual value and appearance of the buildings.

At the last regular appointment at the Fairview church, both the attendance and the interest were good. At this appointment, Brother Shaw gave a chicken and some vegetables; and Brother Barber a quanity of apples for the pastor, for which his thanks are extended to them.

May God's blessings rest upon the entire charge.

C. G. ISLEY.

Saxapahaw Charge.—Revival services were held at Concord, Salem, and Orange Chapel the first three weeks of August. Rev. R. A. Hunter was our pulpit help at Concord, Rev. S. W. Taylor at Salem, and Dr. and Mrs. A. G. Dixon at Orange Chapel. The people were highly pleased with their splendid Gospel messages. As a result of these meetings there were 14 accession to the three churches. Others will join later. There was no lack of preachers at Orange Chapel. Besides Dr. and Mrs. A. G. Dixon and the pastor, there were present part of the time Revs. T. A. and D. R. Williams, Rev. Carson Crawford, of the M. E. Church, and Rev. Mr. Carrick of the Baptist Church. Revs. W. F. Kennett, T. A. and B. M. Williams also attended the Salem meeting one day. We were glad to have these brethren with us.

Our union meeting at Saxapahaw began the first Sunday in September and closed the following Sunday night, Rev. J. W. Authrey, of Webb Avenue M. E. Church, Burlington, doing the preaching. Here we had no visible results, but we trust that good seeds were sown that will yet bring forth a bountiful harvest to the honor and glory of God.

We are grieved to report the prolonged illness of Brother T. H. Moore, one of the faithful members of Concord church. He is missed so much from Sunday school and preaching services.

Brother J. C. Guthrie, who spent some time in the Burlington hospital for treatment, is improving rapidly. Brother Guthrie is chairman of the board of stewards of Concord church.

Brother R. S. Woody will represent Saxapahaw Charge in our next Annual Conference.

The good people of this Charge continue to remember their pastor with gifts from time to time. We are grateful to the following: Mr. and Mrs. Percy Smith, corn, beans, watermelons; Mr. and Mrs. J. W. Overman, grapes and peaches; Mr. Adrian Jobe, some choice peaches; Mr. J. M. Crutchfield, watermelons; Mr. and Mrs. W. B. Thompson, tomatoes and beans; Mrs. G. W. Thompson, onions; Mr. and Mrs. M. W. Curl, grapes; Mr. and Mrs. L. F. Durham and Son, apples, pears, muscadines; Messrs. W. F. Lindley, W. G. Crawford, and W. M. Ferguson, fine watermelons.

Mr. John Ingold has the sincere thanks of the pastor for one half barrel of good flour.

H. L. ISLEY.

Fountain Place Church, Burlington.—Vacation time is over and our work here is well under way again. We had no service Sunday nights during August. Our Sunday school held up well and what preaching services we held all during the summer.

The church was kind in letting us have a few days vacation early in July. Upon my return home I found that the church had provided both State and City license for my Dodge. All this was much appreciated by the pastor.

We are having cottage prayer meetings almost every night in the week preparatory to our evangelistic meetings which will begin next Sunday, October 3rd. Rev. G. F. Millaway will assist in the meeting.

Yesterday, September 26th, was Rally Day. Had a program in the morning rendered by the Junior and Primary departments, and a Pageant at night, "At The Cross Roads." This entire program was taken from the Education Day program issued by the department of Education. Fine attendance was in evidence at both services. The day was well spent.

Three live Christian Endeavor societies continue to enlist most of our young people in training for service. Our Senior society brought back the Efficiency Banner from the denomination rally of the Third District held at Mount Hermon church the fifth Sunday in August.

The Ladies' Aid Society is doing well. They have finished paying for the furnishings of the kitchen and have a nice balance. They recently gave a supper in the basement of the church and realized a nice sum.

We now have a fine work started among the boys and young men of the church through the organization of a Kappa Sigma Pi. It is going forward in a fine way.

One of the beauty-spots of our church and Sunday school is the Primary Department. The workers have taken such an interest in decorating and beautifying it until it equals for beauty and attraction any I ever saw. Draperies, pictures, stains and all that have been used to good effect. It is showing up too in the work of the department. Every member of the department was there yesterday.

This church will pay all claims, notwithstanding we are a little behind now. The Ladies' H. M. Society has paid a good payment on our claims. The Christian Endeavor society is paying more this week.

G. H. HENDRY, Pastor.

Burlington, First Church.—Our Christian Endeavor is taking on some new life, it seems. We recently adopted The Methodist Protestant Christian Endeavor Efficiency Chart as our standard to work by. We have already had increase in the attendance at the regular weekly prayer-meetings. One of our members conducted a cottage pray-service for The Fountain Place church last week.

Mr. Glenn A. Huffman is our new president and, we believe that our society will experience a marked increase in interest and attendance during his term of office, as he is a consecrated young man of our church.

One of our members, Miss Inez Way, is confined to her home recovering from a throat operation. We hope for her a speedy recovery.

Many of our members attended The Third District C. E. Union meeting held at Mt. Hermon the last Sunday in August and all seemed to enjoy this rally.

Let's all work together and make the rest of this year count for much in the Lord's Vineyard.

L. A. BRAXTON, Vice-President.

West Lexington, South Davidson Charge.—Last Sunday was a good day for us. There was a good increase in the Sunday school attendance, and the men's class was almost doubled as compared with the previous Sunday.

Only one preaching service was held last Sunday, and that was at 7:30 o'clock. Dr. Dixon, president of our Annual Conference,

was the preacher for the service. He delivered a very forceful and effective sermon, using as a text: Matthew 28:20, "Lo, I am with you always, even unto the end of the world." The sermon centered around the thought of having God in the heart, and Dr. Dixon declared among other things, that "the greatest need of the people of this age is God." He said that next to the great need of God in the hearts and lives of men, women and boys and girls is will-power. The congregation that heard the sermon was the largest that has gathered in our church for several weeks, the church auditorium being nearly filled. Dr. Dixon returned to his home in Greensboro after the service Sunday night. This writer was privileged to hear the greater part of the sermon, after conducting a brief service at State Street church.

Quarterly Conference

The fourth quarterly conference for the South Davidson charge was held in our church last Saturday afternoon from 3 o'clock till about 5:30 o'clock. Dr. Dixon was with us and presided over the conference. The reports of the pastor, one unstationed preacher, class leaders, Sunday school superintendents and one Christian Endeavor society president were made to the conference. The pastor's report was a summary of his work for the entire year, and also indicated the financial work of the year. The unstationed preacher, (this writer), made a report of the appointments filled for the pastor and other work done for the West Lexington church. Class leaders reported that prayer meetings had been held regularly during the year. Reports of Sunday school superintendents indicated that good work is being done in the Sunday schools on the charge. During the period of reports from Sunday school superintendents, Dr. Dixon took occasion to speak of the effect of new class rooms for adult classes in the Sunday school, and commended West Lexington church for the addition of the four new class rooms. He urged the curtaining off of rooms for the younger pupils in the Sunday school, and also the purchase of small chairs for the little ones. (West Lexington has no small chairs for little "tots," we are sorry to report.)

Among the business transacted in the quarterly conference was the election of an alternate delegate. Brother W. C. Gibson, of the West Lexington church, was elected by a majority vote of the conference. Brother C. O. Leonard, of the Cid church, applied to the conference for license to preach. After being examined by the committee on examination, composed of C. L. Hedrick, Herman Byrd, C. B. Way and Dr. Dixon as chairman, Brother Leonard was recommended by the committee to the conference for license to preach. The conference voted unanimously to grant him license as a local preacher in the Methodist Protestant church.

All of the churches on the charge were represented in the quarterly conference, with the attendance of representatives as follows: West Lexington, five; Mount Carmel, four; Cid, three; Yadkin College, two; Jerusalem, two. In addition to the official members mentioned above there were a number of members of the different churches present. Dr. Dixon urged the charge to pay the pastor's salary in full and as much on the budgets as is consistent with the ability of each church on the charge. West Lexington will pay the salary in full and some more on the budgets. Only $84. is due on the salary from West Lexington, and this amount is assured by the fourth Sunday in October.

The next quarterly conference will meet with the Yadkin college church.

C. B. WAY, Reporter.

Asheville.—All here rejoice in the improvement in the Herald.

Our pastor recently spent ten days in a meeting at Caroleen.

We are very glad to have our brother J. H. Stowe in our congregation. He has been visiting his daughter, Mrs. C. C. McNeil, and her family.

Last week Brother Wiley C. Hunter at Jupiter passed away and was buried at Mt. Zion. He had never moved his membership from the old Laurel Branch M. P. church. Many of our older ministers will remember his hospitality, before he moved to Jupiter. Every one who has been to Mt. Zion will testify to his friendliness. He indeed lived by the side of the road. He lived in the forks of the road.

Asheville will come up with all budgets paid in full.

Brother James Moore recently returned from the hospital where he underwent a painful and serious operation.

Brother "Lush" Eller, of Clark's Chapel, Weaverville, is recovering from an automobile accident which he received some three weeks ago. He is in the French Broad Hospital.

One of our most faithful members, Brother Ward Mitchell, is critically ill in a hospital here.

Brother I. W. Gashatt is our delegate-elect to Conference.

Mrs. N. W. Brooker, nee Miss Lucile Michaux, and her little daughter, Nancy Brooker, returned a few days ago to their home in Philadelphia. They had been visiting Mrs. Brooker's sister, Mrs. J. S. Williams.

Our Ladies' Aid and Missionary societies meet regularly. Both have been active in their respective undertakings.

We are all praying for the "best yet" Annual Conference. REPORTER.

Hobbs Chapel, Greenville Circuit.—Brother Powell filled his regular appointment at Hobbs yesterday. His subject was, The Godly Man; the basis of his discourse being the first Psalm. He told how one could tell a godly man; the things he should do, and the things he should not engage in. One was that he should not go down on a brooklet and make moonshine liquor. Brother Powell fights Old John Barley corn on every hand. At the next service he will preach about The Ungodly Man. We are anxious to hear it.

Brother Shelton from Spring church, assisted in our special meeting. He did some good preaching. He preached two as good sermons as I've ever listened to. His subjects were, Take Heed How You Hear, and, After Death The Judgment. There was sickness in three homes of our membership, and one death. Our meeting was not as good as we had expected—outwardly, but some good was done in spite of hindrances. One man has told me since that one of Brother Shelton's sermons did him more good than any he'd ever listened to. He seemed to be despondent over his business, and Brother Shelton spoke of people failing in life, and if they would only try again they would be successful where they were apparently failures. This kind of preaching helps folks. It's true, there's so much sin in the world that it should be condemned, but it's also true that the faithful few need encouragement along the way—something like Brother Troxler's "Fear Not, Little Flock, In God's Good Time He'll Give You The Kingdom."

DORA PAIR.

Liberty, Siler City Charge.—A male quartet was rendered at Sunday school, Sunday morning by Messrs. Otis Brower, J. L. Spencer, Will and R. P. Smith.

At the 11:00 o'clock service Mr. Gibbs had for his Theme: "Seek Ye First the Kingdom of God." An attentive and prayerful attitude prevailed throughout the service. Six new members joined us: Mr. and Mrs. J. L. Spencer and three daughters, Anna, Sarah, and Eva, also Mrs. Will Smith. We are glad to have these good folk come into our fellowship.

At the evening service the subject of the sermon was: The Great Commission."

The officers, superintendents and committee chairmen of the Junior, Intermediate and Senior C. E. societies were installed with a dedicatory service; in the preliminaries of this service about thirty leaders in this work were installed.

A solo, "Alone," was rendered by Miss Helen Johnson. There were about forty present at the Senior C. E. meeting. Mrs. T. L. Smith, the new president, led the meeting.

Mrs. Ross Ward was hostess to the Philathea class Friday evening, September 24.

BERTINE SHEPARD, Reporter.

High Point.—On next Friday evening, October 1st, at 7:30 o'clock, the members of our congregation will tender a Reception at the church in honor of the faculty and students of High Point College, the teachers at the Children's Home, and also the teachers in our City schools, who belong to the Methodist Protestant church. No doubt this will be a delightful occasion.

On Friday evening, October 8th, an address on "Famous Writers I have known personally" will be delivered by Dr. John F. Cowan of San Diego, Cal., in the Assembly Room.

Dr. Cowan was editor of our Sunday school publications for several years, and is one of the outstanding literary men of our denomination. It is hoped that a large number of our people will take advantage of the opportunity to hear this gifted speaker.

Last Wednesday, September 22, an inspirational meeting was held at the College, which was attended by 50 ministers and prominent laymen. A bountiful dinner was served to the guests in the College dining room, and a splendid message was delivered by Dr. J. C. Broomfield of Pittsburgh, Penn. In the course of his remarks he said that North Carolina is rapidly becoming the hub of Methodist Protestantism in America.

Revival services will commence in the First church on Sunday, October 10th, and Dr. Brown pleads for the cooperation of our members in this effort to quicken and awaken the religious life of our congregation, to convict sinners of the error of their ways, and to bring them to the cross. Let us all pray for a great in-gathering of souls.

At the morning service Mrs. J. Hobart Alred delighted the congregation with a rarely beautiful vocal solo, "How beautiful upon the mountain," by Harker. Her rich soprana voice is fast becoming a great favorite with our people.

Dr. Brown will be out of town for a few days; he is assisting Rev. J. B. Trogdon in a series of meetings at Flat Rock, Rockingham county.

We gladly welcome to our congregation a newly wedded couple, Mr. and Mrs. John Whitesell, who were married at Ramseur a few days ago, the bride having been Miss Madge Moffitt. They are living for the present with Mrs. P. L. Crawford and her son, Mr. Lynn Trout on South Hamilton, St. Mrs. Whitesell has a beautiful voice, besides having been assistant to the pastor of the Christian church at Burlington, and we feel that she will be a valuable acquisition in the work of the church. We are congratulating ourselves on these splendid additions to our congregation.

We are grieved to note the serious illness of Dorothy Dean, the little daughter of Mr. and Mrs. W. A. Davis, who has typhoid fever at the home on Centennial Avenue. The sympathy and prayers of many friends are extended to them, and we earnestly trust that the little girl will soon recover her usual health.

Congratulations are extended to Mr. Leroy Montgomery, son of Mr. and Mrs. S. P. Montgomery, who sprung a surprise on his friends by getting married on July 4th, and keeping it a secret until last week. His bride was Miss Gladys Godwin of Parkton, N. C. The young couple are living for the present with the groom's parents, Mr. and Mrs. Pickett Montgomery, on Steele street. Roy is one of our finest young men, and the best wishes of a host of friends are extended to him and his bride for a long, happy, and useful life together.

We are exceedingly sorry to learn of the serious illness of Mrs. E. E. Wall of Greensboro, who is a sister of Mrs. J. G. Snipes of High Point. Mrs. Wall underwent a serious operation at St. Leo's Hospital, and is still there.

The meeting of the Seventh District of the N. C. Federation of Women's clubs will be held in the First church next Tuesday, October 5th, with the president, Mrs. W. C. Hammer of Asheboro, presiding.

Mrs. Weaver M. Marr and two children of Jacksonville, Fla., are guests of her parents, Dr. and Mrs. Geo. R. Brown, at the parsonage.

Mrs. W. P. Pickett is visiting her father, Mr. John Eller in Davidson county, who will soon reach his 95th birthday.

West End.—The Philathea class held their monthly business and social meeting Tuesday, September 21, with Miss Gladys Routh and Mrs. L. W. Routh at the home of the latter.

After the regular routine business, officers for the following year were elected as follows: President, Mrs. S. H. Stapleton; Vice-President, Lurlei Smith; Secretary, Stella Bull; assistant secretary, Mrs. June Routh; Treasurer, Helen Stockard.

On Monday evening, September 27, the executive committee of this class met to elect committees and plan class work for coming year.

One thing the class is most interested in is an adequate S. S. building which is badly needed, and hope to have in near future.

Last quarter this class gave $27.00 for the Sunday School Building Fund, and have now on hand $40 for same, to offer next Sunday, the first Sunday school offering in the quarter being given to Building Fund.

A musical cantata, "The Brownie Band," will be presented by the Philathea class of West End M. P. church, Friday, October 1, 8 p.m., at Guilford High School. Proceeds for a new Sunday school building. Every one invited.

Siler City Charge, Siler City.—The school is increasing. Seventy-six were present last Sunday morning at Sunday school.

The class-rooms being new are now being furnished by the different classes.

The Junior Christian Endeavor society held its meeting Sunday morning after Sunday school. A large number of boys and girls were present. The Topic: Who are our best friends? A good program was rendered.

A good number was present at the prayer service Wednesday evening. In the absence of our pastor, Mr. L. L. Wrenn conducted the service. Since the last prayer service 472 chapters had been read. Since we first began 896 have been read.

The Senior Christian Endeavor and B. Y. P. U. societies were invited to hold a joint meeting with the Epworth League Sunday night.

A program was made consisting of members from each society. Missionary talks were made. There was plenty of good music, both vocal and instrumental. REPORTER.

A CORRECTION

The term "Pastor" was affixed to my name under the report from West Lexington church, South Davidson charge, in last week's issue of The Herald. I beg permission of the Editor to state that I feel sure it was an error on the part of the linotype operator, because all of my reports during this year have been signed as reporter. It has been a peculiar pleasure for me to have assisted Rev. M. Ivey Crutchfield, the pastor of South Davidson charge and West Lexington church, during the past year, and I want the readers of the Herald to know that the Rev. Marion Ivey Crutchfield, of Lexington, is pastor of West Lexington church yet regardless of the ascription placed after my name in the Herald last week. (Thanks to the Editor for a correction, with apologies to the readers for the error.) C. B. WAY.

(The Editor craves pardon for overlooking the error in reading proof.)

Customer—(on Sunday morning)—Give me change for a dime, please.

Druggist—Sure, and I hope you enjoy the sermon.

THE COLLEGE

Can we not regard every one of our ministers as traveling agents for every one of the interests of our church?

There are certainly no other men in the church who have as keen senses and perceptions of the needs of education as our ministers. Their duties require them to visit frequently every family on their charge. They are presumed to know and do know all the young people on their respective charges; which of them are or can be interested in education, and which of their parents are or can be induced to encourage the educational ambitions of their children.

There should be not less than two well endowed young people of every church in the conference every year in attendance upon our college. The ministers should feel that their salaries are paid, not only for preaching and for looking after the finances of the general interests of the church; but to nourish and keep alive and cause to grow all the time the interest of every person in the church in the college. There has been to date an average of not quite one from each church in our College. It should be at least two at once and increase to more and more. To say there is a church in our conference that does not finance yearly two young people capable of college development is to belittle us. It must not be admitted. To say that we can not pay a dollar per member per year to support the college is to belittle us. It must not be admitted. Let us all pull together for the College—preacher foremost.

T. T. HICKS.

A SUGGESTED RESOLUTION

Whereas it is the custom and practice of a number of our Methodist Protestant conferences, and also the customs and practice of a number of charges in our own North Carolina Conference to call and make agreements with pastors for supply for the coming year; and whereas the practice seems to be very satisfactory; we recommend that all the charges in our conference be accorded the privilege of openly calling pastors and making agreements for supply for the ensuing year—subject to the approval of the Annual Conference Stationing Committee.

We feel a resolution something like the above would not be out of order for our coming Annual Conference. If such a resolution is passed favorably it will not violate our constitution nor conflict with any act of the General Conference. It may be just what we need to boost pastor's salaries and to make for more progress and better adjustments. However the subject would come before the conference for a thorough consideration to find out just where we stand in regard to such procedures.

R. C. STUBBINS.

Rev. Francis E. Clark, D. D., founder of the Christian Endeavor Society, arrived at his seventy-fifth birthday two weeks ago last Sunday. On that day the members and friends of Swift Memorial Church, Sagamore, gathered to do honor to Dr. Clark, who holds the title of pastor emeritus of the church. The following evening, at Sandwich, Dr. Clark was tendered a banquet by the Cape Cod Association of Churches, of which he is honorary president.

MARRIED

Pickard-McBane

Miss Nellie Pickard and Mr. Frank McBane, both of South Alamance, were happily married by the writer at his home on Saturday, September 18.

Mrs. McBane is the oldest daughter of Mr. and Mrs. John S. Pickard, and is popular with a large circle of friends because of her personality and sweet disposition. She is a graduate of Eli Whitney High School and a loyal member of Orange Chapel M. P. church.

Mr. McBane is the only son of Mr. and Mrs. Henry McBane. He is a young man of sterling character, and is a graduate of the Agricultural College at Raleigh.

After a brief wedding trip in the western part of the state, they will make their home near Saxapahaw, where Mr. McBane is engaged in farming. H. L. ISLEY.

McAdams-Nelson

A. K. McAdams and Eva Nelson were married by the writer September 18th, 1926, at the home of the bride's mother, Mrs. F. W. Nelson. Only a few of the relatives and friends of the bride and groom were present.

Immediately after the ceremony the happy couple, accompanied by Mr. and Mrs. P. N. Thompson, left for Asheville and other points of interest in Western North Carolina.

Mr. McAdams is the son of the late John F. McAdams, his bride the daughter of Mrs. F. W. Nelson, all of Orange county.

They are both members and good workers of Hebron Methodist Protestant Church. We wish for them much happiness through life.

B. M. WILLIAMS.

CHRISTIAN ENDEAVOR

Topic For October 3.—What is Education? How Get It? How Use It? Rom. 12:1-3: 2 Tim. 2:15.

Topic For October 10.—How to Pull Together, Mark 2:1-5; 1 Cor. 3:1-9.

SUNDAY SCHOOL

Lesson For October 3.—Numbers 10:11-36. Devotional reading, 1 Tim. 4:11-16. 2 Tim. 2:15.

Lesson For October 10.—Numbers 13:1 to 14:45. Devotional reading, Matt. 7:1-5; 9-12.

The settler burned the forest
around his cleared land,
He burned it when the weeds were dry,
and burned it to the sand,
With timber burned to ashes,
no fuel wood was nigh:
Now the settler has a coal bill
and coal comes mighty high.

Merele Myers, 23, fell asleep at the wheel of his car while driving to his home at Rocky Springs, Pa. He was killed when the car hit a telegraph pole.

Bank For Prison. Thrift of prisoners at the Maryland penitentiary made it necessary to open a bank there. The convicts save between $200,000 and $300,000 a year.

KRISHNAMURTI ARRIVES

Jiddu Krishnamurti, hailed by the theosophists as the "voice piece of the new Messiah," landed at New York en route to the shrine at the Order of the Star of the East in the Ojai valley, California, where he will go into retirement for several months. His entry into this country was protested on grounds involving "moral turpitude" but immigration officials declared the evidence submitted was "so flimsy" that no action could be taken to bar him.

Krishnamurti is sponsored by Mrs. Anna Besant, a wealthy Englishwoman, who assures the world that this young native of India is the vehicle through which "The Great Nameless One" sends his messages. Though 80 years old, Mrs. Besant is a member of the party accompanying Krishnamurti. The Ojai shrine will be the mecca for many theosophist pilgrims during the time that Krishnamurti is there.

Mrs. Besant is head of the international Theosophical Society, founded at New York in 1875 with the avowed purpose of working to "form a universal brotherhood without distinction of race, creed or color; to promote the study of Aryan and other Eastern literature, religions and sciences, and to investigate unexplained laws of nature and the phychical powers latent in man."

Krishnamurti is about 28 years old. He is even darker than the average Hindu and has inky-black hair. He is thin and very frail in appearance. He weighs less than 100 pounds. He alternates in wearing modern dress and native costume. At the age of 12 he was selected as "the vehicle" and studied in Madras. When 13 years old he wrote a spiritual work, "At the Feet of the Master." He claims to be "inspired." However, he plays golf, tennis and other earthly games. He eats no meat. He had been furnished by Mrs. Besant with a palace-like house in England in which to "meditate." Krishnamurti has been to America twice before—incognito—but this time he comes, followers say, to wean America away from materialism.—Pathfinder.

Only ten of the one hundred counties in North Carolina make special housing provisions for their tuberculous. Four of these have provisions only at county homes. Cumberland county has a preventorium that takes only children and inactive cases alone of children. Guilford and Mecklenburg are the only counties that have modern, well-equipped county sanatoria. These sanatoria solve the tuberculosis problem in Guilford and Mecklenburg as nothing else would.

Previous to Koch's discovery of the tubercle bacilli, and among ignorant people since, it has been held that tuberculosis is inherited. It is now known that it is not inherited, but infectious or communicable. It is also generally agreed that most infections occur in childhood.

Aunt—"Elsie, why don't you eat your egg?"
Elsie—"I don't want it."
Aunt—"When I was your age I should have been glad to have that egg."
Elsie—"Perhaps it was fresh then, auntie."
—Boston Transcript.

IN HONOR OF THE DEAD

Boroughs

James Presley Boroughs died suddenly while riding in a car on Saturday, September 4, 1926. He lived to a ripe old age and fell asleep at the age of 75 years, six months and five days. He was married on September 17, 1874, to Louise Auman. To this union were born five children, four girls and one boy; Ella, May, Jessie and Laura. all of the girls preceded him to the life beyond. His wife died September 17, 1924. His son Earl is living.

Brother Boroughs was converted in young manhood, and united with Fair Grove M. P. church and lived a consecrated Christian life until the end came. He was a useful man to the church and county and will be greatly missed by both. He served the county as register of deeds for eight years, 1900 to 1908. But the greater part of his life was spent in the school room teaching. How this man was held in esteem was demonstrated by the large crowd which thronged in and around the church for the funeral service. It took twenty or more minutes for the people on the outside to march in the church and look at the remains of this highly esteemed man of God.

The church has lost a loyal and consistent member, the county of Randolph a valuable man, the son a most noble father, the relatives a congenial kinsman.

But we feel that our lost is heaven's gain.

D. I. GARNER.

Mathews

Mrs. Margaret Harrison Mathews, age seventy years, the wife of Mr. H. Clay Mathews of Enfield, N. C., passed into eternity on September 20, 1926.

Mrs. Mathews joined the Methodist Protestant church in childhood and remained faithful to her vows throughout her life. She was at church service on Sunday before she passed away the next evening.

She was a good wife and mother and the devotion of the husband and children to the mother was beautiful to look upon.

She was a lover of folks, flowers, music and most of all, the Savior.

She leaves besides the husband, three devoted sons: Cecil, Lloyd and Leonard; and two brothers—Mr. N. M. Harrison, Sr., and Dr. J. H. Harrison.

Her body was laid to rest in Elmwood cemetery to await the coming dawn. The writer officiated at the funeral service.

"Her children rise up, and call her blessed; her husband also, and praiseth her."

R. C. STUBBINS.

Lowe

The Tabernacle community was made sad on August 6th, when it was announced that Brother Hugh Lee Lowe had passed from labor to reward. Brother Lowe was born in Chatham county April 18th, 1865. He was 61 years and 3 months and 18 days old when he died. In 1893 he was married to Miss

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Entered as second-class matter at the post office at Greensboro, N. C.

Mattie Causey. In 1911 he joined Tabernacle Methodist Protestant church and remained a loyal member till death. It was said by some one who knew him, "If he could not speak well of others he would not say anything." This is a splendid tribute to pay to anyone. He was a very quiet man, and one who did not meddle with the affairs of others. He attended to his own business. He was laid to rest in the cemetery at Tabernacle church on Sunday, August 8th. Funeral services were conducted by the writer, assisted by Rev. T. F. McColloch.

He leaves to mourn their loss his wife, one sister, Mrs. Guy Branson, of Durham, two brothers, B. B. Lowe, of Siler City, and M. M. Lowe, of Chatham county. May the Lord comfort the bereaved. EDW. SUITS.

"JALCOSE"

Steel of a new kind called "jalcose" can be produced at less cost than the material now used in the manufacture of many kinds of machinery. The new product, which has a hard surface with a tough but ductile inner core, has just been perfected by the Jones & Laughlin Steel Corporation, after years of research. That the new steel will meet a great need, an official of the company has pointed out, appears from the fact that there has arisen an insistent demand for a material for parts of automobile and airplane engines as well as labor-saving devices for the home, office, and factory which would serve the same purpose as special alloy steels without being as costly. "Jalcose," which is a product of the open-hearth furnace, will be exhibited at the coming exposition of the American Society for Steel Treating in Chicago, in the form of hot-rolled and cold-finished bars and automobile and other machinery parts.

SNAKES WHICH DIG HOLES.

There are at least four families of snakes which live a wholly or a partially subterranean life, according to the biological survey. Those that perform the work of excavating their own burrows are known as the blind snakes (Typhlopidae), the ground snakes (Glauconiidae), the coral snakes (Ilysiidae), and the shield tails (Uropeltidae). In these burrowing snakes, the head, body and tail are more or less cylindrical, a modification suited for their peculiar mode of life. Ordinary snakes make use of crevices in the rocks and holes dug by various animals.

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R. M. ANDREWS, *President*

NAPOLEON'S AMERICAN HOME

"For Sale" reads the modest sign on a dilapidated but once pretentious mansion on Chartres street, New Orleans, known locally as the "Napoleon house." It was built, it is said, by Nicholas Girod as a place of refuge for the "Little Corporal" should he have succeeded in escaping from his second exile. But Napoleon was guarded more closely at St. Helena than he was at Elba. It was from Elba that he escaped only to meet his fate at Waterloo. His friends had formed an expedition in America to rescue him. A vessel was fitted out, commanded by Captain Bossierwith Dominick You, an associate of Lafitte, the pirate, as second in command. Three days before the "Seraphine" was to sail news was received of Napoleon's death. The rich furnishings were removed from the Chartres street house and for the past century the once imposing three-story building has been wasting away—Pathfinder.

SHOULD FEEL TRUSTEESHIP

The Presbyterians claim their members give more per capita to religion and education than members of other churches. They say the same thing is true in gifts by will. Last week when the will of A. T. McCallum, of Red Springs, was probated, it was seen he had left most of his estate to the Synod of North Carolina for the propagation of religion and for education. The will of the late Mrs. Joseph C. Irwin, of Statesville, has these bequests; $1,000 to Barium Orphanage; $2,000 to the Statesville Presbyterian church; $1,000 to Davidson College and $1,000 to Mitchell College.

It was once said that it was regarded as a disgrace for a rich man to die in Boston without leaving money to Harvard. It is a reflection upon a proper sense of trusteeship for a rich man to die anywhere without making gifts to good causes, and it is to be hoped this truth will be more and more acted upon in North Carolina. It is even better for men and women, when justice to those dependent on them permits, to become their own almoners while living. The wisest course is to give in life and also add to gifts in wills.—Charlotte Observer.

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He who does not love his labour, and does not put interest or dignity into it, is a bad workman.—Wagner.

Methodist Protestant Herald.

ONE IS YOUR MASTER E[illegible] CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXXII. GREENSBO[illegible], OCTOBER 7, 1926 NUMBER 47

Pres. Blanchard Theol Westminster MD

Should We Cancel France's War Debt to Us?

A Two-Sided Question

Rev. Francis E. Clark, president of the World's Christian Endeavor Union, who recently spent six months in Europe, has written regarding France's present attitude toward the payment of its debt to us. He says:

"In France Americans have been insulted and stoned on the streets; and vicious posters are displayed all over the country, abusing our country, calling Washington 'the Calvary where France is being crucified,' and describing Americans as 'callous money-grubbers,' who are growing rich at the expense of poor France. Poor France, nevertheless, can maintain a huge army of useless soldiers, with no possible dangerous enemy in sight, and can subsidize her allies, and enable them also to keep up great military establishments.

"I must say I have little sympathy with this Gallic cry of poverty and this refusal to pay war debts, since there is one sure and certain way for France to relieve this poverty and to get upon a good financial footing once more; and that is by reducing her terrible military expenditures, which are enough to swamp any national treasury."

The question, however, is not whether France can or could pay, but whether we ought to require her to pay. Secretary Baker, of Wilson's cabinet, says America ought to cancel the debt. Others are of the same mind. One of these, Frederick W. Peabody, of Ashburnham, Mass., a lawyer, has written a letter to President Coolidge urging that justice and our national honor demand that we cancel the debts incurred to us by our allies in the war. While they were fighting for themselves directly, indirectly they were fighting for us and we lent them money because we felt that they were our defenders. Here are some of the statements of the letter:

"Upon our entrance of the war, it was perfectly plain to the government of the United States that, if we were not to be left to face Germany alone, our associates, Great Britain, France, Belgium, and Italy must be maintained by us with all necessary supplies until we could join them in the field. The security and defence of the United States imperatively demanded it at whatever cost. The allies needed it for their own interest, of course; but they needed it before we went into the war and only got it when it would be of benefit to the United States, when it became a matter of necessity to us, a legitimate, an inevitable war measure. There can be no two opinions about this, for the government of the United States so declared.

"In his speech to Congress asking a delcaration of war against Germany, the President definitely pledged 'our lives and our fortunes, everything we are and everything we have' to its prosecution. He didn't suggest loans for our defence to be repaid with interest. He committed America to the contribution of everything we had to the winning of the war, and Congress promptly proceeded to carry out his pledge.

"In a little more than a week thereafter, Congress voted to make the war supplies that had accumulated in the country available to the allies, as the law put it, 'to the government engaged in war with the enemies of the United States.' This act of the national legislature providing for the establishment of credits in favor of 'the governments engaged in war with the enemies of the United States' opened with words that should be known to every citizen as well as they are known to you and to me. But for them, this petition would not be sent to you. These words (would that they might be blazed across the sky!) were: '*For the purpose of more effectually providing for the national security and defence and for prosecuting the war.*'

"How could anything be plainer than that? The credits were established and some nine billions and a half of dollars were advanced to our associates in the war, solely and only the more effectually to provide for the security and defence of the United States; in other words, to enable the war-weary allies to prosecute the war alone against the enemies of the United States until we could join them, and thus save us from having to fight Germany without allies, or crawl on our knees at her feet.

"It was our bounden and officially avowed duty thus to defend America, as well as our only way possible for upwards of a year after we entered the war. And America performed her duty as became America. She poured out money like water. While her associates were holding the trenches with men, America was helping them with money. All that was done in battle during the first year of our war with Germany to save us from the catastrophe of having to stand against her alone was done by Great Britain and Belgium and France and Italy. All the blood shed was British and Belgian and French and Italian blood, not a drop of it was American. Our money was used both for them and for us; and their blood was shed for us and for themselves.

"The government of the United States bases its right to demand repayment upon the merest technicality, a naked promise. It would seem that somebody in authority took advantage of the great need of our associates to require of them a promise to repay money advanced for our security and defence, and that, God knows, was so used. It was a mean and unAmerican thing under such circumstances, and in any court of morals, before any tribunal of honor, yes, as justice is administered between man and man, in any court of law the United States would have no standing whatever. You and I, as lawyers, know that an agreement made without consideration is of no effect. As I have shown, and shall further show, the allies gave full value for the money they received and the agreement to repay is void for want of consideration.

(Continued on Page Five)

GOD IN HUMAN HISTORY

Rev. Arthur H. Goodenough

History is like a rolling prairie, like an undulating landscape. Nations rise and fall; political parties win and lose. All things human change, sometimes up, sometimes down. The church is no exception to that rule. The history of the church is a succession of hot and cold waves. There have been great epochs in church and state of importance and value, and there will be again. There is a loud call for the best brains and the truest hearts to meet the exigencies of the hour. The response is encouraging. Great events do not break forth suddenly and unexpectedly. Era-making events cast their shadows before them.

To thinking people, people with open eyes and intuitions, there are always certain precursory signs indicating what is coming. Something is coming. What is it? A new era—a better world. Not a perfect world, by any means. It is not well to expect too much. Sin and suffering will be here just the same. But it will be in a better world. The tendency is to righteousness.

The church itself is changing and will be a better church in the near future. The church's best days are before it. Of this there are unmistakable portents. What are the portents, pray? One is the consolidating of the dfferent Christian organizations and the concentrating of the forces that are operating for the progress and uplifting of the children of men. Another is the immanent God. Ecclesiastical legislators, various religious bodies in their synods, assemblies, and conferences—everywhere thoughtful people are asking, "What is the great need of this world?" What is the crying want of the church? Great questions are flung at us from countless sources. The answer is, the recognized presence of the Holy Spirit.

The Holy Spirit is a divine person in the world and in men, working out the present good and happy destiny of the race. There are many of us who believe that we are nearing a great religious awakening. We ground our belief on the signs of the times. There are certain peculiar indications similar to those that preceded Luther and the birth of Protestantism. All that is needed is another Luther. There are signs resembling those that were observed prior to Wesley's coming and the great religious awakening of the 18th century. The only thing lacking is another Wesley. We must believe that the needed men are in the making. God moves slowly, but surely. The horizon is full of promise. Dr. S. D. Gordon in one of his books says, "The great opportunity is yet to come—its ultimate aim is the dethronement of the brute and the kinghood of man."

A few months ago J. St. Loe Strachey had an article in *The Forum* which was a eulogy of George Fox, the founder of the Society of Friends. In it he said: "The sleepy materialism of the world before the war and the active and fiery materialism since the war must end in a violent reaction. The longer it is in coming, the fiercer and more complete it will be." By that reaction he means a widespread and conquering revival of New Testament religion.

In the book of Acts we have the beautiful story of Pentecost. The life of Jesus, except for a brief period before His death, was uneventful. His life was both human and divine. But whatever it was, it hardly touched the world at all. The real presence was essential to the plan of redemption. His stay was planned to be brief. He assured his followers that He must leave them. He was "God manifest in the flesh," "God with us." But the visible presence was necessarily brief. In His announcement, however, that He must go away, He gave a promise that the "Comforter" should come to stay. The Holy Spirit would be God the Father and God the Son everywhere—the universal and permanent divine Presence. The day of Pentecost represents the fulfilment of that promise. The coming of the Holy Spirit was marked by signs and manifestations hard to explain. That was one of the most momentous hours in the history of the human race. The world's best life began in that moment. The disciples had been men at the minimum point—even though they had been converted and were disciples. Discipleship may be a cheap thing and often is—converted and disciples, but men at the minimum point. The emphasis of the pulpit today is that life and true religion are more than conversion or discipleship.

In the touch of the Holy Spirit men leaped up to the maximum point; they became bold, determined, mighty. That is what happens to people when they give God the right of way in their lives. Then they start out to do something. The results of the disciples' doing are with us yet. They sent out great spirit-influences and mighty thought-waves which are potent forces in the best life of today. The Holy Spirit in us—we mean by that, God the Father and God the Son in us—is the hope of the world. God in a man multiplies, intensifies the man. It enhances his value as a man. Man plus God is man at his best. Man minus God never reaches his best. Achievement is the result of conscious power. Man at one with God can do all things.

In the New Testament story of Pentecost is a striking statement: "Then Peter, filled with the Holy Ghost, said unto them." Peter had something to say. Instantly he became a valuable asset to society. Pentecost stimulated his mind and losened his tongue. The man had courage and confidence. God in a man makes him a citizen and a character of the highest order. What this age wants is ideas. The person who has ideas is in demand and can command his price. People like to listen to a man who instructs them or enthuses them, or moves them to do something that is worth while. The great makers of history—who have been builders and not destroyers—have been men and women who have had a vision of things eternal and have been climbing while others slept.

Montanus, than whom Wesley says no better man ever lived, had this saying: "The soul of man is like a lyre and it breaks forth into sweetest music when the strings are swept by the plectrum of the Paraclete."

God is in all history past. The student can see the footprints of God in every step of progress. He must we wilfully blind and stubborn who does not see God in the ages gone and also in current events. God is in every man, in every man who has a soul in him. If Christianity means anything, it means that the divine Spirit moves in all human history. We rejoice in the progress the world has made up to now. Did the World War block the way to advancement? It seemed so. But it was only in the seeming. The conflict did retard progress. But the way is opening up once more. The age of humanity is dawning—human brotherhood is becoming a reality. The altruistic spirit is gripping the souls of the people. The best brains of today are leading in the path of

clear thinking and social and commercial fellowship. Glorious things are ahead of us.

The results of the Spirit's movements and operations are everywhere. Christian progress has put a new heart-beat into suffering, hoping Africa. Africa, surely destined for great things, is coming into its own. The same may be said of China. Italy is an uncertain quantity. Mussolini is at present in the saddle, but his grip may break any time for good or ill. Things are not always what they seem in Italy. But we venture to say Italy will yet open its eyes to the larger light, and its artistic people will yet individually see their Lord. Russia—bleeding, prostrate Russia—will yet be saved. It must be so.

Jesus said, "When he, the Spirit of truth is come, he . . . . will show you things to come." Things to come! A world redeemed and cleansed and beautified; humanity healed and glorified; political trickery and religious hypocrisy put into the pit and burned. Things to come! Kaiserism, in all lands, not only in Germany, but in France, in England, in the United States, shot into a thousand atoms and sent to the bottom of the sea. Sin and wickedness defeated.: That is the pledge of God, and the promise of Jesus. That is the mission of the Holy Spirit. Let us think of it and live for it.

I have in mind a group of people who were chief actors in the world's life some year ago; their names are familiar to many of my readers: William E. Gladstone, a world citizen and statesman, a devoted churchman, and prime minister of England three times; Queen Victoria, ruler of the world's mightiest empire, a womanly woman and a motherly mother; Abraham Lincoln, the man of humble beginnings but who filled a big place in the affairs of men and whose good influences are growing with the passing years; Frances Willard, an American woman of whom we are justly proud, a thinker, a brilliant speaker, and an eternal enemy of liquor; Pasteur, one of the greatest of great Frenchmen, a world benefactor, a semi-invalid himself, but whose life was consecrated to the arrest of disease and the prolonging of life, a prodigious worker; William Booth, founder and general of the Salvation Army, whose achievements were marvelous; Cardinal Mercier, a saintly man whose religion was larger than his church, heroic and godlike figure in the World War, who brought cheer and hope and comfort to the homeless and dying soldiers and civilians of his beloved Belgium.

Each of these seven persons filled a wide place and exerted a boundless influence. They were widely apart in their thinking. Each had his and her own world, with strong convictions and of eloquent expression, but there was room in the world's work for all of them and for what they represented. Truth is a tremendously big thing. No human mind can comprehend the whole world of truth—nor can any one mind comprehend the matchless influence of the seven persons just named. What was the secret of t? *God in them.* Is there any other way of accounting for it? They have all gone—one by one they went. Where are they now? Not asleep; not nonexistent. They live. We believe that such characters are immortal. Where are they now? There is but one place in the universe of God where I can think of their being. That is up in heaven. There, their differences do not count. They have, without doubt, their own personality as of yore. But the little, petty, non-essential things that were made so much of when they were here, were lost in the transit. The best in each is merged into all of them, and they see in each other the image of thir adorable Lord. For life there is perfect as well as sweet, and their high service is to celebrate the triumph of Jesus Christ, Son of God.

Then, would it not be well for us to see and appreciate the good and not magnify the faults in one another? Is not that good sense? Then it must be good religion. Why not be content to be unlike, as God made us, and be magnanimous as God wants us to be? Peter, we repeat, was filled with the Holy Spirit. Then he was worth 20 Peters up to that time. Our selfishness belittles us, dwarfs us, torments us. We so readily sip from the world's goblet and quickly jump at the devil's bait. God in us means victory every day.

Let me close with some lines from the beloved William F. Warren:

I worship Thee, O Holy Ghost,
I love to worship Thee;
My risen Lord for ay were lost
But for Thy company.

I worship Thee, O Holy Ghost,
I love to worship Thee;
With Thee each day is Pentecost,
Each night Nativity.

—*Zion's Herald.*

TOBACCO AND MOTHERHOOD

Will H. Brown

Here is what may happen in tens of thousands of cases if the habit of smoking becomes common among the women of our country: A young married woman gave birth to an apparently normal baby, but when eight days old it died. Perplexed as to the cause of the sudden passing of the little one, the doctor performed a post mortem examination. He found that the babe possessed "a well defined nicotine heart," and reported that it was due to the smoking of the mother, which had poisoned the blood with nicotine. This incident was reported in the Outlook, of Providence, R. I., in the issue of April, 1926.

What a real mother thinks of tobacco in relation to motherhood is related by Mrs. Mabel Strickland, the champion all-around cow-girl of the world, doing stunts with horses and cattle that amaze all beholders. Quoted in an interview, reproduced in the *Literary Digest,* she said: "You may think I am a paradox. I cannot tolerate the mannish woman any more than I can the womanish man. I don't chew, smoke, drink or get on the front pages of New York, Chicago or Washington newspapers."

She expresses love and loyalty for her husband and little girl, saying their home-life is sweet and complete.

Picture in your mind the sweetness and completeness of such a home, compared with what it would be if she were a cigarette-smoking wife and mother. In the first place, had she been a smoker, you probably would never have heard favorably of her, for she would not have been the champion cow-girl of the world. It is possible you might have heard of her through some unwomanly conduct, on her part.

You can always find somebody who knows more than you do; if you don't believe it, ask somebody.

Denominational Enterprises

EN ROUTE TO JAPAN

By the time this is read the newest missionary of the Union Board, Miss Margueretta E. Sampson, will be on board the Canadian ship—Empress of Canada—speeding westward to Japan to take her place as a kindergarten teacher in Yokohama. The ship is scheduled to leave Vancouver September 30th.

Miss Sampson is a Methodist Protestant, her home is at Kinde, Michigan, and she has had excellent training and experience for the work to which she feels called and to which the Union Board is happy to send her to meet an increasing need.

Her arrangements to go had to be very much hurried and the ship reservation had to be exchanged for the later one as above.

An impressive consecration service was held at the Michigan conference at beautiful Gull Lake, and numerous friends expressed their esteem and good wishes by kind words and substantial gifts.

She will be accorded a most hearty welcome when she steps on the pier at Yokohama, for if the time of the ship's arrival is at all seasonable some of our missionaries and Japanese friends will greet her most heartily, and, passing through the customs will soon have her comfortably quartered in the home on Maita hill with its fine outlook, and glorious Fuji in sight in clear weather.

She will be remembered at home altars in Michigan and elsewhere, and I appeal for prayers in her behalf next Sunday in our churches that voyage may be safely made, that health may be vouchsafed, and that God's blessings may rest upon her efforts to acquire the language, and to carry on her important work, and also upon all our workers and work.

Miss Ethel L. Hempstead will be homeward bound in a few months after faithful and efficient service rendered, and will be welcomed most cordially by all who know her, and most warmly by those in the circle of her American home.

Dr. Fleagle's furlough is overdue—for she has given over six years of earnest and helpful medical service at Kalgan, China—through which she has earned deserved recognition, but civil war's alarms and devastations have been sweeping over that part of China, for the Christian army has retreated from its base at Kalgan, and the contending army has occupied the city and surroundings, and the needs are inexpressibly great and the supplies pitiably low and insufficient.

Our missionaries were safe, our properties undisturbed, save at some outstations up to September 2nd. But under date of Aug. 17th, Mrs. C. G. Soderbom wrote, "Long before six o'clock Sunday morning we were awakened by the sound of carts coming into the compound. All day Sunday they came, it was like a caravan, carts, rickashaws, one after the other as close as they could come. Nearly 300 women and children with their bedding and food came in that day. We put up 147 in the girls' school, and the remainder in the boys' school. We had to build outdoor stoves for them to cook with. We held our regular services at the chapel at Tungjuan, but very few workers from here could go, as every one was needed to take care of the numbers of people that were flocking in. Our girls asked to stay at home, because they were afraid to go on the streets, as the whole city was in an excited state as it was beginning to be known that the Christian army was in retreat.

"From five in the morning until ten at night this place was like a beehive, every one as busy as bees. At about nine o'clock at night a big fire broke out in the city, and frightened many for they did not know whether the retreating soldiers were looting, or whether bandits had entered the city, but the Christian army has not been known to loot, and later some one told us it was three railroad cars full of gasoline that had accidentally caught fire, and soon all settled down quietly." More anon.

Fred C. Klein.

THE DENOMINATIONAL OUTLOOK

Alabama.—The churches on the Union Circuit are buying a car for the pastor, Rev. W. O. Lynch.——The Lee Circuit, said to be the oldest circuit in the Conference, is taking on new life. One of the churches has been painted, plans are on foot to repaint two more, and a new church building is planned for another of the appointments.——Sixteen new members were received into the Pleasant Hill church as a result of the revival services.——Cedar Grove church, Clanton Circuit, had 13 additions from the special meeting.

Eastern.—Improvements have been made on the church and parsonage at Shickshinny at a cost of $1,700.——The church at Pittston has paid $8,000 on the debt this year.——Two of the members of the Christian Endeavor Society of the Inwood church had a prominent part in the State Christion Endeavor Summer Assembly.

Indiana.—At the recent session of the Annual Conference eight candidates were ordained to the Gospel ministry, one of them a woman, the first in the history of the Conference.

Maryland.—The Hallwood church expects to have a real Thanksgiving service when it proposes to have in hand $4,700 with which to pay off the remaining indebtedness.——Fourteen additions to the membership of the Liberty and Grace churches, on the Amelia Circuit as a result of the special meetings.——The Sunday school rooms of the St. John's church, Baltimore, have been re-decorated, and cushions placed in the church pews. (Evidently the folks propose to be at ease in Zion!)——The cornerstone of the new church at Maryland Line was laid on September 5. The church will cost about $20,000.——The Holly Run church celebrated its 98th birthday on Sunday, September 12. This is perhaps the oldest Methodist Protestant church building in existence.

Mississippi.—The Camp Spring church, Choctaw Circuit, has been remodeled, the expense being borne by one of the laymen of the church.——Rev. J. W. Brand reports about 100 members added to the church of his charge as the fruits of the special meetings.

Ohio.—The president's report to the Annual Conference is very comprehensive and encouraging. He reports having traveling 18,173 miles; the largest amount ever raised on the Annual Conference Budget; a bequest of several thousand dollars from one of the laymen of the Conference; 77 charges report 901 additions to the membership; 39 churches report improvements totaling many thousands of dollars; $38,830 paid on the General Conference Budget.

Pittsburgh.—Rev. J. R. Clark, pastor of the First Church, South Side, Pittsburgh, made the "keynote speech" at the National G. A. R. Encampment which was held at Des Moines,

Iowa.——Rev. and Mrs. T. W. Colhouer celebrated the 40th anniversary of their marriage on September 7. The Second Church, Uniontown, of which he is pastor, presented them with a chest of gold and silver.

West Virginia.—Rev. B. M. Mitchell, president of the West Virginia Conference, in his report to the annual meeting, indicates considerable improvement. Among the church building enterprises now under way are the following: Spencer, $50,000; West Morgantown, $25,000; Parsons, $25,000; South Clarksburg, $7,500. He reports a considerable gain in membership. C. W. B.

RALLY DAY

The duties which come to us from time to time may be divided into two classes—those that we feel that we may perform (or omit) and those we feel *must* be undertaken. I trust that every church in the Conference will place the proper observance of Rally Day in the latter class.

Rally Day is primarily a getting together of the forces of the Sunday school, following the period of partial disorganization incident to the summer.

The last General Conference made it the occasion for taking an offering for the Board of Education. I have felt for years that it was a appropriate time for this offering, when the young people had but recently begun to attend the schools and colleges. The successful observance of this day, which includes a good offering, is especially important to us in North Carolina. The General Board has made a liberal appropriation to High Point College. Their ability to pay this appropriation depends largely upon the offerings received on Rally Day. We certainly cannot expect the Board to take very much of the money collected in other Conferences and in the territory of other colleges, and pay it to High Point College if the North Carolina Conference should be to a great degree indifferent to its opportunity to aid its own college. Let every pastor and every Sunday school superintendent say, "We must have a good offering on Rally Day."

J. Norman Wills.

ANSWER TO "PESSIMIST"

This writer had hoped that someone else would answer the article in the issue of September 16 entitled, "The Pastor's Financial Obligation," by "Pessimist." After perusing the columns of The Herald for last week I failed to see an answer, so I desire to "give vent to my feelings in print" in reply to "Pessimist" on the very important subject of his breezy article which terminated with the interrogation: "Who wants a pastor who won't pay his debts?"

In the first paragraph of Mr. Pessimist's epistle of criticism of the poorly paid, under-paid and sometimes unpaid pastor, the writer of the article charges indifference of "some of our pastors" as to meeting their financial obligations. The degree of indifference is declared by "Pessimist" to be appalling.

In answer to the charge made by the writer of said article, I wish to state that in many instances the pastor does not receive all of his salary from the churches he serves faithfully during the year, and the Annual Conference sends him to another field. He faces moving expenses and the problem of becoming acquainted with the new field and its people. The pertinent question to Mr. Pessimist is, "How can a pastor pay his financial obligations when the charge he has served does not pay his salary in full?" Think a little, Mr. Pessimist, and perhaps you will arrive at a conclusion. Another answer to the question: "Who wants a pastor who won't pay his debts?" is in the form of a question: "What pastor wants to serve a church that shows an indifference to its financial obligation to its pastor?"

Now, Mr. Pessimist, reflect in your mind a little, and turn your question around. Have those charges, whose former pastors went away leaving obligations not met, paid the salary in full as promised? If they did, then your criticism is just; if they did not, your charge is unjust.

I am not ashamed to sign my real name to this answer to "Pessimist." C. B. Way.

The Glorious Life of the Soul-Winner

This was the theme of Rev. J. D. Williams' sermon on Monday night in Calvary church. The glory of the man of wealth or the man of power will pass like the flash of a meteor, but the soul-winner will shine as the stars forever and ever. The preacher outlined clearly the conditions for becoming a soul-winner. First, it is absolutely necessary that your own soul be won to Christ before you can win other souls to Him It is utterly useless to try to bring men to Christ unless you have found Him yourself. (This might be questioned by some, as evangelists have seemed to succeed sometimes when they were afterwards found to be hypocrites. However, it is certain that a personal consciousness of the saving power of Christ will make one a much more effective witness for Christ.)

Secondly, in order to be a successful soul-winner one must believe that without the salvation of Christ souls are lost. No matter how correct the moral life is, Christ must save or perdition will be the certain end. We must be convinced of this before we can move in earnest for the salvation of any soul.

Thirdly, we must believe firmly that salvation is possible to the soul we would win. We must not be paralyzed by any doubts on that point. Jesus Christ tasted death for every man and made salvation possible to every man. We must have assurance that our labor need not be in vain in the Lord.

Then we must begin with those about us—our relatives, our friends, our most intimate associates. And we must feel that God would move us in the matter and that He will lend the influence of His Holy Spirit to give effect and direction to our efforts.

Soul-winning is the greatest work in the world, the privilege of doing which the angels in Heaven might envy us.

Should We Cancel France's War Debt to Us?

(Continued from Page One)

What man of fair mind and honorable instincts can say that the United States government has not enacted the role of a cruel and harsh extortioner in the matter of these so-called debts?"

President Coolidge is said to be opposed to the cancellation of the debts referred to, feeling that they are real debts and that nations as well as individuals should pay their debts.

The first question to be settled is whether the debts are real debts. It is a two-sided question and the probability is that large concession should be made to the considerations that Mr. Peabody advanced. The truth usually lies between two extremes.

OUR STORY PAGE

HELPING POLLY

As the door closed behind Polly, Tom looked across at his mother.

"How long has this been going on?" he asked. "She used to be the jolliest little youngster in the world."

Polly's mother shook her head at him, although her eyes were troubled.

"Don't be severe on her, Tom. Polly's growing up, and sometimes a girl takes growing up rather hard. Just now her sense of proportion is a little out of focus and small troubles loom large, but she'll find herself presently, and it will all come right."

"I should hope so," Tom replied fervently. Upon second thought he decided to say nothing to his mother of the plan he had half resolved upon, but wait his opportunity with Polly. It came in a few days, when Polly came from school tearful and indignant over her French mark.

"It isn't fair!" she declared. "Margaret Judson didn't do a bit better work than I, yet Margaret had 96 and I only 93. I do think I have the hardest times!" she wailed.

"Yes," Tom agreed, "I think you do."

Polly looked at him in surprise. Tom's attitude since he came home had not been sympathetic—that was one of her grievances.

Tom pulled a note-book from his pocket and began to read:

"Monday was a horrid, dull day and your hair wouldn't stay in curl and everything went wrong—as things do on rainy days. Tuesday you went down-town and couldn't find any silk like Lena Andrew's and had to get a homely old thing that you never would like. Wednesday you discovered that nobody ever did understand you anyway. Thursday evening at Miss Jacob's Miss Jacob acted 'queer,' and you wished you hadn't gone. Friday Bridget let the cream custard curdle when she knew it was your favorite dessert! Saturday—

But Polly interrupted. "Oh, Tom, don't! I didn't know I—" and then, a deluge impending, she rushed tumultously from the room.

"O, Tom!" the mother remonstrated, her own eyes full of tears.

"Don't you worry," Tom answered. "I know Polly. She's grit, and she'll come through all right. I'm just helping her grow up."—*Selected.*

THE HOUSE THAT JACK BUILT

"Mr. Conductor," said little Louis Rhodes, pulling at a gilt-buttoned coatsleeve, "please tell me a story."

"Bless my life!" exclaimed Captain Sam, of express No. 55; the train had just pulled out from Newcastle, and as there was a long run without a stop, the tired conductor had dropped into a back seat to rest a bit, when Louis came up and asked for a story.

"Bless my life!" said Captain Sam, "I don't know a story to my name, except 'Here is the house that Jack built.' "

"Don't tell me that!" answered the little boy. "I know that myself," and he began to rattle off:

"This is the house that Jack built;
This is the rat that lived in the house that Jack built;
This is the cat that caught the rat—"

"Stop right there!" said the conductor; "that reminds me of something. On my last trip east, as I went through one of the coaches to look at the tickets, I found a little girl about your size sitting in a seat by herself. 'Tickets,' I said without thinking. 'Mamma has 'em,' says she, 'an she's gone to get a d'ink of water. But won't you please take my orange to that little girl back there with a red hand'cher on her head? Her mamma has forgot to give her any.'

"I looked for the little girl with the red handkerchief, and saw a poor woman with five children. They didn't have on much clothes. They didn't look as if they had had much to eat, but nobody was paying any attention to them.

"Maybe your mamma won't like you to give away your orange,' said I.

"The little girl opened her eyes very wide and says she: 'Why, Cap'n, my mamma loves me to give things!'

"'All right,' says I, and I went back to the little party and gave them the orange; and says I, in a loud tone of voice, 'This is from a little girl whose mamma just loves her to give things.'

"At that, ever so many mothers pricked up their ears, and presently I saw another little girl bring a box of lunch to the poor children. 'Ah,' says I to myself, 'this is like that old song about the house that Jack built. This is the cat—' when I got that far a lady pulled a pretty little cap out of her bag, and says she: 'Won't you let your little girl wear this Tam-o-Shanter?'

"I went on singing easy to myself, 'Where is the dog that worried the cat, that killed the rat that lived in the house that Jack built?' And sure enough here was a boy giving some things out of his pocket—I don't know what. So it went on till those forlorn little chicks had more things than a few; all because one little kind heart gave 'em her orange. Now, small boy, get off my knee. I've got to ring the bell for the engineer to whistle. Go and see if you can start another 'house that Jack built.'"—*Dew Drops.*

A LUCKY GIRL

Jessie was so tall for her age that people were always making remarks about it and her mother scarcely knew how to dress her. If she bought 10-year-old dresses for her they were too short but the 12-year old dresses were too old-looking. The only thing Mother could do was get busy and make Jessie's clothes and this she did, and that was why Jessie was the best dressed girl in school. Mother's dresses were much nicer than the bought ones so many of the girls wore.

Pete was a year older than Jessie, but he was much shorter. Then there was little Betty, who was six and Buddy, who was only four years old. Jessie sometimes wished she was small like the others, for then grown folks would not expect so much of her.

Buddy was rather mischievous and Mother was having an awful time with him that summer. She complained to Jessie:

"I simply must write those important letters and Betty and Pete are so noisy; as for Buddy, I don't know what to do with him. He's supposed to take his nap, but I've put him

to bed three times already and every time he gets out and comes and bothers me."

"Why don't you lock him into his room? It would be a good lesson to him," suggested Jessie, who wanted to read. "I'm going to stuff cotton in my ears so I can't hear the other kids."

"That's a good idea!" cried Mother. "I just must write these important letters. I'll lock up Buddy the next time he comes out, and I think I'll stuff up my ears, too."

Just then Buddy appeared at the door, grinning and rosy. His mother gently led him to bed, and after explaining why she had to do so, she locked the door of the room. Then she stopped up her ears.

Jessie got the pretty book, full of pictures, and took it to the hammock on the lawn. It was cool and shady there and in her hurry to get at her book, she forgot to stuff up her ears with cotton.

In the yard she heard the merry cries and shouts of her brother and sister who were playing roughly with their two dogs, but the noise did not disturb her. She opened her book and lazily turned the pages, looking at the pictures.

Suddenly she heard a little noise from the house, and looking slowly up she was not surprised to see Buddy's little face peering out longingly. She shook her head at him and he ducked away.

"He can't get out," she thought. "Daddy nailed the window shut all but a few inches for fresh air."

Then she began to read. The shouts and laughter in the yard went on, but Jessie did not hear it, she was so interested in her book, but when there was a funny little noise from the house, she looked up. In a moment she jumped to her feet with a cry of surprise. At Buddy's window something was going on. As she looked, a pair of little feet slid through the partly opened window. Jessie gave a scream and dashed towards the house.

In a moment Buddy's fat little body appeared through the window, and Jessie, screaming loudly for help, scrambled up a trellis to the porch roof.

She had figured it all out in her quick mind. The window had been nailed shut all but a few inches. Daddy had measured Buddy's head to make sure that the window would not open wide enough for him to get out of it. But his head was the biggest part of him, for his legs and body had squeezed through and there he hung by his head which would not go through. Jessie knew she had not time to run into the house and up the stairs and unlock the door and pull her brother in. By the time she had done all that the little fellow might be strangled to death.

The poor little girl was not sure she could save Buddy. But she acted quickly and was up on the porch roof almost as fast at a cat could have climbed. Then she rushed under the window and stretched up as far as she could. Her hands touched Buddy's little feet.

"Stand on my hands!" she cried.

Buddy's legs straightened, and, my! he was heavy!

"Can I hold him?" thought his sister. "I must hold him. God help me!"

It was a desperate moment, but Jessie steadied herself, and began to call for help.

Suddenly she noticed how quiet it had become, and glancing over her shoulder, she saw her brother Pete and sister Betty racing far down the road with the dogs. Well, Mother was in the sitting-room. Jessie called her as loudly as she could. Then an awful thought same to her. Mother had stuffed up her ears with cotton. She could not hear.

It seemed to Jessie that she could not hold those little feet up over her head any longer, but she knew that her brother would very likely be strangled.

"Can you get your arms inside and pull yourself back in?" she asked him.

"I t'ant!" sobbed Buddy. "I'm f'ightened, Tita."

"It's all right, darling," said Jessie. "Sister will save you."

But she really did not know how. The tears streamed down her face, and oh, how cruelly her arms ached! She began screaming: "Help!" "Help!"

There might have been a sad ending to the story, because the other children had gone away and the mother sat writing with cotton plugged in her ears. There was no one to help, and Jessie's thin little arms were giving way under the weight of Buddy. Well, just as the last bit of strength seemed to leave the girl, she heard a cry below her. Her father had happened to come back early from business and what a sight met his eyes! He said afterwards God must have sent him home early, because he really had no reason for coming. He just came and arrived in time to save the children.

In a moment he had dropped his briefcase and swung up on the roof, and his strong, sure hand grasped little Buddy's legs.

"Go and pull him in, dearie," he said quietly, and Jessie hurried down.

All this time the mother sat writing, and when she heard what had been going on, she very nearly fainted away.

"I'll never stuff my ears again!" she sobbed, clasping her children to her. "It was awful of me."

"No, how could you tell what would happen?" said Daddy. "It's all over. I'll get some strong chicken-wire and nail it over the windows."

"I won't do it any more," sobbed Buddy, who had had a good scaring. "I didn't want to be locked in. I was detting out."

"And if you had gotten out, you would have fallen off the roof and been killed," said his father. "Bad boy! Don't ever do it again."

"You owe your life to your sister," said his mother, but Buddy was playing with her wrist-watch and had forgotten all about his troubles.

"I'll never be sorry I'm tall," said Jessie, putting her head down on her father's shoulder. "If I'd been shorter—"

"And I'll be proud to make dresses for my brave, resourceful daughter!" cried Mother, and Jessie felt that she was the luckiest girl that ever lived.

"But I gave you bad advice, darling," she told her mother.

"I took it and so I'm to blame," Mother insisted.

"I won't det up any more if you don't lock the door," said Buddy. So everything turned out all right in the end.—*Selected.*

"When you are satisfied with your attainments you've started on the down grade.

Notes and Sundries

—The many friends of Brother Lucius Eller of Clark's Chapel, Weaverville Circuit, will be glad to know that he is recovering from a serious accident which occurred four weeks ago. He is now in the French Broad Hospital, Asheville. He would be glad to hear from any of his friends whenever it is convenient for them to write him.

—More than four hundred tramps, recently arrested in New Orleans, were put to work cleaning the streets.

—A fifth of New England's farms are now operated by the foreign-born, and many more by the sons of the foreign-born. The proportion has for years shown a steady increase in all the New England States, with the smallest increase in Maine and the greatest in Connecticut. Two extremes in the total proportions are likewise found in these states. According to the most recent census figures, the proportion of foreign-born farm operators to the total number of farm operators was 9.1 per cent. in Maine, 12.8 in New Hampshire, 13 in Vermont, 23 in Rhode Island, 27.9 in Massachusetts, and 33.7 in Connecticut. No figures are available as to the sons of the foreign-born engaged in farming in New England.—The Nation.

—Fourteen per cent of the students in women's colleges work their way through school, a survey indicates.

—Despite reductions in rates, federal tax collections for the fiscal year ending June 30, last, increased by $251,859,623, according to the annual report of the Internal Revenue Bureau. The total collections of internal revenue from all sources for the last year were $2,835,999,892.

—Significant, apparently, of a changing sentiment in England regarding the traffic in intoxicating drink is the decision of London Punch to refuse to print advertisements of liquor after the existing contracts expire. "No explanation for this revolutionary move has been vouchsafed," says the Associated Press dispatch announcing the action, "although it is understood the matter has been under consideration for some time."

—The question of disbanding the Grand Army of the Republic seems not to have come up at the annual encampment just closed, or at least if it did was decided in the negative. For the veterans adjourned at Des Moines to meet in Dayton, O., next year.

—A party driving through the mountains, meeting a small native, questioned him as to the roads and country in the vicinity. His answers were so intelligent and his manners so attractive that it brought out the praise: "You are a bright little fellow; have you any brothers and sisters?"

"Yes, there are four of us, but I'm the only one that amounts to anything."—The Boston Herald.

—The longest English word recorded by any dictionary is "antidisestablishmentarianism," which contains 28 letters. It is defined by the Standard dictionary as "a doctrine of opposition to disestablishment: said specifically of a state church."

—The percentage of safety in airplane travel in Germany during 1925, according to official statistics, was 99.997. During the first eight months of 1926 not a passenger on the seventy-five airplane routes of that country was injured.

—The Jordan River in Palestine has never been navigable. No important towns exist along its banks and it empties into a salty inland sea. Its valley was the Wilderness of Hebrew times, and today is thickly forested.

—Seventeen years ago a number of beet seeds were stored away by a Danish seed-testing station. Each year some have been withdrawn for experimental purposes. Tests proved that eighty-five per cent. of germination took place in the second year and twenty-four per cent. in the seventeenth year of dormancy. Seeds of white clover germinated after a lapse of twenty-five years.—The Dearborn Independent.

—Few people, we venture to say, have ever heard of the Chinese Encyclopedia, and yet it is the largest in the world and was compiled two centuries ago. Attention is drawn to it now by a report from Geneva that a copy of the encyclopedia is to be presented, as soon as its reprinting is finished, to the League of Nations by the Chinese delegate to that body. The encyclopedia consists of 800 large volumes, comprising 800,000 pages. A set owned by the British Museum occupies nine large bookcases. The information collected in the volumes is grouped in six categories— heaven, earth, man, science, literature, government. The scholar Chen Ming-lei edited the work. There are no original articles, it is said, but simply grouped extracts from previously existing literature.—Zion's Herald.

—Wesley's chapel, City Road, is accorded deserved recognition as an historical shrine, in the following Associated Press dispatch from London, dated September 25:

One of the little advertised American pilgrimages in London is to John Wesley's Chapel in City Road. The tourist automobiles miss the little chapel of the famous Methodist divine, but hundreds of foreigners, particularly Americans, seek it out in the labyrinth of twisting streets of Old London. Recently the chapel was renovated and now is open daily for prayer and meditation. A Wesleyan museum has been founded in a neighboring house where Wesley lived, and where he died on March 2, 1791, in his eighty-eighth year.

—Moslem women are not allowed to marry Christians by the terms of the modified form of the Swiss civil code now before the Turkish national assembly for ratification. The law which prohibits polygamy and divorce by the mere whim of the husband, declares as null marriages contracted with Christians.

—Bobby was sent by his father on an errand to an elderly relative who placed great stress on manners. On his return his father questioned him as to his reception.

"Tain't no use to write any more letters to him, pa. He can't see to read them. He is blind!"

"Blind!"

"Yes. He asked me twice where my hat was, and I had it on my head all the time."—Exchange.

—Berlin has more than two hundred bee-keepers who have more than three thousand hives on the flat roofs of buildings.

—The number of church members in America increased 800,000 during 1925. Methodists led in the increase. There are now 46,883,000 church members out of a population of 116,000,000.

—Brother Tom Pender lost to thieves a few nights ago. They entered his store in Mebane and carried away his safe with the cash contents amounting to $150.00. Thieves are growing very bold. They removed a safe from an upper story of the Jefferson Standard Building in Greensboro some time ago and got away with it.

—Moody Bible School, Chicago, is now using a radio station to broadcast lectures on the Bible at 8:30 each evening. Those who hear may be enrolled as students and may answer questions by letter and receive certificates of credit. All broadcasting of WABI is on a wavelength of 268.3 meters.

—In its brief lifetime the silkworm spins about 4,000 yards of thread.

UR OF THE CHALDEES

Dr. C. L. Woolley, director of the joint expedition of the British Museum and the University of Pennsylvania Museum, reported to the British Association of Science the latest results of excavations at Ur of the Chaldees, which figures in Biblical history as the home town of Abraham. He said that in the temple at Ur he found the soil riddled with vertical terra-cotta drain pipes, through which the Chaldeans poured libations down to the nether gods. In the temple to the Deity Bur-Sin the archeologists discovered what seemed to them to be a modern kitchen, which contained a welts oven and a cooking range still in serviceable condition.

TIDES SLOWING DOWN EARTH

According to Prof. Harlow Shapely, director of the Harvard observatory, the days are growing longer, due to the tides which are slowing down the earth. In his book entitled "Starlight" Prof. Shapely says: "The tides raised by the moon on the earth's rotational speed, and thus lengthening the day—but less than a thousandth of a second a century. At the same time the moon is receding from the earth, its mean distance increasing, however, only about seven feet in a century."

Want a Buffalo? You can have a real, live buffalo—if you will pay express charges on it. The Yellowstone national park has a surplus of both bulls and cows.

"APPLY THE BRAKES"

"My brakes saved me," is the testimony of every driver. And it is true that every man at the wheel owes his life to his brakes. Of course so long as the roads are smooth and the speed safe nobody cares a breath for the brakes. They are a kind of emergency aid. But how essential! Imagine some new auto salesman so foolish as to brag about his car being entirely equipped without brakes. Then imagine a purchaser, still more foolish, who buys that car claiming that he will never use any brakes anyway!

Better have the brake in the hub than the "break" in the neck! By using the appliance mechanically one can save the friendship of the soul and body. That is, he can enjoy life longer.

You need the brakes simply because there is something else ahead on the road. Some fellows seldom apply their speed-checker and find trouble after they have dashed into the property of some one else. This happens when one yields to his anger and oversteps his rights. Another's privilege is my obligation. We must respect the rights of others. But here we must apply the brakes because, naturally, the temptation is too strong for us and we clash words or even blows of violence. After the fight, with face bruised and limbs crashed, we realize we should have slowed up and completely stopped the angry fit.

Don't put too much faith in the other man's bumper! It was never intended to take the place of your own brakes. Every sane person has a will, naturally, to react vigorously when you crash into his personal affairs. Truth is, the man who is careless about putting on brakes generally is ready to bump all the harder. So to avoid trouble apply the brakes.

Some people also need to step on the brakes to obtain a little rest from their work. Do you know how to rest? Many are killing themselves at work and worry. The high tension of modern life is overtaxing the nervous system throwing great numbers out of active life into early old age. Just set aside some definite time for relaxation. Play a game Try a swim or take up some musical instrument for fun. It will pay.

Then by checking the speed we will have time for something else. You can't enjoy the scenery at 80 miles an hour. First thing we know we are going to be over the road of life with no joy nor no report to make of the sublime grandeur along the way. Live a little as you go along! Don't be living in the future always. Slow down and look about; there is too much we are missing.

Here are some of the things we are missing Good reading. Stop long enough to buy the American magazine then find time to read the first article about the tremendous force of brain power. Books, books. All waiting to be read. Even the Bible remains an unknown book. "Pilgrim's Progress" has for you a message of light. Oh, the library is eager to help us push back the falls of every-day drudgery.

Then too, we must slow down and think more. Privacy and solitude are necessary for best thinking. Brain work counts. Let's give considerable thought to the labor question, the prohibition subject, home organization, the future church, economy, self-improvement and a hundred other vital topics.

Finally give the brakes a trial and thereby bring to the soul a chance to enjoy meditation and prayer. Jesus said to His followers: "Come ye yourselves apart and rest awhile." You know His record for prayer. Prayer long before day, prayer at the tomb, prayer at the seaside or in the tossing ship. Prayer takes time. But it is the food for the soul. The danger is that our speed will rob us of what we absolutely need.

So why rush. Life is short at best. With Longfellow we will have to "Learn to labor and to wait." P. E. LINDLEY.

CHANGING PASTORS

Conference will soon be here and with it will come the usual cry for a change of pastors.

Some charges have a mania for frequent changes. It makes but little differences who the pastor is, they want to change. Sometimes this demand comes from those who were his most ardent supporters when he entered the field, but as soon as the pastor begins to get the inside traces of his life, he wants a new man. He's like the young man who married a young lady: He said when he first married her he loved her well enough to eat her up, and now he wished he had, to have gotten rid of her.

The rule is, that these frequent demands for change do not come from the rank of the most consecrated members of the church, but from the class that desires much petting, rubbing and icing.

And it is wonderful how active they become about the last quarterly conference. They, perhaps, never have time to attend any other during the year, but they will be on hand at the last conference, and they will leave no stone unturned to have all of their persuasion on hand ready to instruct the delegate to conference for a change of pastors. And they are so determined to have a change that the better class will yield rather than have a row. Of course all changes do not come this way, but we believe that most of them do.

When will the people learn that most of the pastors are as good or better than the people they serve. PESSIMIST.

OUR COUNTRY CHARGES

We wish to give some thoughts we have not seen mentioned about our rural churches. We do not believe that every Sabbath preaching in a consolidated church will build up God's kingdom any more than once a month is doing in our churches now. As we have been observing the schools and making inquiries of ones in different parts of the state and it is the same everywhere; they are an expensive privilege, for a part of the children, work more hardship on parents than schools in walking distance. When you consolidate churches you are going to leave a good many souls without a church home of worship, for all do not have automobiles to ride in. A pastor can do better service now than ever before.

The greatest need of our nation today, we believe, is more spiritual minded preachers and teachers, see Jer. 50:4, 5, 6.

We enjoyed Rev. J. F. Dosier's "Historical" last week. God's truth will draw people, and they do not tire listening to it, God's house should be a place of worship and instruction, not a place of entertainment. We believe in education, the kind that continues while we live. Too much fairy tales and foolishness in our schools; get down to common sense essentials and we will have a better citizenship. Let rural people have schools and churches. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." We are too prone to be thinking of self and easy way of living. Let us get nearer to God; give Him our first and best and all will be well.

MRS. J. M. LLOYD.

A REWARDING BOOK

"Building For Religious Education," by Henry Edward Tralle and George Earnest Merrill, is a highly worthwhile book for pastors and other leaders in the church who must deal with the problem of religious education.

The book, as the title indicates, deals with building and equipping churches in the way that makes them best suited for the purpose of teaching religion—the real aim and end of the church. A careful and detailed discussion is given to the Sunday school building, and many drawings of churches now in use illustrate the ideas of the authors.

Chapter 10 is headed, "Thirty-eight Suggestions." These are alphabetically arranged and start with the "Architect" and close with the "Vestibules." In between are important suggestions on what would appear to be every phase of a modern and well equippel church. Nothing seems to be omitted. Helpful plans for financing church projects are also given.

It is evident that the authors have brought to the problem of church structure—both large and small churches—years of pains-taking study, and an earnest interest that the church building contribute the greatest possible advantage to the religious training of the people.

The book contains 187 pages, and is written in a style that is clear, simple and pleasing. A careful reading is sure to be rewarding.

The Century Co., New York, 353 Fourth Avenue, are the publishers. Price, $1.75. Either of our publishing houses can, no doubt, supply the book. S. W. TAYLOR.

WHY NOT MORE LAYMEN IN PULPITS?

In British Methodism, laymen have been a great help as local preachers. On Sundays thousands of able, consecrated laymen go miles from their homes into city and country to preach the gospel. This keeps the small churches open on the Sabbath and furnishes the laymen opportunity to give out of the wealth of their experience to the people.

Laymen of fair educational as well as exceptional educational and business ability could do a unique service by preaching in Methodist pulpits and even in schoolhouses and public buildings.

Rural Methodism needs a revival of lay preachers, and city churches would benefit by hearing big business and working men preach the gospel from a breast and life filled with love. It would develop the laymen and prepare them for public speaking in social, business, and political life.—Zion's Herald.

Our Task and Our Privilege

Paid all Claims In Full

1. State Street, Lexington.
2. West End, Greensboro.

Paid A. C. B. in Full

1. Whitakers.
2. Fountain Place.
3. Charlotte.
4. Melton's Grove.

Churches

1. Mt. Pleasant, N. Davidson Circuit.
2. Jerusalem, on So. Davidson.
3. Yadkin, on So. Davidson.

Paid G. C. B. in Full

1. Asheboro.
2. Asheville.
3. Calvary.

Paid College Assessment in Full

1. Whitakers.
2. Grace.
3. Mebane.
4. Glen Raven.
5. Burlington.
6. Fountain Place.
7. Reidsville.
8. South Winston.
9. English Street.
10. Asheboro.
11. Concord.
12. Graham.
13. High Point, First.
14. Welch.
15. Mt. Pleasant.
16. Siler City.
17. Charlotte.
18. Gibsonville.

Churches

1. Julian on Tabernacle.
2. Hickory Ridge, Forsyth Circuit.
3. Gray's Chapel on Randolph.
4. Bethesda on North Davidson.

Paid on College Assessment

1.	Randolph	$31.00
2.	Tabernacle	24.00
3.	Littleton	24.00
4.	Halifax	22.80
5.	Forsyth	19.90
6.	North Davidson	18.00
7.	Alamance	17.88
8.	West Forsyth	15.40
9.	Enfield	15.00
10.	St. Paul	15.00
11.	West Thomasville	10.55
12.	South Davidson	10.28
13.	Friendship	10.00
14.	Saxapahaw	8.40
15.	Weaverville	8.25
16.	Spring Church	7.00
17.	Why Not	7.00
18.	Spencer	6.70
19.	Randleman	5.25
20.	Albemarle	5.00
21.	Thomasville First	5.00
22.	Union Grove	1.00

Paid on A. C. B.

2.	Concord	285.00
3.	High Point First	280.00
4.	Burlington	215.00
5.	Forsyth	192.30
6.	Mt. Pleasant	170.00
7.	Henderson	150.00
8.	Davidson	135.31
9.	Mebane	130.00
10.	Siler City	125.42
11.	Reidsville	117.50
12.	North Davidson	110.00
13.	Orange	106.00
14.	Richland	100.28
15.	Thomasville, First	100.00
16.	Pleasant Grove	100.00
17.	Mt. Hermon	88.76
18.	Glen Raven	87.50
19.	Bess Chapel	84.92
20.	Flat Rock	80.62
21.	Randolph	80.00
22.	Haw River	70.00
23.	Lebanon	70.00
24.	Asheboro	63.33
25.	St. Paul	60.00
26.	West Forsyth	57.75
27.	Littleton	56.75
28.	Granville	51.17
29.	Mocksville	50.25
30.	Calvary	50.00
31.	English Street	50.00
32.	Friendship	48.25
33.	Welch Memorial	47.00
34.	Anderson	43.45
35.	South Davidson	42.33
36.	Why Not	42.03
37.	Asheville	40.00
38.	Spring Church	38.66
39.	Halifax	38.60
40.	Albemarle	35.00
41.	Roberta	31.50
42.	Tabernacle	30.65
43.	Weaverville	30.00
44.	Saxapahaw	29.01
45.	Yarborough	29.00
46.	Pinnacle	27.80
47.	Randleman	26.35
48.	Vance	26.06
49.	Cleveland	25.50
50.	Rockingham	25.00
51.	Midland	23.80
52.	Kernersville	21.72
53.	Chase City	19.20
54.	Pageland	16.05
55.	Spencer	10.00
56.	South Winston	10.00
57.	Alamance	10.00
58.	Union Grove	8.50
59.	Denton	8.28
60.	Guilford	4.45
61.	Draper	3.22
62.	Fairview	2.50

Paid on G. C. B.

1.	Winston-Salem	$336.44
2.	Concord	265.00
3.	High Point, First	232.98
4.	Grace	179.65
5.	Forsyth	136.86
6.	Charlotte	114.88
7.	Mount Pleasant	105.69
8.	Enfield	99.25
9.	Whitakers	93.85
10.	Spring Church	92.59
11.	Mebane	89.60
12.	Siler City	85.00
13.	Glen Raven	78.94
14.	North Davidson	74.92
15.	Vance	63.33
16.	Randolph	62.65
17.	Why Not	59.88
18.	Saxapahaw	59.33
19.	Gibsonville	58.68
20.	Randleman	58.31
21.	Littleton	58.25
22.	Burlington	52.68
23.	Graham	50.39
24.	Tabernacle	49.01
25.	Mt. Hermon	46.56
26.	Richland	45.72
27.	Thomasville, First	39.60
28.	Orange	39.00
29.	Guilford	37.28
30.	Albemarle	36.00
31.	Midland	35.20
32.	Haw River	35.00
33.	Pleasant Grove	34.30
34.	Alamance	33.45
35.	Mocksville	32.84
36.	Friendship	32.78
37.	Fountain Place	31.53
38.	Anderson	31.22
39.	Davidson	28.90
40.	Henderson	27.50
41.	West Thomasville	24.30
42.	Pinnacle	22.75
43.	Cleveland	21.08
44.	Saint Paul	20.84
45.	West Forsyth	20.76
46.	Halifax	20.68
47.	Lebanon	20.05
48.	Bess Chapel	17.98
49.	Flat Rock	16.34
50.	Roberta	14.05
51.	Granville	13.50
52.	Denton	13.14
53.	English Street	13.02
54.	Rockingham	13.00
55.	South Davidson	13.00
56.	South Winston	10.00
57.	Union Grove	9.58
58.	Lincolnton	7.52
59.	Yarborough	7.40
60.	Weaverville	7.00
61.	Mecklenburg	6.50
62.	Chatham	5.04
63.	Pageland	4.30
64.	Porter	3.35

Concord went up to second place on both budgets this week. Good work, Concord. West End went over the top on all budgets. State Street has been standing alone the greater part of this conference year. Melton's Grove paid the A. C. B. in full and so did Jerusalem and Yadkin College on South Davidson charge. Calvary went over the top on the G. C. B. Gibsonville went over the top on the College Assessment, and Bethesda on North Davidson charge also.

Other charges made splendid progress. See where yours is.

There are 68 charges reporting on A. C. B. leaving twenty three to be heard from. Only six weeks to work.

Sixty-seven have reported on the G. C. B., and only forty on the College Assessment.

A. G. DIXON.

A woman living in an apartment, said to the new elevator boy: "If anyone calls while I am out, tell her to wait. I shall be right back."

There was no answer.

"Did you hear me? Why don't you answer?" asked the woman with some heat.

"I never answers, ma'am, unless I doesn't hear," was the calm reply, "and then I says 'What?'"

Our Children's Home

Mrs. Emma Bayliff, Graham, $5; Bellemont, Children's recital, $15.15; Friendship, Children's recital, Mt. Hermon, $35.75; Mt. Hermon, Children's recital, $26.31; Mrs. Mary Hull, Cherryville, $1; Mt. Pleasant, N. Davidson, $7; New Hope, Why Not, $11.45; English Street, Children's recital, $15.68; Spring Hill, West Thomasville, $1.84; West End, West Thomasville, $4.85.

Sunday Schools

Bellemont, Mt. Hermon, $3.36; Creswell, $3.58; Center, Alamance, $4.34; Hebron, Orange, $7; Spring church, $2.02; Charlotte, second church, $2.56; Midway, Haw River, $5; Asheboro, $15.33; Moriah, Tabernacle, $3.40; Roberta, $4.22; English Street Philathea class, $2; Welch Memorial, High Point, $11.70.

Other Contributions

Rev. J. F. Dosier, Randleman, a box of books; Mrs. Dr. Pickett, Bellemont, pants and shirts; Junior Philathea class, Randleman, a nice collection of gingham, dress and other things; Bethel church, Alamance, W. M. S., a nice quilt; Mrs. W. P. Pickett, High Point, pears; Dr. Joy Glascock, Greensboro, a pair of shoes, overcoat, and sweater.

All contributions, cash or otherwise for the Children's Home, to be reported to the Annual Conference, must reach this office not later than October 31st. All friends of this institution who desire the contributions for this Home to equal that of last year will necessarily need to increase their offerings to make it so.

Let us go on unto perfection.

E. G. LOWDERMILK, Superintendent.

KIPLING SLAPS AMERICA

Rudyard Kipling, premier British poet who has long been very popular in the United States, has just issued a new book, "Debits and Credits." It is made up of stories and poems of the war and the post-war period, and critics find him up to his old standard.

One of the poems which caused much attention and some criticism was clearly aimed at the United States—her part in the war and her attitude after the war. This with a whimsical story about prohibition in America caused one English critic to remark that such treatment was "not kind to a great republic." The poem was call "The Vineyard," from which the following verses are taken:

At the eleventh hour he came,
But his wages were the same
As ours who all day long had trod
The winepress of the wrath of God.

Since his back had felt no load,
Virtue still in him abode;
So he swiftly made his own
Those lost spoils we had not won.

We went home, delivered thene,
Grudging him no recompense,
Till he portioned praise or blame
To our works before he came.

Till he showed us for our good—
Deaf to mirth and blind to scorn—
How we might have best withstood
Burdens that he had not borne!

—The Pathfinder.

NOTICE

The 101st session of the North Carolina Annual Conference will sit in Grace church, Greensboro, N. C., beginning Wednesday, November 3, at 9:30 a.m. All ministers, preachers, and delegates will be expected to be present at this place and hour to answer to the first roll call.

Let those who come do so not primarily for the purpose of getting a charge or a pastor; but to transact the business of the Annual Conference. Let us come in the spirit of prayer that the Divine Guidance may be in all our deliberations to the end that Christ's Kingdom may be enlarged through the work of our hands.

Let those who stay by the tents and the stuff, be earnestly in prayer for the success of the Conference, that God's name may be glorified in all that is said and done.

A. G. DIXON, President,
C. W. BATES, Secretary.

A CORRECTION

On page four, column two, of the Herald, last week, in article, "Historical," occurs this sentence: "There were noisy extravagances in the meeting that night." It should read, "There were no noisy extravagances in the meeting that night." I hope this correction will be made, as the statement is wholly misleading as it stands. The meeting was anything but "noisy." Especially Quaker meetings are quiet, and so was the meeting referred to at New Salem. J. F. DOSIER.

RUMORS CONFIRMED

Rev. E. L. Ballard is to be married to Miss Lena E. Martin in West End M. P. church at eight o'clock in the evening of October 19, 1926.

Rev. N. M. Harrison, Jr., is to be married to Miss Nancy R. Lewis at the home of her father, Mr. J. Stanback Lewis, in Asheboro, at eight o'clock in the evening of October 23, 1926.

We tender congratulations and best wishes for the future to all these contracting parties.

CHRISTIAN ENDEAVOR

Topic For October 10.—How to Pull Together, Mark 2:1-5; 1 Cor. 3:1-9.

Topic for October 17.—What Ideals are Found in the Constitution of the United States? Rom. 13:1-8. (Citizenship day.)

SUNDAY SCHOOL

Lesson For October 10.—Numbers 13:1 to 14:45. Devotional reading, Matt. 7:1-5; 9-12.

Lesson for October 17.—Deut. 32:45-52; 34-5—Devotional reading, Rom. 13:7-10 14:7, 8, 13, 17.

MORE APPRECIATION OF IMPROVEMENTS

Dear Doctor McCulloch:

I have just received the Herald this week, and have read the two leading editorials with considerable pleasure. There are other features which deserve commendation. The improved press work will be worth a great deal to the church, even though the character of the contents should not be improved. I think I see, however, an improvement in the contents, owing to the fact that you can give it additional time. J. NORMAN WILLS.

Woman's Missionary Department

Miss Esther Ross, *Editor*
Asheboro, N. C.

TO ALL HOME MISSIONARY AUXILIARIES

The Executive Committee of the North Carolina Branch of Home Missions has asked me to act as Secretary of Blessing Boxes this year. I have a supply of Blessing Boxes on hand and shall be glad to hear from any society that can use some.

MRS. J. D. COLTRANE.
902 West Market Street, Greensboro, N. C.

THE POINT OF VIEW

"What! Another mite box?" in petulant tones
Remarked Mrs. Montgomery Madison Jones.
"I'm very sure if they managed better,
They'd not have to send out this kind of a letter.
I'm sure we have given quite all that we're able.
Oh, well, I suppose it can stay on the table."
And then she went merrily off down town
To purchase a love of a new dinner gown.
(While the poor little mite box sadly sighed,
I'm afraid I'll be terribly empty inside"—
And it was.)
"Self-denial box?" in pleasant tones
Said Mrs. Thomas Henry Jones.
"Let's fill it full, I'm sure we'll be able
If we keep it right here on the living room table.
I suppose if we'd done our duty before,
They would not have had to ask for more."
And then she slipped in with a murmured prayer
The price of the dress she had hoped to wear.
("Dear me," said her mite box, glowing with pride,
"I do feel so very contented inside"—
And it did.)
Dear reader: What is your point of view,
And which kind of a Mrs. Jones are you?
Secure in the loving Father's care,
With his needy ones will you gladly share?
The Savior pleads so tenderly:
"Deny thyself and follow me.'"

—Rachel Geddes Smith, in Woman's Missionary Friend.

MARRIED

Neville-Pullen

On Monday night, September 20, at the M. E. parsonage in Nashville, N. C., Miss Ethel Neville became the bride of Mr. James Pullen, the ceremony being performed by Rev. Mr. Ewing, of the M. E. church.

The bride is the second daughter of Mr. and Mrs. F. B. Neville of Whitakers, and the groom the son of the late late J. D. and Mrs. Pullen. Our best wishes go out to this young couple. MAMIE JOHNSTON.

Voice (on the telephone)—Zander! Zander! Z! Z!! No, not C! ABCDEFGHIJKLMN OPQRSTUVWXYZ!

FROM PASTORS *and* PEOPLE

NINTH DISTRICT RALLY NEWS

The ninth District Rally of the Young People of the Methodist Protestant church was held at Belwood consolidated school building, September 25th, and 26th. After the devotional service, the purpose of the rally was stated by the chairman. Professor Ledford, principal of the school, gave a few words of welcome and asked that we call upon him and the Belwood people for any service they might render during the rally.

We then had the reports of the Sunday school superintendents, as to the number on roll, average attendance, number of teachers, if they observed the special days, if they had a teacher training class, or Sunday school council, etc. Mr. N. J. Wright, superintendent of Friendship Sunday school, meets his teachers each Sunday morning before time for Sunday school and goes over the lesson with them. He also considers his teachers his Sunday school council, and receives any helpful suggestions at the regular teachers' meetings. Oak Grove on Cleveland Circuit, and Bess' Chapel were the only churches that observe most all the special days. Only a few of the Sunday schools reported that they were not contributing to our Children's Home at High Point. Very few of the Sunday schools held Sunday school picnics or anything special for the children. A goodly number of helpful suggestions were given by the different Sunday school superintendents.

We also had reports from the C. E. Society presidents. Many of our churches in this district do not have any C. E. Society. Those that have societies gave helpful and encouraging reports. Rev. J. D. Morris stated that before they organized their Senior society at Oak Grove, only a couple would lead in prayer, and that at present there were a goodly number that would lead in public prayer. Oak Grove church was the only church having both Junior and Intermediate societies. Several churches have organized junior C. E. societies. Some of the churches reported good prayer meetings where they did not have C. E. societies.

There seemed to be no active ladies' aid society in the district. Bess Chapel Women's Home Missionary Society was the only missionary society to report. This society has been very busy doing the work of a Home Missionary Society and a Ladies' Aid Society. It seems that our country churches have almost forgotten the command of Christ to carry the Gospel to all the world.

All the congregation put their dinner together. After the feast of good things to eat we assembled for the afternoon service.

Mr. Edley Ivester, from Kistlers church, made us a fine talk on the "Laymen's attitude toward the Pastor." Mr. Ivester is always faithful to his pastors, and gave some helpful thoughts as to how the laymen might help the kingdom by standing by their leader. The Mt. Pleasant Sunday school had several recitations for the afternoon. We wish all of our Sunday schools would have done as well for their opportunity. Mr. R. G. Wood, superintendent of the Lincolnton school, made a helpful talk on the Sunday school superintendent, after which his school favored us with several good quartets.

The evening service included a pageant by Bess' Chapel, and a Rally Day play by Friendship. The Wright Quartet also sang several selections that were greatly appreciated.

The Sunday schools assembled at ten o'clock Sunday morning. We were glad to have the Baptists from Norman's Grove, unite with us in the Sunday school. After the close of Sunday school, the Pleasant Hill school gave a few helpful recitations. Mr. Francis Lutz, superintendent of the Bessemer City School, made an earnest talk on "How laymen can win souls for Christ." The Bessemer Quartet sang several appropriate selections. Mr. Upton, Boyles, and Houser Quartet, from Hebron church, also sang several soul-stirring selections.

Sunday afternoon, the Knob Creek school, rendered an unusually good Rally Day service. The Belwood Junior Order, presented the Belwood consolidated school with a Bible and Flag. The county superintendent of schools of Cleveland county presented the Bible. Honorable Judge Mull presented the flag. Professor Ledford received the Bible and flag for the school. All three of the speakers gave valuable information and held the attention of the congregation.

Sunday evening Miss Gantt, and Fletcher Sain from Belwood consolidated school, and Miss Edith Sain and Frank Houser from North Brook High School, debated the query: "Resolved that the objects and pictures we see have more influence for good or evil, than what we read." All the speakers did fine, but the North Brook school representatives received two votes for the affirmative and Belwood one vote for the negative.

The Oak Grove school favored the congregation with several recitations and a pageant. All present enjoyed the program.

We had large congregations during the Rally, except Saturday, and we had a goodly number present on Saturday. We hope those who attended were not only entertained, but helped.

E. A. BINGHAM.

West End, Greensboro. — The Woman's Home Missionary Society recently held a very interesting program at Brown Summit. A goodly number of our members attended, and the Brown Summit ladies gave them a cordial welcome.

The Woman's Foreign Missionary Society held the September meeting at the home of the president, Mrs. J. R. Holden. A picnic supper was served on the lawn of the Holden home, followed by a business meeting and the regular program.

We held our fourth quarterly conference at the church on Wednesday evening, September 29th, with Dr. Dixon as chairman. He expressed his pleasure on hearing the very excellent reports from the various organizations of the church. The annual conference, general conference, and college assessments have been paid in full, and the outlook is encouraging for the coming year. At this meeting the pastor, Rev. E. L. Ballard, announced his intention of leaving West End this year and his many friends expressed their sincere regret. The work has been carried on successfully during his pastorate and he has made many warm friends at West End.

Mr. Ogburn F. Stafford has been recently elected as Sunday school superintendent for the coming year. He succeeds Mr. V. C. Stockard, who has faithfully carried on this work for the past year. Mr. Stafford is one of our most promising young men and his ability, his genial personality, and his enthusiasm bespeak for him success in his new work.

One of the most enjoyable and successful events of the kind ever held by any organization of the church was a brunswick stew sponsored by the Foust Bible Class at Pomona High School Friday evening. The receipts amounted to a little more than $90.00. Mr. W. W. Eldridge is president of the class and was largely responsible for this achievement.

Anniversary Day was observed September 26th, at which time Rev. P. E. Lindley, professor at High Point College, delivered an inspiring address. In the evening the presidents of the various organizations of the church outlined their plans for the coming year and the program was altogether inspiring. The theme for the day's program was "Forward."

October 10th will be observed as Rally Day for the Sunday school. In the morning Rev. N. M. Harrison, Jr., will make an address and will be followed by a short pageant by several young people of the Sunday school. Mrs. A. E. Pleasants is chairman of the committee.

Among our very welcome visitors last Sunday were Mr. and Mrs. Wade from Fountain Place Church, Burlington. We are glad to have with us again, after several weeks' absence, our beloved Mrs. Ida Moore.

Each Wednesday evening at 7:30 Mr. C. J. Williams, former professor at Pomona High School, is conducting a Stewardship study course. Mr. Williams is making this study very interesting and instructive, and we invite anyone who is interested to hear him.

REPORTER.

Greenville Circuit.—We have been too busy to write. We are getting on pretty well over this way except finance. The low price of cotton has broken the camel's back. Our cotton is at least one month late opening.

Special Meetings

Our first meeting at Hobbs Chapel, the first Sunday in August, was a good meeting for the church. It was greatly revived, two conversions, no accessions. We were assisted by Rev. A. D. Shelton who did all the preaching and did it to the satisfaction and edification of all.

My next meeting commenced at Ebenezer on second Sunday in August. Rev. G. W. Holmes was my help, doing all the preaching. The church greatly revived. Sinners repented and ten joined the church. All fell in love with Brother Holmes and his preaching.

On third Sunday in August we commenced at Matthew's Chapel. Brother Holmes was again my help and did all the preaching. Here church people rejoined in the Lord and sinners repented, and backsliders were re-

claimed. Six joined the church. Here Brother Holmes endeared himself with the people.

On the fifth Sunday in August we commenced our special meeting at Wesleys Chapel. Rev. R. S. Troxler, my engaged help, was present, also Rev. A. D. Shelton and Rev. H. S. B. Thompson were present and assisted in the services, Rev. A. D. Shelton preached in the afternoon. I've heard much compliment of Brother Shelton's sermons. It was warm and Brother Troxler went out of his coat and went hard for the church member and sinner, preaching twice each day, closing Friday night. On Friday night the floods of the mighty deep were broken up. Christians worked and praised God aloud. Backsliders came back to God in droves, sinners repented, four gave names for churcvh membership, two for the M. E. church and two to Wesley's Chapel. Brother Troxler is a great favorite among this people.

Brother Troxler stayed over and on first Sunday in September we were greeted by a tremendous audience at Philadelphia. Rev. H. S. B. Thompson was present again and opened divine worship with a most able prayer. Brother Troxler did all the preaching. Here Brother Troxler went out of his coat and hit sin with no uncertain stroke. The Devil howled and hit the grit. The church greatly revived, backsliders reclaimed, sinners repented. Six joined the church.

Our meetings have been good and all my help have done excellent preaching. Still the old hardened sinner remains among us.

Thanks to all these dear brethren for their efficient help. Pastor and people will all be glad when these brethren can come this way again.

Much sickness on this charge at present. Some have been bedfast for several years. Some deaths—last of August James Phillips, one of the famous twins of Greenville Circuit, was laid to rest in the family grave yard in a few hundred yards of Philadelphia church. Age 87 years—long a member of Philadelphia. A loyal member. Brother Thomas Pearson, for a long time an invalid, of Triplet, passed from us. Age 75. He was also a twin.

We greatly miss these aged brethren. The personnel of the church quictly changes.

H. L. POWELL.

Henderson.—The special revival services which commenced last Sunday week, will continue through Wednesday night. Rev. T. M. Johnson, D.D., of Mebane, has been doing the preaching. He has been giving us some very inspiring sermons. Sunday morning was decision day in the Sunday school. Sixteen boys and girls gave their hearts to God during the service. We are praying that there will be a great ingathering of souls in the next three days.

The doors of the church will be open next Sunday for the reception of new members.

On Sunday evening, October 10, Dr. A. G. Dixon will preach. Rev. R. A. Hunter called attention to the week of prayer for High Point College, beginning October 10.

We are very glad to see several of our members who have been on the sick list, back in their regular places again. But we are sorry to say that quite a number are still on the sick list. REPORTER.

Flat Rock.—The revival services began at Flat Rock September 26 and closed October 1. Dr. Brown from High Point came to us on Monday and did all the preaching except one sermon by the pastor of the church. But we did not see the results that had been hoped for. We feel that some good was accomplished. There were three conversions, one reclamation, and three accessions to the church.

We were very glad to have with us, the Evangelistic Club of Winston-Salem the third Sunday in September instead of having prayer meeting. REPORTER.

St. Paul's Church.—It has been quite a time since we have made a report, but that doesn't mean that we are not in the race, for we are still fighting for our Master.

We have just recently closed our meeting with several conversions. Mr. Sam Taylor of Burlington helped in the meeting. We heard some wonderful sermons, sermons that will be long remembered by people who heard them. Mr. Taylor seemed to put his whole interest in his sermons, with the result of arousing the interest of the church people.

We have good attendance at Sunday school, our superintendent, Mr. G. H. May, is very much interested in his work. He is always at his post, doing something for the upbuilding of the Sunday school.

The Ladies' Aid Society will meet next Saturday night at the church, with the president, Mrs. J. S. Wade, presiding over the meeting. Also the third Saturday night will be the fourth quarterly conference. We are hoping to have good reports from all the officers.

Our pastor, J. H. Moton, has served us faithfully during the past year and with a good sermon, every Sunday.

May all the churches continue to grow stronger during the next conference year.

NELL WADE.

Midway, Haw River Circuit.—Our Sunday school and Christian Endeavor Society are moving along nicely. Last night the C. E. Society was conducted by Milton Wright. We are glad to report that when any of our young people are asked to take a part they never refuse. In Sunday school yesterday we had 67 present; collection was $1.59. The program is being prepared for Rally Day which will be some time in October.

Our pastor was with us the fourth Sunday, and we are expecting him next Sunday. We always look forward with pleasure for his coming, as he always brings us good messages, and seems so interested in our church and work.

Plans are being made to begin on our new church.

Pray for our success.

MRS. G. W. APPLE, Reporter.

Hickory Grove, Guilford Circuit.—At the present time we are very well pleased with our Sunday school work. We have had a very good attendance. Our offering for foreign missions amounted as much this year as before, and as jack frost will soqn be here, we will have more "pep" to carry on the work than in the hot summer days. The Sunday School Convention was held at our place and we found that our school was like other schools, "The Best," but, still room for improvement.

We held our revival meeting the fourth Sunday in August at which time Rev. Mr. Hill from Asheboro preached for us. We enjoyed having with us Brother Hill, also Mrs. Hill, and we hope that they will be back with us again.

Our pastor, Brother Loy, filled his regular appointment the fourth Sunday in September at 11:00 o'clock. The first Sunday in October at 3:00 p.m., he also preached for us. We are always looking forward to hear our pastor for we know that he has something worth while in store for us.

It was announced at the meeting that the quarterly meeting would be held at the parsonage, October 9th, at 2:30 p.m., we hope to have our church represented.

Best wishes to the Herald and it's readers.

REPORTER.

New Hope, Why Not Circuit.—Our special meeting began the fourth Sunday in September and closed Friday night following.

Our pastor did all the preaching and we had a very good meeting.

There were ten joined the church but some of them were converted at other meetings.

Brother Garner did some splendid preaching. We have learned to like him very much and we want him for our pastor again next year.

Brother Robert Yow aided much by being present a part of the time to lead the singing for which we are very grateful to him.

Miss Louzena Presnell and Mrs. Howard Skein of Asheboro also Mr. and Mrs. Clarence Cheek of Franklinville were attendants of the meeting during the week.

A number of our people attended the camp meeting at Love Joy Sunday. There was a large crowd there and we hope they will have a great revival this week.

Dr. and Mrs. Dixon are assisting Brother Garner. We are having a good Sunday school at New Hope and we have prayer meeting once every month.

MRS. NOAH WILLIAMS.

Orange Charge.—The fourth quarterly conference is called to meet with the Efland church, Saturday, November 16th, 2:00 p.m.

Please be there promptly on time. Important business. B. M. WILLIAMS.

Philadelphia, Greenville Circuit.— Since our last report we have been gloriously revived. It was the first Sunday in September when Brother Troxler came with his "Heavenly Attitude," to direct us in another revival meeting. To us his sermons are almost beyond compare, and may we repeat again that our church has been gloriously revived through his splendid preaching. Several renewed their faith in Christ, while we had two new conversions, one of which we had been trying to win for several years. We feel blessed to have her counted in our membership. May God richly bless her with a long life in which to serve Him.

Sunday morning at eleven o'clock, Brother Powell filled his regular appointment and brought us a very interesting message, his subject being, "The Godly Man and What He

is Like." He brought out some plain points telling us how we could tell the godly man from the ungodly. He will fill his next appointment on the third Sunday night, and his subject will be, "The Ungodly Man and What He is Like." Everybody come and hear him. Brother Powell has preached such good sermons throughout the year. It is a treat for anyone to hear him.

Our last quarterly conference will be held at Matthews Chapel on Saturday, October 9th.

We hope that conference will send Brother Powell back to us for another year.

We have opened up our Sunday school again and hope by the work and co-operation of all the members that we will have a better school than ever before.

Best wishes to the Herald and its readers.

BERNICE PEARSON, Reporter.

Bess' Chapel.—The September meeting of the Woman's Home Missionary Society was at the home of Mrs. B. L. Heavner. The President, Mrs. J. C. Beam, called the meeting to order. Scripture lesson, Mal. 3:10-12, and prayer were by the President. Roll call and minutes of last meeting read.

Report of Society to be given at the Ninth District Rally of the young people of the M. P. church, was read for approval by the corresponding secretary. The treasurer's report was splendid; we have reached our goal on pledge for the proposed new church at Bess Chapel.

A very interesting reading on "Stewardship" was given by Miss Edna Dellinger. The President favored us with a reading from the Record.

Miss Edith Dellinger was appointed as agent for the Missionary Record.

The hostess assisted by Miss Edna Dellinger served refreshments during the social hour.

MRS. B. L. HEAVNER, Cor. Sec.

Greensboro, Grace.—The congregation of Grace church extended a cordial welcome to Rev. N. M. Harrison, Jr., who arrived recently to take up his work as associate pastor. Mr. Harrison's fine record as pastor of West End church, as Dean of Men in High Point College, and as pastor of Wakeford Methodist Protestant church, Chicago, gives the assurance that he will be a most valuable addition to Grace church.

The meeting held recently, with Dr. J. C. Broomfield as preacher, was not attended with any visible results such as are expected in the usual evangelistic meeting. However, a number of decisions were made in the Sunday school and the importance of this feature of the meeting should not be overlooked. Dr. Broomfield preached a number of most excellent sermons, which we believe were quite helpful.

The new organ, presented to the church by Mrs. T. A. Hunter and family in memory of Mr. Hunter and daughter, Anne, was dedicated last Monday evening. A brief but impressive service was conducted by Dr. Spahr, after which a recital was given by Professor George M. Thompson of the North Carolina College for Women. The large congregation was delighted with the instrument, as well as the rendition of the selections by Professor Thompson. The tone is full and rich, and the mechanical construction is of the highest type.

We are looking forward to the coming of the Annual Conference early next month, and trust that this session may prove to be one of hope and faith and works. Certainly the condition of our church was never more hopeful, but it will require a large measure of that faith which produces works, to enable us to enter the open door.

J. N. W.

State Street Church.—Brother Bethea was back with us Sunday after being in Mebane for more than a week, where he conducted a very successful revival meeting. Rev. C. B. Way preached for us at both the morning and evening hours the Sunday that Mr. Bethea was away, which was last Sunday a week ago.

The new building is well under way now, and if no unlooked for delays are encountered it will not be a great while before we can use it. Sunday school is rapidly out-growing our present quarters. The new rooms are badly needed already.

The Foreign Missionary Society will meet Thursday afternoon at the parsonage.

First Church, Charlotte.—We were very happy to meet last Sunday for the dedication of the church. The debt on the church was paid some time ago. Recently the church was gone over inside and out with paint and other repairs and finishing up done. Mr. Surratt had charge of the service with Dr. A. G. Dixon preaching the dedication, sermon. Rev. Lawrence Little and Rev. D. A. Braswell, of Concord, were present. The sermon was fine indeed. Dr. Dixon said, "We could not be the biggest church but we could be the best." Mr. R. S. Garmon gave the history of the church and the presentation of the church was by Mr. Geo. E. Young. The special music was very sweet and appropriate for the occasion.

Sunday evening the rally service was conducted. The program, though short, was very good with a splendid congregation and collection.

On the night of the 14th we will have our annual church membership meeting. At this time we will have the election of church officers followed by a special program and social hour.

Mr. Kenneth Faulkner, of Henderson, is in the city for a few weeks. He is one of the regulars at all services and when he goes we shall miss him.

The Ladies' Aid met Monday p.m. at the home of Mrs. J. A. Pressley with good attendance. After the regular devotional and business we had the election of officers which are Mrs. J. H. McCall, president; Mrs. J. E. Hankins, vice-president; Mrs. Geo. E. Young re-elected Secretary, and Mrs. Carl Stikeleather, treasurer. After the meeting adjourned Mrs. Pressley, assisted by her mother, Mrs. Muse, served delicious refreshments.

The W. F. M. S. and the W. H. M. S. are both moving along nicely and so far both are ahead in finances according to the apportionment.

Mrs. Coe, mother of Mrs. Surratt, returned to Greensboro Monday after a visit here of several days.

Our Sunday school officers have been elected: B. S. Garmon, superintendent; J. E. Hankins, assistant superintendent; Geo. E. Young, secretary; Roy Garmon, assistant secretary; Mrs. Geo. E. Young, treasurer; Mrs. C. A. Stikeleather, librarian; Mrs. P. C. Carpenter, pianist; Miss Lucille Sechrest, assistant pianist; Mrs. Z. A. McKinnon, superintendent Home department; C. H. Daughtry, superintendent Intermediate department; Mrs. B. W. Little, superintendent Junior department; Mrs. C. H. Daughtry, superintendent Beginners and Primary department, and Mrs. A. F. Love, Cradle Roll superintendent.

REPORTER.

High Point.—A very enjoyable reception was tendered to the faculty and students of High Point College, the officials and teachers of the Children's Home, and the teachers of the Methodist Protestant faith in the city schools at the First church last Friday evening. A brief program of organ music by Prof. Dan W. Smith and a reading by Mrs. Fred B. Klein was first given in the auditorium after which the guests were invited down-stairs to the assembly room, where a receiving line, composed of the pastor, Dr. Brown, and his wife and a number of trustees and stewards of the church and their wives, was formed. At the end of this line a guide directed every one to the Dean's office to be classified in one of the four colleges classes. Each class then put on a stunt, game, race, or contest of some kind which afforded much merriment. At the close of this entertainment a delicious ice course was served by the ladies of the church. There was a large crowd present, and the young people especially seemed to enjoy this delightful occasion very much.

Two happy announcements in which High Point people are greatly interested, have been made recently. At a party in Asheboro given by Mrs. L. L. Whitaker, the engagement and approaching marriage of Rev. N. M. Harrison, Jr., who was the popular Dean of men at High Point College until a year ago, and Miss Nan Lewis of Asheboro, was announced. The wedding will be solemnized on October 23rd. The groom-to-be is the associate pastor of Grace church, Greensboro, and is a most likable young man of pleasing personality and sterling qualities, while his bride-to-be is pretty and charming, being the only daughter of Mr. and Mrs. J. S. Lewis, of Asheboro. She was graduated last June from Converse college, Spartanburg, S. C., and is a talented musician. The other interesting announcement is that of Rev. E. Lester Ballard, the popular and beloved young pastor of West End church, Greensboro, and Miss Lena E. Martin, who has been private secretary to President Andrews of High Point College since its inception. Miss Martin is an attractive young lady of much charm and gracious manner, and is a thoroughly consecrated Christian. Rev. Mr. Ballard is to be highly congratulated on winning such a congenial helpmate. Showers of congratulations and good wishes are being heaped upon these happy young people. Miss Mary Young made the announcement for Miss Martin at a delightful party at the College last Thursday.

The Third District of the N. C. Federation of Women's Clubs will hold a meeting in the church on Tuesday, October 5th, at which the president, Mrs. W. C. Hammer, of Asheboro, will preside. The president of N. C. Federa-

tion, Mrs. E. L. McKee of Sylva, N. C., will be present, and deliver an address.

The local Alumnae of N. C. College for Women, Greensboro, are enjoying a delightful luncheon and get-eogether meeting in the assembly room of the church this (Monday) evening. Mrs. S. S. Coe is chairman of committee on arrangements, and with the aid of her capable assistants, has prepared a very delicious menu. Approximately 50 "old girls" of High Point and vicinity are present. These occasions are always enjoyable on account of the renewal of old ties of friendship and happy reminiscences of joyous, care-free girlhood.

The Woman's Foreign and Home Missionary Societies held an interesting meeting Monday afternoon in the home of Mrs. A. M. Rankin. It was voted to continue the Mission Study Class as heretofore, and we will study "Moslem Women," the Foreign book for the coming six months. Six new members, Mesdames M. R. Green, J. H. Allred, R. C. Boyd, H. M. Seehrest, J. W. Meredith, and M. B. Poling, were gladly welcomed. The Scholarship Loan Fund amounts to $142.00. Miss Millie Bowman was made a Memorial member.

The Alexander Martin Chapter, D. A. R. will be hostess to the Second District Convention next Wednesday, October 6th, in Wesley Memorial M. E. church here. Mrs. S. S. Coe, one of our local Daughters, will deliver the address of welcome, and Misses Virginia Pickens and Annie Robbins will serve as pages. The State Regent, Mrs. E. C. Gregory of Salisbury, daughter of Senator Lee S. Overman, will be present and deliver an address. An elaborate luncheon will be tendered the visiting Daughters at the Country Club.

We are grieved to announce the serious illness of Mrs. S. P. Montgomery, who underwent an operation today at High Point Hospital. Many friends unite in prayers for her early recovery.

Dr. John F. Cowan of San Diego, Cal., will deliver a lecture in the assembly room next Friday evening, October 8th, his subject being "Famous Writers I Have Known Personally." Dr. Cowan is a warm personal friend of Dr. Brown, and is on a lecture tour in the East. This lecture will be given under the auspices of the Ladies' Aid Society, and merits a large attendance.

Revival services will begin next Sunday morning, and Dr. Brown has secured the services of Mr. T. J. McKinley as singer. If present plans are carried out, the opening sermon on next Sunday morning will be delivered by Dr. J. F. Cowan. Each evening at 7:30 o'clock a song service will be held, followed by a brief sermon and an after meeting of enquiry and personal work.

The State Executive Board of the Missionary Societies will hold a meeting with Mrs. C. L. Whitaker next Thursday morning at 10:30 o'clock, and lunch will be served at the College, followed by an afternoon session. A number of out-of-town visitors will be present.

Mr. and Mrs. M. B. Poling of West Virginia are on an extended visit to her sister, Mrs. E. L. Douglas, and will most probably make their permanent home here.

We are exceedingly sorry to learn that Mrs. R. L. Allred was in a bad automobile wreck recently, and was painfully injured.

The Herald in its new form and dress is attracting much complimentary notice recently. Best wishes for success to the young publishers. REPORTER.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$169,703.35
W. R. Carter	10.00
Walter Carter	6.00
R. W. M. Harper	1.00
Miss Fannie Barnes	25.00
N. M. Hockady	10.00
Mrs. Rabie Sillery	20.00
A. B. Holt	20.00
Floy Rogers	15.00
Lynn Durham	5.00
Marshall Durham	5.00
Mrs. Dave DeMoss	10.00
Miss Annie Williams	87.50
J. C. Jones	25.00
Rev. S. W. Taylor	5.00
Mrs. L. E. Anthony	7.50
Land Anthony	7.50
H. E. Isley	10.00
J. L. Sharp	1.00
W. A. Glenn	2.50
T. J. Hargrove	11.50
O. N. McPherson	25.00
Mrs. C. A. Stanford	5.00
Mrs. J. L. Thornberg	1.00
Mabel Thornberg	1.00
	$170,019.85

Endowment Insurance Fund

Amount previously reported	$6,543.61
J. G. Rogers	50.00
J. A. Pickett	50.00
	$6,643.61

NOTICE TO PASTORS

Official Blanks were mailed out on Tuesday of this week. If you failed to get yours by the time you read this, please drop me a card and I will send another supply.

At this writing ten charges have failed to return delegate's credentials. If you failed to get a credential card, put the delegate's name and address, and your name and charge on a card, and send it in at once.

Please send in your Journal money.

C. W. Bates, Secretary.

NOTICE

The Fourth Quarterly Conference of Greenville Circuit will convene at Matthew's Chapel on Saturday before third Sunday in October, 1926. Preaching at 11 o'clock, lunch for members of quarterly conference after which business of quarterly conference will be transacted. May each church send its full quota of officials. Brethren, come and bring your pockets full of money.

I am counting on you. H. L. POWELL.

—Rev. J. D. Williams is preaching nightly, also every morning, to growing congregations in Calvary church. Mr. Roy Bethune is leading the singing. Both preaching and singing are much appreciated by the discerning. The meeting is expected to go on through next week. A spirit of earnestness in the church seems to promise a good meeting. May it be so.

IN HONOR OF THE DEAD

Wiles

Sarah Albertine Wiles, daughter of Mr. and Mrs. James Cook, was born August 7, 1872. She departed this life September 4, 1926. Her age is 54 years and 27 days.

Sister Wiles was born and reared near Gibsonville, in Alamance county. In August, 1900, she was happily married to her surviving and devoted husband, Mr. J. R. Wiles. Soon after their marriage they established their home in South Burlington, and it was there that they were living when Sister Wiles was called to her home above.

Six children were born to bless this union, all of whom are living except one, which died in infancy. The surviving children are Walter, Bennie, and Agnes, and Mrs. Archie Johnson, and Mrs. William Huffines. There are two surviving brothers—Mr. M. P. and Mr. J. D. Cook, of Elon college..

Sister Wiles united with the First M. P. church, Burlington, in 1899, under the pastorate of Rev. C. A. Cecil, and remained an acceptable member throughout the twenty seven years that intervened before her death.

The sickness of which she died was not of long duration—only about one month. She underwent an operation at the Rainey Hospital, and had sufficiently improved, to return to her home. She appeared to be recovering, and the indications were that she would soon be entirely well. However, other troubles developed, and in her weakened condition she was not able to combat them. She endured her afflictions in Christian fortitude, and we are comforted to believe that she died in the Christian's faith. A devoted wife, a loving mother, a kind neighbor, and a humble Christian has passed from us, but we do not weep as those who have no hope.

Our tender sympatheties go out to her surviving loved ones, and we most earnestly hope and pray for them a reunited family in that good place where separations never come.

The funeral service was held at the home in the presence of a large group of sympathizing friends and neighbors. The writer was assisted in the service by Rev. Mr. Jones of the Primitive Baptist church and by Rev. Mr. Rourk of the Presbyterian church. Her body was laid to rest in Pine Hill cemetery, and the flowers that marked her grave are typical of that heavenly inheritance that we believe is hers. S. W. TAYLOR.

Matthews

Whereas Mrs. Henry Clay Matthews was an active and loyal member of the Methodist Protestant Ladies' Aid Society of Enfield church and whereas our Heavenly Father in his wise Providence has called her to her eternal reward and whereas her noble spirit and sweet influence will be missed in our organization,

Be it resolved, we the members of this organization experience a deep feeling of loss at Mrs. Matthews' passing and be it resolved, we the members of this organization do herein collectively and individually extend to the

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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bereaved family our deepest sympathy and be it further resolved that a copy of these resolutions be sent to the family of the deceased, a copy to the Methodist Protestant Herald, a copy to the Enfield Progress and a copy spread upon our minutes.

MRS. R. C. RIVES,
MISS MARY B. COLLINS,
MRS. R. C. STUBBINS.

Smiley

With hearts full of sadness, we the Ladies' Aid of Flat Rock M. P. church record the death of Mrs. Henry Smiley, sister of one of our ever ready, and faithful members.

Be it therefore resolved:

1. That we submit to God's will, as thus we pray, "Thy will be done in earth as it is in heaven."

2. That we resolve to live in readiness unto death, then we will meet our loved ones gone before, and parting will be no more.

3. That we extend our heartfelt sympathy to the bereaved sister, Mrs. B. W. Jones, and family, and commend them to our Heavenly Father, who alone can give comfort and consolation in all trouble.

4. That a copy of these resolutions be spread upon the minutes of the Ladies' Aid Society; a copy sent the M. P. Herald, and a copy sent the bereaved family.

Mrs. S. W. Reavis, Pres.,
Miss Rosa Satterwhite, Sec'y.,
Mrs. T. P. Hester,
Mrs. U. J. Parrott,
Mrs. J. T. Hester, Treas.

Kennedy

Mrs. Mary J. Kennedy, born December 30, 1847, died at her home near Pleasant Grove church September 21, 1926.

She was in her usual good health Tuesday morning, but was stricken and died about noon of same day.

She professed religion and joined Pleasant Grove about 40 years ago and lived a member in good standing to the time of her death. Sometime near the close of the civil war she was married to William Kennedy who died some 34 years ago. To this union four children were born all living except one. Charles, Alvin, and Mrs. Malinda Yates, live in the community, not far from the church. She also leaves 19 grand children, 17 great grand children, and a host of friends who mourn because she is gone.

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HIGH POINT, N. C.

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R. M. ANDREWS, *President*

The funeral was conducted at the church by her pastor and her body deposited in the family burying plot in the church cemetery. A large crowd attended the services. Our sympathy is extended to the children, friends and relatives. GEO. L. REYNOLDS.

McInnis

Melba Florence McInnis, daughter of Mr. and Mrs. L. J. McInnis, of Rockingham, N. C., was born September 29, 1925, and departed this life August 25, 1926. Age 10 months and 24 days.

Melba Florence was sick five weeks or more. A few days before her death she was carried to the James Walker Hospital, Wilmington, N. C., and it was there she departed this life to be with the Lord. Her body was brought back to the home of her grand-parents, Mr. and Mrs. D. E. McKenzie, where the funeral was conducted, after which her body was laid to rest in the Northam cemetery to await the resurrection.

"We speak of the realms of the blest,
That country so bright and so fair;
And oft are its glories confessed—
But what must it mean to be there.
"O Lord, in this valley of woe,
Our spirits for Heaven prepare;
Then shortly we also shall know,
And feel what it is to be there."

JAMES H. TROLINGER.

Coble

Mrs. Sarah J. Coble was born January 29, 1848, and died September 29, 1926, age 78 years and eight months.

She was married to John A. Coble February 20, 1872, by John C. Hunter, Esq. To this union one child was born which died in infancy. She also leaves one brother, D. H. Hunter, and a number of other relatives and friends.

She joined Tabernacle church early in life and remained a faithful member to her death.

Her remains were laid to rest in Mt. Pleasant cemetery. The funeral service was conducted by two of her former pastors, G. F. Millaway and J. A. Burgess, assisted by Rev. D. I. Offman. J. A. BURGESS.

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Pres Elderdice Sdeeb
Westminster MD

VOLUME XXXII. GREENSBORO, N. C., OCTOBER 14, 1926 NUMBER 48

Could You Do It?

Last Sunday was "Communion Sunday" at our church. We recalled the injunction of our Lord,, "This do in remembrance of me." We recalled the agony of Gethsemane and the extorted prayer, "If it be possible, let this cup pass from me. Nevertheless, not my will but thine be done." We remembered the succeeding hours of weary and painful trials before human tribunals. There came to mind the march out to the place of crucifixion, the Man of Nazareth meekly bearing the tree to which he was to be nailed. We recalled His amazing prayer, "Father, forgive them—they know not what they do." We tried to realize His excruciating sufferings as they drove the nails into His flesh and as the weight of His body hung upon the wounded hands and feet. We remembered that a few days before this He had steadfastly set His face to go to Jerusalem, knowing and predicting that all this was to befall Him.

In connection with this recollection of the Man of Galilee, there came to mind the estimate of Jesus which places Him in the rank of the sons of Adam, implying that He did not tower far above themselves. To such men let us present for serious consideration the question, Could you have measured up to the demands of Gethsemane and Pilate's Hall and Calvary and stood the test as that man stood it?

Albert Bowman

Last Sunday afternoon the largest congregation we have ever seen at a funeral service gathered at Pleasant Union to pay the last trbute of respect to Albert Bowman, who departed this life last Friday. About two months ago his only sister, Miss Millie Bowman, died, and about a week later his only brother, Rev. J. H. Bowman, died in his automobile on his way to church. This conjunction of deaths is startling. Keen is the sense of loss in the hearts of survivors. All three were people of earnest, active life. Their going made a difference.

Albert Bowman might be spoken of as Rev. Albert Bowman, for he was a licensed preacher. He might be called Hon. Albert Bowman, for he served for three terms in the legislature of North Carolina. But there are men that titles detract from rather than add to, and Albert Bowman seems to have been one of these. George Washngton is more than General Washington or President Washington, and to us Albert Bowman means more than Rev. or Hon. W. A. Bowman. These titles do not express all the fulness of his life. He was far more than a mere legislator, far more than a mere preacher. These offices did not cover the half of his outer activities, much less the activities of his soul. In addition to being a legislator and a preacher, he was a farmer and for 35 consecutive years a Sunday school superintendent. He was interested in all that contributed to the welfare of his community. He was interested in public education. He was interested in good roads. He was a public-spirited citizen and a church member with a wide horizon. In the special session of our Annual Conference at High Point College last year he made a fervent address in the interest of that institution. He took special interest in our Children's Home. The orbit of his life involved many interests. He was wide awake and active even after the hand of disease had been laid upon him. He had premonition of the coming end even years before the end came.

Rev. T. M. Johnson, a playmate of boyhood days, had charge of the funeral service. Minor parts were taken by Rev. G. F. Millaway, Prof. T. C. Amick, Rev. J. D. Williams, and the editor of THE HERALD.

The deceased was in his 63rd year. He was born on January 7th. Less than two years ago his wife passed over. Since then of course he has been more or less lonely. Now he has awakened in a realm where loneliness and sorrow are unknown. Shall we not try to live in constant readiness for the change that has come to him?

Was It a Mistake to Send the Spies?

And the Lord spake unto Moses saying, Send thou men, that they may search the land of Canaan.—Numbers 13:1, 2.

And ye came near unto me every one of you and said, We will send them before us and they shall search us out the land.—Deut. 1:22.

Who initiated the motion to send the spies? According to one of these records it was God; according to the other it was the people of Israel. If God did it, of course there was no mistake in it. If the men of Israel did it, there may have been a mistake in the movement. Accepting both statements as true, it seems that it must have been a case similar to the choice of a king for Israel in later days. God did not approve that step though He permitted it and went so far as to choose the men that should occupy the throne for the first two or three reigns, at least. It may be that God did not sanction the sending of the spies, but when the people demanded it He permitted it and gave some directions as to how it should be done.

Whether it was a mistake or not may be argued from the nature of the case and from the results.

God had chosen the land of Canaan for the Israelites and had promised it to them. It was therefore the place for them to go. Why send men to spy out the land? Was human judgment better than divine judgment? Does not the very act of sending spies imply doubt of God, either of the correctness of His judgment or of His ability to establish His people in the land He had chosen for them? Of course it may be said that men are not presumptuously to trust in God to do for them what they can do for themselves. But would this have been a case of presumption had they gone on without sending the spies? Does it not seem more like a case of

(Continued on Page Seven)

PROVISIONAL PROGRAM

For the 101st Session of the North Carolina Annual Conference, to Be Held In Grace Church, Greensboro, November 3-8, 1926

Wednesday, November 3

9:30 A. M.—Conference called to order. Roll call. Devotional exercises conducted by the President of the Conference, Rev. A. G. Dixon, D. D. Reading of the President's report. Incidental business.

10:45 A. M.—Conference sermon. Sermon preached by the President of the Conference.

11:45 A. M.—Calling of the roll of the Honored Dead. Communion service in charge of the President.

12:30 P. M.—Lunch hour.

1:45 P. M.—Devotional exercises conducted by Rev. W. F. Ashburn.

2:00 P. M.—Address by Rev. T. H. Lewis, D. D., LL. D., President of the General Conference.

3:00 P. M.—Election of Conference Officers. Election of Lay Member of the Stationing Committee. Election of Standing Boards and Committees. Adjournment at pleasure.

7:30 P. M.—Devotional service conducted by the pastor of the Conference Church, Rev. S. K. Spahr, D. D.

7:45 P. M.—Welcome address and response.

8:15 P. M.—Address by Rev. J. H. Straughn, D. D., Washington, D. C. Subject: "The Methodist Protestant Church in the To-morrow."

Thursday, November 4

9:00 A. M.—Roll Call. Devotional service conducted by Rev. H. F. Fogleman. Reading and correction of Minutes. Incidental business.

10.00 P. M.—Submission of Pastors' Official Reports. Adjournment for Committee Work.

12:00 P. M.—Lunch Hour.

1:30 P. M.—Devotional exercises conducted by Rev. A. L. Hunter.

1:45 P. M.—The first in a series of addresses by Rev. H. L. Elderdice, D.D., LL.D., President of the Westminster Theological Seminary, Westminster, Md. The subject of the series is "Soul Winning." The topic for this address is "The Meaning and the Message."

2:30 P. M.—Church Extension Hour. Brief reports from the mission charges of the Conference.

3:00 P. M.—Business session. Adjournment at pleasure.

7:30 P. M.—Devotional service conducted by Rev. J. A. Burgess.

7:45 P. M.—Address by Dr. Carl C. Taylor, University of North Carolina. Subject: "Rural Church Opportunities."

Friday, November 15

9:00 A. M.—Roll Call. Devotional exercises conducted by Rev. H. L. Isley.

915 A. M.—Second address by Dr. Elderdice. Subject: "Soul Winning: The Motives."

10:00 A. M.—Reading and correction of Minutes. Reports of Committees: Education and Literature, Methodist Protestant Herald, Missions, Official Character, Pastoral Work, Social Reform, Superannuates. Business session.

11:15 A. M.—Address by the official representative of the General Conference, Rev. L. C. Little, Secretary of the Board of Young People's Work.

12:00 A.M.—Lunch Hour.

1:30 P. M.—Devotional conducted by Rev. T. M. Johnson, D. D.

1:45 P. M. Committee Reports continued: Moral Character, Ordinances, President's Report, Parsonages, Young People's Work.

2:15 P. M.—Meeting of the Conference Brotherhood. (Report of the Committee on Group Insurance.)

3:00 P. M.—Report of Committee on Rural Church Work. Open discussion on the Rural Church. Adjournment.

7:30 P. M.—Missionary Hour. Devotional service conducted by Rev. P. E. Lindley. Reports from the Woman's Home Missionary Society and from the Woman's Foreign Missionary Society.

8:15 P. M.—Pageant given by the Missionary Societies of Grace Church.

Saturday, November 6

9:00 A. M.—Roll call. Devotional service in charge of Rev. F. L. Gibbs.

9:15 A. M.—Third in the series of addresses by Dr. Elderdice. Subject: "Soul-Winning: The Methods."

10:00 A. M.—Reading and correction of minutes. Reports of Standing Boards and Committees: Boundary, Conference Trustees, Church Extension and Survey, Evangelism, Church Music, Conference Faculty.

10:45 A. M.—Reports from the Children's Home.

11:15 A. M.—College Rally. Report of the Board of Education, College Trustees, and the President of the College.

12:00 M.—Lunch hour.

1:30 P. M.—Devotional service conducted by Rev. W. D. Reed.

1:45 P. M.—Reports of Officers: Secretary, Statistical Secretary, Treasurer. Reports of Standing Boards: Board of Young People's Work, Church Extension, District Parsonage, Trustees, Superannuated Fund Society.

2:30 P. M.—Address by representative of the Seminary.

3:00 P. M.—Address by representative of the Near East Relief.

3:20 P. M.—Business session.

7:30 P. M.—Devotional exercises conducted by Rev. J. E. Pritchard.

7:45 P. M.—Young People's Rally. Addresses by Rev. L. C. Little and Mrs. H. W. Maier.

Sunday, November 7

11:00 A. M.—Ordination service. Sermon preached by Rev. J. R. Hutton, Greensboro, N. C. Ordination of Elders.

2:30 P. M.—Sermon. (Preacher to be announced).

Monday, November 8

9:00 A. M.—Devotional service conducted by Rev W. M. Loy.

9:15 A. M.—Reading and correction of minutes. Business session.

11:30 A. M.—Reading of the report of the Stationing Committee.

Final adjournment.

PROGRAM COMMITTEE.

ANNUAL CONFERENCE COMMITTEES

These committees are being published this week with a hope that members of the committees may make suggestions to the chairman of their respective committees, and that anyone, whether a member of the conference or not, may make suggestions to any one of the committees, if they so desire.

Credentials—C. W. Bates, F. W. Paschall, F. R. Stout, L. W. Jobe.

Fraternal Relations—R. A. Hunter, J. D. Williams, J. E. Pritchard, R. L. Hethcox, W. M. Loy, C. E. Phillips, E. G. Cowan, J. F. Leonhart, S. S. Holt, J. M. Cutchin, D. B. Eldridge, J. J. Hartman, Delegate from Kernersville.

Group Insurance—J. E. Pritchard, L. W. Gerringer, F. R. Stout.

Literature and Education—P. E. Lindley, R. M. Andrews, G. W. Holmes, W. F. Kennett, J. F. McCulloch, Homer Casto, J. B. Hicks, W. M. Ward, S. C. Whitaker, C. F. Finch, J. E. Foust, Dee Sasser, Frank Sain, W. L. Craig, J. W. H. Isley.

Methodist Protestant Herald — C. H. Whitaker, W. T. Totten, L. S. Helms, H. S. B. Thompson, J. H. Trollinger, W. H. Henderson, W. T. Kennedy, H. M. Tarleton, Charles Shepherd, J. C. Cook.

Missions—S. W. Taylor, Edward Suits, J. D. Morris, R. S. Troxler, T. F. McCulloch, J. S. Williams, C. L. Spencer, J. D. Cranford, C. L. Gray, R. G. Ward, Mrs. C. L. Davenport, T. T. Ellis, J. R. Stone, L. G. Kiger, F. M. Kennedy, Rom Ward.

Moral Character—T. M. Johnson, J. H. Moton, W. F. Ashburn, T. A. Williams, A. O. Lindley, M. P. Chambliss, J. W. Montgomery, J. E. Hankins, J. H. Harkey, J. L. Cachatt, W. H. Mabry, J. M. Trogdon.

Obituaries—For Rev George E. Hunt—W. T. Totten, J. H. Moton, W. F. Ashburn, H. A. Leonard, S. S. Templeton, R. S. Barber.

For Rev. C. L. Whitaker, D. D.—R. M. Andrews, J. R. Hutton, J. F. Dosier, J. M. Cutchin, J. M. Millikan, Mrs. W. C. Hammer.

For Rev. J. W. Quick—C. E. Phillips, J. T. Sisk, T. A. Williams, J. E. Smith, Earl Cook.

For Rev J. H. Bowman—J. E. Pritchard, G. F. Millaway, J. A. Burgess, G. W. Wright, W. M. Taylor, S. A. Alexander.

For Mrs. Harriet Swain—C. W. Bates, J. S. Williams, J. H. Moton, B. M. Watts, Mrs. G. W. Edwards.

For Miss Millie Bowman—H. A. Garrett, D. A. Neese, Mrs. A. G. Dixon.

For Mrs. R. G. Koons—Delegate from Anderson, Miss Anna Henderson, Mrs. L. H. White, Miss Sallie McClimmons.

For Mrs. W. D. Fogleman—T. M. Johnson, N. G. Bethea, J. F. McCulloch, T. O. Pender, C. H. Jones, Mrs. H. E. Vasser.

Official Character—E. A. Bingham, J. L. Trollinger, W. D. Reed, J. S. Riddle, Atlas Ridge, T. E. Pierce, A. A. Self, R. R. Devinil, J. O. Glenn, R. S. Woody, R. T. Gardner, R. H. Love, J. Wade Siler.

Ordinances—H. F. Fogleman, N. G. Bethea, J. F. Dosier, J. D. Hardy, A. D. Shelton, H. Brittain, Glenn Madison, Robert Walter, F. M. Cook, C. R. Reed, Frank Glenn, C. A. Berrier.

Pastoral Work—L. W. Gerringer, George L. Reynolds, J. B. Trogdon, J. T. Sisk, D. I. Garner, O. C. Loy, Jr., Elwood Carroll, J. E. Bowman, C. E. Wilson, R. C. Jackson, G. W. Massey, F. A. Boyle, J. J. Watts, Gwyn Cash.

Parsonages—B. M. Williams, W. M. Pike, O. B. Williams, C. H. Hill, D. A. Braswell, C. B. Way, C. L. Hatley, L. E. Setzer, F. R. Stockard, Eugene Wiggins, T. J. Phillips.

President's Message — J. A. Burgess, D. R. Williams, George L. Curry, W. H. Neese, G. H. Hendry, L. C. Little, Robert Short, W. L. Ward, H. L. Scott, D. A. McLaurin, Dr. W. A. Johnson, J. W. Hardee, G. A. Berrier, R. A. Shouse.

Pulpit Service—Dr. S. K. Spahr, L. W. Gerringer, N. M. Harrison, Jr., E. L. Ballard.

Social Reform—Paul S. Kennett, D. A. Highfill, H. L. Powell, J. F. Dosier, W. L. Carson, C. G. Isley, I. W. Cashatt, M. A. Proctor, E. S. Pearson, R. E. Sides, Delegate from Yarborough.

Superannuates—George R. Brown, E. G. Lowdermilk, J. H. Hulin, J. B. O'Briant, A. L. Hunter, J. R. Hutton, J. G. Rogers, N. H. Johnson, T. F. Humphreys, Delegate from Democrat, Delegate from Fallston.

Rural Church Work—R. C. Stubbins, B. M. Williams, E. A. Bingham, G. F. Millaway, H. L. Isley, M. J. Morris, Ernest Sharp, Lester Watts, Frank Hulin, Delegate from Forsyth.

Grace Methodist Protestant Church, Greensboro, N. C.

Where the Approaching Annual Session of the North Carolina Conference Will Be Held

Young People's Work—N. M. Harrison, Jr., H. F. Surratt, P. E. Lindley, L. E. Ballard, C. E. Ridge, F. R. Love, M. I. Crutchfield, J. M. Morgan, F. L. Gibbs, Mrs. C. L. Koontz, M P. Efland, Delegate from Gibsonville.

I have given a great deal of time and care to these committees, and have tried to include all whose names should appear in these committees. If anyone has been omitted, or if anyone's name is incorrect in any way, I will thank you to call my attention to it. If these reports are ready in the main when we come to Conferecne it will aid much in expediting the business of the Conference.

Pray, and again I say pray, that the will of God our Father may be worked out in every department of the Conference sessions. Pray that He may have perfect right-of-way in every action fo the conference.

Yours in the Master's service,

A. G. Dixon.

THE RURAL CHURCH

Rev. R. C. Stubbins

The following excerpts are from papers handed in at the Young People's Summer School at High Point College. The papers were written by young people from town and country—the majority being from the country. They give a little insight to the mind of our young people as to how they think. "The Rural Church May Be Brought Up to the Times," which was the subject they were writing on.

The following by a girl in the country: "Great progress is being made in rural life, but the rural church is not keeping up with the times. Some steps that would help bring the church up to date would be to arouse, inform and cultivate leaders who would and could carry out a real Christian program. The greatest need is wideawake ministers, for country folks are responsive and glad to co-operate with good, progressive leadership. Another great need is the uniting or consolidating of many large circuits and the enlarging of the church's program of activities. The church must adapt itself to meet the needs of the new rural life spiritually and socially."

The following by a young school teacher brought up in the country: "Since the trend of the times decidedly demands new methods in the country church if it is to live, we believe the following may help:

"Desire of a higher Christian spirit or standard, which will convince the people that all new ideas are not worldly, and that the church must be modern in its methods to be compatible with its surroundings.

"Co-operation is necessary since we live in a day of getting together. Denominational competition must stop. A well planned program must be followed. To do this we need ministers that have not only been trained, but who are doing their best to *keep* trained by home study courses and in college and university summer courses."

Next, from a paper by a girl from the city and now attending college: "First, let the people in the rural districts see that the new and progressive plans used by city churches can be modified and easily adapted to the churches in the country. The country people are progressive in their schools and in their methods of farming and why should the church hold on to the old ideas of the community and not try some new and practical help given by our great leaders?"

A high school girl in the country: "Most of all to bring the country church to what it should be we need wide-awake pastors. If we have good wide-awake pastors we will wake up, too, and co-operate in any kind of good church work. The pastor is the one who puts impressions on our minds. We must also have a Christian Endeavor and keep in mood of prayer, usefulness and helpfulness."

REPLY TO BROTHER WAY

When I wrote the article on the pastors' financial obligations, it was my purpose to save someone from financial disaster. Three of our number have already drifted upon its sands and others may be drifting. My best friends are those who try to correct my blunders; but evidently Brother Way got the wrong idea.

Sam Jones said "The hit dog always hollers." I had no idea that my reminder would get close to Brother Way. I am reminded of the conversation between the old darkey and the infidel. The infidel said:

"Auntie, don't you know there is no such thing as a God?"

The old darkey answered:

"Lawdy, Lawdy, Mars Bob, de Bible done say the fool hath said in his heart, dey ain't no God, and you done own it."

How any minister of the Gospel can afford to justify a minister or anyone being dishonest is more than we can see. If the people whom the pastor serves fail to pay his salary it is unfortunate and dishonest—if he earns it. But I can't see how two wrongs can make one right. If the people are dishonest they need the Gospel more; but if the pastor is dishonest it disqualifies him for the ministry. The same reasoning would hold if I steal from you, you steal from the other fellow. The rule is that the pastor owes someone else than his flock. It is possible for us to be too presumptuous about our salaries and spend or contract too much. It might be well for us to pray with David: "Lord, save us from the sin of presumption."

If some of us were co-laborers with Paul, I am sure he would have us build tents rather than leave our grocery bills unpaid; or with Cary, he would have us cobble boots to pay expenses.

I am sure that some preachers fail because they have never learned the worth of a dollar. They have never learned to wield a razor on their faces, a brush on their shoes, or an iron on their pants, and when the year closes they find that they have overdrawn their income.

May I repeat: Who wants a pastor who won't pay his debts? I am sure the Herald will be open to carry an ad free of charge to the party applying.

Pessimist.

MEETING OF CONFERENCE FACULTY

The Conference Faculty will meet in Grace Church, Greensboro, N. C., on Tuesday, November 2, at 2:30 p. m. All members of the Faculty are urged to be present at that hour.

All young preachers in the Conference Course are expected to appear at 4 o'clock the same day for examination. Please be prompt.

A. G. Dixon, *Pres. of the Conference.*
N. G. Bethea, *Sec. of the Faculty.*

REGARDING WAR DEBTS

By T. T. Hicks, Esq.

To the Editor:

I have read the article you quote from Rev. Francis E. Clark in which he quotes F. W. Peabody, advocating the cancellation of the War debt of France to the United States. The principal arguments in favor of cancellation are some utterances in the heat of passion by some Americans after Germany had been provoked by our conduct to treat us as her enemies. That is not the time or the place to look for reasons for cancelling the debt. We are under as much obligation to cancel our war debts against England, Belgium, Italy and Russia as we are those against France, and, I think, more; for Italy and Belgium and Russia have not kicked and insulted us as France has when reminded of the debt, and England has not acted near so meanly about it.

We must go a little farther back to determine whether these moneys shall be paid.

Before the War and for a long time after it began, Americans were told by their governmental spokesmen to be neutral; that is, to take sides with neither; to be neutral in our thoughts. We tried to be so. But before we knew it the millionaires of America had loaned multiplied and untold millions to France and England and had suceeded in inducing our government to insist that our ships be allowed to carry war supplies to England and France uninterrupted by German ships, while if we sold and attempted to deliver such to Germany and England prevented and took the war supplies sold by Americans to Germany it was nothing. That attitude on the part of America was in effect war against Germany. The attempt in our declaration of war of April 7th, 1917, to make good the statement that Germany was fighting us was impossible. It was based on the world-known fact that we insisted as against Germany on the right to deliver war supplies to England, and did not insist, but refused to insist as against England and France on the right to deliver war supplies to Germany.

The Germans sent representatives here when the war started, just as England and France did, to show us their side of the controversy. Owing to the influence of the millionaires and their press, who were lending millions to England and France the tide was soon turned against Germany. The Eastern Seaboard cities, where the wealth of the country is controlled, where the big loans to the English and French were beng made, continually expressed great fear that German warships would blow them up.

There is no more doubt that England, France and Russia wanted the war than there is that America did not. Lord Grey in his book published last year dwells at great length on the feeling between France and Germany, and the persistent efforts for many years to induce him as England's Minister of Foreign Affairs to commit England to fight for and with France. That France had arranged years before for the support and help of Russia when the war started was known throughout the world. England for a generation had insisted that she must be mistress of the seas, and that Germany must not have a navy as large as hers. The jealousy of England and France against Germany became acute, says Lord Grey, England's Minister of Foreign Affairs. President Wilson was inaugurated March 4th, 1913. Immediately he sent Col. E. M. House to England, France and Germany to try to prevent the war that they all knew was imminent. House's book says he tried to throughout 1913.

Now racial dislikes have ever been the chief causes of war. Germany has been a battleground from the days of Julius Caesar and I know not how much longer. Her population and wealth had been almost destroyed many times. There were the Slavonic race and the Yellow race East of her, the French to the West of her, the Italians, whom she made her allies, to the South. However, she lost the Italian allies by the threat of England to destroy Rome and Italy's other cities if she helped Germany. In view of her racial surroundings Germany and all her people, regardless of party, thought it best to be prepared for war. Lord Grey in his book says Russian mobilization, that is, the moving of her armies toward the German frontier, did not mean war and that Germany ought to have known it and ought not to have struck so quick. The English are in the main descendants of the Germans. If they had not gone against their race and taken sides with France there would have been no war. But England knew Germans worked harder and grew faster than the English. They feared Germany's navy would some day blow England and her ships out of the water. So England joined her ancient enemies, hostile races, France and Russia, whom she had previously fought to the death, against her mother Germany, and when they were all, as the world knows, whipped, in the Spring of 1917, England and France induced America to join them on these grounds: "We are whipped and you will lose the billions your citizens have loaned us. You have joined with us in distorting and disobeying international law to the prejudice of Germany until Germany is mad with you and will fight you as soon as we are finished; France helped you whip us one time, so now you must help us both whip Germany, our enemy, not yours. Germany can go to America and whip America." With such speeches they frightened Wall Street and Wall Street frightened Wilson, who "kept us out of war," and Wilson frightened Congress, which on threats of death if we did not, forced the people to go and to die and to spend ten billions of our own and lend France and England nearly ten billions more. And didn't England take more value from Germany in her Colonies than England had spent in the War? Just read the treaty of peace, in which more coal and iron, gold and silver and livestock that Germany possessed were required to be delivered to France. And though England and France took all Germany's war implements and ships and bound her hand and foot, so that she should never again have a pop-gun, yet the yearly expenditures since by France and England on their armies and navies, are nearly as much as they owe us. And they are continually telling us they are mad with us and we are mean because we will not forgive them the debt they owe us.

They will not disarm, though asked by President Harding. They will not return to Germany her colonies, and they are mad because we would not join their league of nations and thus bind ourselves to fight Germany or anybody else when they say so. "Forgive us our debts as we forgive those who are indebted to us." How would that do as a principle for England and France to consider?

Henderson, N. C., October 9th, 1926.

The WORK *and the* WORKERS

Be Praying

The Annual Conference will soon be in session in Grace Church, Greensboro. Let all believers in prayer be praying very earnestly that God's will may prevail in all the Conference actions. We long for a deeply spiritual Conference, so that its influences may reach on down through the years. If we offer united prayer to this end then we will have a great and good Conference.

Money In Hand

In many instances church and circuit treasurers have money in hand for the budgets. Please send it in to Mr. V. W. Idol, High Point, N. C., at the earliest possible date so he can post his books accordingly and be ready for Conference. You can thus help him and at the same time help the causes for which the money was collected.

Pastors will also please make report to me just as soon as you are assured that all claims will be paid in full. This will greatly help me in making up my report to Conference. Fourth quarterly blanks will reach you soon.

Mocksville

On Saturday, October 2nd, we attended a circuit rally at Union Chapel on Mocksville charge. It was a good meeting. In the afternoon the fourth quarterly conference was held. The reports were good, indicating that the budgets will be paid almost, if not quite, in full. Mocksville seems to be developing rather wonderfully under the pastorate of Brother Sisk. The conference voted unanimously for the return of the present pastor, and we believe that in their adjourned quarterly conference to be held late in October they will increase the salary for next year by about $300. We certainly hope they will.

North Charlotte

On Sunday morning at 9:30 o'clock we were with Rev. D. A. Braswell and his people in North Charlotte. The outlook there seems to be promising. The people there have purchased a lot which is well located. They have the lot about one-half paid for, and on the rear of the lot they have erected a hut which is to remain as a permanent part of the plant. In this hut they are now running their Sunday school and holding their preaching services. One cannot judge fully in so short a visit, but it seems to me that there is a good prospect here of building up a good church.

Charlotte

At 11 o'clock on Sunday morning it was our pleasure to participate with Rev. H. F. Surratt and his people in Charlotte in the dedication of our splendid church building there. Mr. R. S. Garmon read a history of the church, which I presume will be published, so I will not go into that. We were glad to have Rev. D. A. Braswell, the first pastor, and Rev. Lawrence Little present to participate in this service. It was a great day for our Charlotte people. They had not only lifted all debt on the church, but had already met all financial obligations for the year except pastor's salary, and that will all be paid before Conference. This church has an absolutely clean financial record. They have always paid all claims. Now their church and Sunday school rooms are clear of debt. It now remains for them to build a good parsonage on their splendid lot adjoining the church. Brother Surratt and his wife are doing a fine work in Charlotte.

Why Not

For five days Mrs. Dixon and I assisted Rev. D. I. Garner in meetings at Love Joy camp grounds on Why Not charge. During those days Rev. and Mrs. J. H. Hulin were there three days. Brother Hulin preached once. Also Rev and Mrs. J. H. Trollinger one day. We enjoyed being with them. We also thoroughly enjoyed being in this camp meeting. The people seemed thoroughly interested in the work, and we were privileged to hear some old-time camp meeting shouting among the new-born souls, and also among the older soldiers of the Cross. It was good to be there. Brother Garner is doing a good work on this circuit, which is entirely too large for any one man. Some churches on this charge should be combined, and if this can be done it will undoubtedly help.

Granville

On Saturday, October 10th, and Sunday, October 11th, we were with Rev. W. F. Kennett and his people on Granville charge. The fourth quarterly conference was held on Saturday. It was a splendid conference and well attended. The reports were all good. There is scarcely a doubt that pastor's salary and all claims will be paid in full, and the pastor will be privileged to come up to Conference with a complete report financially. I preached in two of the churches on Sunday and Mrs. Dixon spoke in the other, thus giving services to all three of the church in one day. At all the churches the stewards vouched for finances in full. Brother Kennett is finishing up his second year on Granville. The Lord has abundantly blessed, and the ingatherings have been good, and so have the financial reports. The people speak in the highest terms of the preaching of Brother Kennett, and of the services of both himself and his good wife. We predict that Union Chapel will soon be a splendid country station.

Henderson

On Sunday night we were in Henderson with Rev. R. A. Hunter and his people. It is always a joy to visit this church where three years of my life were once spent as pastor. Brother Hunter is popular with his people, and is doing a fine work. This church will also meet its, financial obligations. They had just closed a two weeks' meeting in which Dr. T. M. Johnson had helped, and as a result the pastor had received 19 members into the church.

Quarterly Reports

Fourth quarterly report blanks will be sent out soon, and if these can be returned soon it will help much in getting ready for Conference. May God bless and help all of us to round up good reports.

Appointments

October 13—Draper.
October 15—Mount Hermon, quartely conference.
October 16—Tabernacle, quarterly conference.
October 17—Forsyth.
October 18—Calvary, quarterly conference.
October 24—11 a. m.—Spencer.
October 24—7:30 p. m.—Albemarle.
October 31—10 a. m.—Chestnut Ridge, Orange.
October 31—3 p. m.—Liberty, quarterly conference.
November 2—2:30 p. m.—Faculty meeting, Grace church.
November 3—9:30 a. m.—Annual Conference, Grace church.

A. G. Dixon.

Denominational Enterprises

FROM THE SEAT OF WAR

Continuing last week's account of war conditions at Kalgan, China:

Sunday night the Christian marshal left Kalgan, and the army is in full retreat, only those remaining who are covering the retreat.

Since the officers have all left, the city is being governed, until the new army arrives, by a council composed of all the leading men, bankers, merchants, etc., our Mission also being represented in it.

The work we are doing for the refugees has the approval of this council. We have also reported it to the American consul here, and are keeping in touch with him.

Everything throughout the city seems to be going on in an orderly way, but one incident will show how easily it can become unsettled.

Monday morning someone at the outer city gate saw some soldiers coming. Not knowing whether they were retreating soldiers or bandits, they did not wait to see, but hurriedly closed the outer gates, and two men on horseback galloped madly through the city shouting out that the bandits were coming. The city council hauled cannon out on the streets, all merchants and people ran quickly to their homes and shut themselves in, all lost in a panic of fear. Later they discovered that it was only the retreating soldiers, so the gates were again opened and the city quieted down.

More people are constantly coming to us so that we have had to enlarge our quarters to accommodate them all, so we have acquired a large place bordering on ours so that we will be able to take care of nearly seven or eight hundred women and children, and I think we may have more than that if they still keep coming in.

It is rumored that the new governor general, Tutung, who will arrive is one that has been here before and is well liked by the people of this city. If this rumor is true, and we have reason to believe it is, there will probably be no trouble here after he comes, as he rules wisely and well. Apparently the only trouble that the people are afraid of arising is bandits and a close watch is being kept for them as the above incident will show.

4:00 P. M.—Chang Tso Ling's troops are at Hsuan Hua Fu, just two stations away from here. The city council is sending a delegation to meet them at that place, telling them that the city will be turned over to them on their arrival, and requesting that there be no fighting here. There are still several thousand of the other troops here who have come in on the retreat. We are hoping their mission will be successful.

6:00 P. M.—A delegation from Chang Tso Ling's troops has just arrived in Kalgan. Mr. Soderbom and other members of the city council have gone to meet them. They may spend a good part of the night in conference. It looks like there may be no fighting here, as the retreating troops have all been disarmed by the city council.

When the Christian army retreated they took with them all their wounded that they were able to move, leaving behind those whom they left in the barracks. Fearing their fate by starvation at the hands of the others, seven of them committed suicide before anyone could go to see about them. Three others tried to do so by beating their heads against the walls. Yesterday the matter was put before the city council and they agreed to move them to a safer place and to provide them with food and water to drink and the foreigners were to arrange with some native doctors to look after them personally, so the Norwegian Mission and the Bible Society are taking care of this work, and our native doctor with some others are doing all they can.

Fred C. Klein.

A SIMPLE REQUEST

Having been appointed chairman of the Committee on Superannutes, I am appealing to the brethren to send me any suggestions they have to offer that will enable the committee to submit a report to the Conference that will be worth while.

Something ought to be done to arouse the members of our church and cause them to feel the importance of giving our superannuates an adequate living appropriation. Brethren, help us to do this. Please send your suggestions at once.

George R. Brown.

Was It a Mistake to Send the Spies?

(Continued from Page One)

dishonoring doubt of God to send men to investigate the condition of what God had selected for them?

The results of the movement, instead of facilitating the accomplishment of the end in view, delayed for 38 years what under the favor of God might have been achieved in a few weeks.

To us it looks like a mistake. When God says go, we would better take Him at His word.

An international convention—the second in the history of the organization—will be held by the World League Against Alcoholism toward the end of June, 1927, according to Dr. Ernest H. Cherrington, general sacretary, who announces that the gathering will be held in some American city. Among the cities favorably considered, Dr. Cherrington said, are Atlantic City and Detroit. The first international convention was held in Toronto in November, 1922. Representatives of temperance organizations in every country in the world will be present, the general secretary said. It is planned to hold the convention for an entire week.

When a church seeks a pastor
They often want
The strength of an eagle,
The grace of a swan,
The gentleness of a dove,
The friendliness of a sparrow,
And the night hours of an owl,
And when they catch that bird
They expect him to live
On the food of a canary.

—*Record of Christian Work.*

A man is never as bad as other people say, nor as good as he says himself.

From the mistakes of others a wise man corrects his own.

OUR STORY PAGE

THE WHITE PRINCESS

Sally could scarcely restrain her impatience when she saw furniture being unloaded at the little shingled cottage next door.

The first thing the moving-man lifted down from the load was a doll carriage. Sally knew at once that there was to be a little girl neighbor and she was so glad.

Sure enough, when the family came next day, there was a small person just about her own age, and Sally ran right through the opening in the hedge and introduced herself.

"I am Sally Sanders," she beamed, "an' I live over there in the big white house. I'm glad you are going to live here because we'll have heaps of fun together. I'm going to have a birthday party next week, an' I'll ask my mamma to invite you to come."

The little stranger flushed with pleasure, although Sally saw in a minute that she was quite shy.

"My name is Patty," she said softly. "An' you may wheel my doll carriage if you like."

So in a few minutes the little girls were good friends, and Patty was carrying Sally's lovely Paris doll Pon Pon tenderly in her arms and admiring her beautiful silk dress and dainty little kid slippers; while Sally was happily wheeling the shabby little doll carriage with Patty's Flossie May in it.

"My mamma sews hours an' hours," Patty informed her companion proudly. She gets up early in the morning an' she works late at night, 'cause my daddy was hurt an' is in the hospital. When he comes home, he'll be all well again."

"That'll be fine, an' how glad you'll be!" smiled Sally. Patty nodded wistfully.

"It's lonesome without my daddy," she said, "but I'll remember an' tell him about the party."

Mrs. Sanders went over to call on Patty's mother and took her a beautiful brown basket of rosy cheeked apples, and invited Patty to come to Sally's birthday party. There would be a lot of children, and Mrs. Sanders said they would be sure to have a nice time.

Patty's mother was young and very sweet-faced.

"It's very kind of you to ask my little daughter," she said, "but I am afraid she can't dress like Sally and her friends—and so perhaps it wouldn't be wise for her to come."

"Oh, but we want her!" exclaimed Mrs. Sanders. "And children have a lot better time when they are not fussed up. Besides, we like Patty for what she is, and she is always dainty and clean and so gentle in her manners. She and Sally are fine friends for each other, and I am glad you have come to live near us."

But the children in the neighborhood didn't think that way, for some of them were quite rude to the little girl who had come to live in the shingled cottage.

"Kalico kid!" "Kalico kid!" "Kalico kid!" they would chant as soon as Patty came in sight, so that she would run and hide behind the house when she saw any of them coming.

She began to wonder if she wanted to go to the party. Of course, there would be lots of nice things to eat, and they would all play and have lots of fun—that is, if no one started to say hateful things about her plain little clothes.

Her very best dress was a little white one, with a pretty red dot in it, and there was a white collar and a red bow, and little white socks and small red slippers went with it. Patty had always thought this very nice before, but now her heart was heavy, for she knew that the other children would be in dainty little frocks of muslin and lace.

"There," said her mother as she finished dressing Patty on the afternoon of Sally's birthday, "remember that 'Handsome is as handsome does.' People will love you if you try to help everyone else have a good time. And just go around by the sidewalk, dear," she advised, "for you must not muss your dress."

So Patty ran down the path, and just as she came to the end of the hedge, there were five or six children going into the beautiful Sanders grounds.

"Oh. ho!" jeered Billy Harter. "If there isn't the Kalico kid! I wonder if she's coming to the party!"

That was enough. The sun stopped shining in Patty's sky, and she turned quickly back. In that brief moment, she had noticed that all of the children in the group she had seen were carrying packages, and she knew right away they were birthday presents for Sally.

It was bad enough to be a "Kalico kid," but she couldn't bear to go empty-handed. At the thought the tears ran down her cheeks and she threw herself down on the grass.

"I wish my daddy'd get well," she burst out, wthout in the least realizing that she was speaking aloud. "Then we'd have money'n' ever'thing."

"P'raps he will." And Patty looked up to see Sally standing near.

Sally was very sweet in a dainty little dress of pale blue silk muslin, embroidered in pink roses. Her shining, curly black hair was bound with pink and blue ribbons, and Patty thought she had never seen anyone look so nice before.

"Come," urged Sally, "nearly everyone is at the party, an' Mamma sent me over to get you."

"I'm not coming," wailed Patty, the tears starting again, "not one single step!"

"Oh, very well," returned Sally coldly, "if that's the way you feel about it, I'll not bother you," and she turned away sharply.

It was more than Patty could bear.

"Oh, Sally," she entreated, "please, please don't feel that way. But they call me the 'Kalico kid,' an' I've nothing to bring for a nice present although I'd love to."

Sally turned back quickly and patted two hands together so sharply that a bird on a branch above flew away quite frightened.

"Listen," said Sally. "I never heard anything so silly in why whole life! Your dress is just as pretty as it can be. An' I have so many presents I don't want any more—but I do want you, Patty, an' I'll think you are real mean if you don't come."

Suddenly the sun came out again in Patty's sky. "Do—do you really want me?" she doubted.

"Of course, I do," laughed Sally. "Run into the house an' dry your eyes an' I'll wait for you."

Patty hopped up and was out of sight in a moment.

"Why, why, what in the world have you got?" exclaimed Sally, as Patty reappeared.

"A birthday present," giggled Patty. "Muvver said I could give it to you. It's the White Princess!"

In her arms Patty carried a beautiful, plump, snow-white hen which had a very, very red comb, and golden-yellow feet. The fowl winked rapidly, for she couldn't quite understand what was happening.

"Let's pretend," exclaimed Patty, enthusiastically, "that she was once a beautiful, beautiful lady, an' that a wicked dwarf who wanted to be king some day, changed her into a chicken so people wouldn't know where she was. An' that some day a good fairy will come along an' change her back into the White Princess once more!"

"More'n likely she'll be changed into a pot pie," jeered Billy Harter, who had crawled through the hole in the hedge and was listening.

Sally frowned.

"The White Princess will never be made into a pot pie," she said, "for this is the very nicest birthday present I've got yet."

Sally put her arm around Patty, who was holding the White Princess firmly, and the two little girls strolled happily around the end of the hedge and joined the other children on the Sanders lawn.—*Selected.*

THE SURPRISED SQUIRRELS

Allen and mother were hunting for checker-berries in the woods.

Suddenly as he poked around the ground with his stick Allen gave a squeal of delight.

"See, mother," he cried, "some boys have hidden a whole lot of hickory nuts here in this hollow under the leaves. I suppose they are coming back for them later, but they won't find them," and he began stuffing his pockets until they were full.

"I don't think it was boys," said mother quietly. "I think it was a squirrel. Do you want to rob him of his winter's store?"

Benny, who had begun to crack the nuts, stopped with his eyes full of interest.

"Wait," said mother, "let's go over and sit under the tree and keep very still and see what happens."

They did not have long to wait. Soon a big gray squirrel came running quickly along the ground to where the nuts had been stored. When he reached the spot and found his hoard gone, he sat back on his haunches and began to scold furiously. Then he began to burrow deeper into the earth to see if perhaps they were buried deeper than he thought.

Failing to find one he scolded away some more and finally ran to a big tree some distance away and ran up the trunk, still scolding.

"Gone to tell his wife and children that all the hard work they have done day after day has gone for nothing, and that this winter they must all starve," said mother.

"No, they won't," cried Benny, jumping up and emptying his pockets of the nuts, putting them all carefully back in the hollow.

Then they sat down to watch.

Pretty soon Mr. Squirrel came back and Mrs. Squirrel with him. Quickly he led her to the hollow as if telling her to see for herself that all the nuts were gone.

She began to dig and out popped the nuts. Both Mr. and Mrs. Squirrel looked for a minute as if they did not understand, then they began to fill their cheeks with them and raced away. Soon they were back for more and Allen and his mother watched until the nuts were all hidden away again in some safer place.—*Selected.*

THE VALUE OF SMALL THINGS

"Didn't I hear you say that such a little thing couldn't amount to much?" asked Uncle Ben, as he came into the sitting-room where Roy and Bud were engaged in an earnest conversation.

"Yes, uncle," replied Roy, "I was just trying to talk Bud out of a notion he has in his head. I say such little things waste too much valuable time."

"Ah, they do, you think?" replied their uncle, smiling, as he took a chair near the window. "Just let me tell you a few things which counted, and more than made up for the time used in planning them.

"You see this rubber erasing tip on the end of this pencil, do you not?" continued Uncle Ben, taking a lead pencil from his inside pocket.

"Yes, sir," responded the boys, looking a little surprised.

"Very well. The New Jersey man who hit upon the idea of putting this tip to the lead pencils is worth two hundred thousand dollars. It all came from this little idea."

"You don't mean it, uncle?" exclaimed Roy.

"Indeed I do, my boy," said Uncle Ben. "Yes, and furthermore, the man who thought of the metal plates that are used to protect the heels and soles of rough shoes realized two hundred and fifty thousand dollars in ten years from it, while the inventor of the roller skate has made one million dollars from his invention. The man who made the returning ball with the rubber string—didn't think he would ever become a millionaire by so small an invention; and the minister in England who made an odd toy that danced by winding it with a string, didn't realize the value of small things until he was five hundred thousand dollars richer by his small idea. I tell you, boys, it always has been, and always will be, the little things that count for most in this life.—*Boys and Girls.*

A TRUSTWORTHY BOY

A boy is sent by someone to convey some message. He must be attentive to hear every word, he must repeat the message exactly. One mistaken word put in may make a difference of life or death in the result. Samuel might have said to himself, "I can't believe my ears. It must be there was a 'not' in that place. Anyhow, I can repeat it this way, 'I will not perform against Eli.'" Suppose Samuel had said this—he would have committed Jehovah to an untruth. Instead, however, he gave the message word for word, painful as it was to tell it to his kind master.

In the commercial world today these elements of accuracy and faithfulness command their price. Business men are on the lookout for boys like this. Better than a money reward, though, is the effect on a boy's own character. He deserves and gets a reputation for trustworthiness, and in a very true sense to record is that "none of his words fall to the ground." They are sustained because truth is under them. Such boys become men whose testimony cannot be broken down by the most hair-splitting cross-examination, and of them it is affirmed, "His word is as good as his bond."—*Selected.*

Notes and Sundries

—Dr. J. F. Cowan, literary man, formerly editor of our Sunday school publications and later associate editor of the Christian Endeavor World, who now lives in San Diego, Cal., is making a tour through this part of the country. He lectured in High Point last Friday night, preached in the Frst Church there on Sunday morning and in Grace church, Greensboro on Sunday night. The editor of the Herald was once associated with him in Adrian college, and was pleased to have this opportunity to see and hear him again. We especially enjoyed his lecture on "Famous People I have Met." Most of the people referred to were authors of books, such as Mary Roberts Rinehart (whose husband, by the way, was once a pupil of the editor of the Herald,) Ray Stannard Baker, now writing a biography of Woodrow Wilson, Jack London and others. The most famous man interviewed was Lloyd George with whom it was not easy to obtain an interview, but Dr. Cowan persisted and finally succeeded in spite of policemen.

—Leon McCulloch, of the Westinghouse Company, Pittsburgh, Pa., attended a meeting of the American Electro-Chemical Society in Washington last week and presented a paper on The Corrosion of Iron. After the meeting he came to Greensboro for a few days' visit in his old home.

—Rev. O. B. Williams has been an attendant at part of the services in Calvary church the past week.

—The Seventh Assembly of the League of Nations came to an end September 25. Just before final adjournment the Assembly adopted a convention, or agreement, against slavery throughout the world which was later signed by nearly all the member nations of the League. The pact was drawn up by Viscount Cecil of England.

—We have never heard a series of evangelistic sermons uniformly of a higher order than those Rev. J. D. Williams has been preaching in Calvary church the past two weeks. The attendance at the morning service has been remarkably good, though not so large as that at the evening service. We will be sorry when the meeting closes and we do not have the opportunity to hear Dr. Williams further.

—Pastor Gerringer has solicited money to pay for concrete walks for Calvary church from front to rear, and they are in process of construction. For nearly two years we have enjoyed the wide walk in front made for the church by Mr. R. C. Woodburn and his daughters.

"The bhyes say ye licked poor Clancy, Mike. Sure, an' he nivver hurt iny man's feelin's."

"He's a shnake in the grass," averred Mike. "The blackguard referred to me as his contimperary, and I'll be the contimperary to no man livin'!"

THE JEW'S CONVERSION.

Some interesting facts concerning the conversion of the Jews have recently come to our attention. There is much greater progress in this direction than is commonly supposed. Let the following encourage us to greater faithfulness in our efforts for those who gave us the Bible, and through whom the Savior came.

There are 115 missionary societies laboring among the Jews of the world, with about 700 missionaries, or one for every 20,000 Jews. About 204,540 Jews were baptized as converts to Christianity in the nineteenth century.—The Wesleyan Methodist.

A GOOD ADVERTISEMENT.

A brick manufacturer, who is a very substantial man, advertised for a boy. A boy appeared, and he was running over with questions. "How much wages do you pay?" was the first question. "Five dollars a week and board," was the reply. "What kind of board?" said the sharp applicant for a position. "Well," said the corpulent and good-natured manufacturer, "I eat it." "Give me the job," said the boy, with a smiling glance at his prospective employer. The proprietor was a good advertisement of the food that he gave his workmen. If you and I should ask some one to become a Christian, would he look at the gospel's results in our lives and say, "I want it?"—S. S. Chronicle.

TREES

I think that I shall never see
A poem lovely as a tree.
A tree whose hungry mouth is prest
Against the earth's sweet flowing breast;
A tree that looks at God all day,
And lifts her leafy arms to pray;
A tree that may in summer wear
A nest of robins in her hair;
Upon whose bosom snow has lain;
Who intimately lives with rain.
Poems are made by fools like me,
But only God can make a tree.

—JOYCE KILMER.

RIDDLES

1. When has a man four hands? When he doubles his fists.

2. What trees has fire no effect upon? Ash-trees because when they are burned they are ashes still.

3. A man had twenty sick (six) sheep and one died: How many were left? 19.

4. Which is the best day for making a pancake? Fri-day.

5. Which is the smallest bridge in the world? The bridge of your nose.

6. What is that which everybody has seen, but will never see again? Yesterday.

7. What four letters would frighten a thief? O I C U.

"The voice of the people in any one generation may or may not be inspired but that the voice of the best men of all ages, expressing their sense of justice and of right in the law, is and must be the voice of God. The spirit and body of its decrees are as indestructible as the throne of heaven. You can overthrow them, but until their power is reestablished, as surely it will be, you will live in savagery."—Abraham Lincoln.

DIAGNOSTIC CLINICS FREE TO EVERYONE IN STATE

The North Carolina Sanatorium wants every man, woman and child in North Carolina who has tuberculosis to find it out in time to be cured. By a conservative estimate there are now from fifteen thousand to twenty thousand cases of active tuberculosis in North Carolina. It is only when the disease is discovered in the early stages that it can be cured. It is a disease that in its early stages rarely makes one feel very sick. Only one case out of every five is discovered in the early stage.

To find, and help the physicians to find tuberculosis early the North Carolina Sanatorium employs two physicians, especially trained in the diagnosis of tuberculosis and conducts diagnostic clinics both at Sanatorium and traveling clinics. The Sanatorium clinic is open every day except Sunday and is free provided the patient or his doctor will write for an appointment. No red tape is necessary. A postal card saying "please give me a date for examination" is sufficient. For the traveling clinics the Sanatorium will be glad to arrange for a clinic in any county or city in which it is requested to do so by the local physicians or the County Health Officer. If you would like to have a clinic get your Health Officer or your doctor to write to us about it.

DEVIL'S ITCH

The devil's itch is an ism in the heart, jazz music in ear, card playing in the fingers, moving pictures in the eyes, dancing in the feet, swimming pools in the hide, gadding in the tongue.

Lard and sulphur will cure the seven year itch and a good dose of old time heart-felt religion will cure the devil's itch.

"Heart-felt religion." What is it? It is an inward soul power that is automatic, ball-bearing and self-starting; divinely steered and celestially greased.

What is the matter of your cold storage church? Got the devil's itch.

W. L. CARSON.

Why are the letters on a typewriter keyboard all jumbled together instead of running alphabetically?—

The universal or standard keyboard is almost as as old as the typewriter itself. It was developed by Christopher Latham Sholes and James Densmore, two typewriter pioneers, who worked together. Just how they arrived at the hodge-podge arrangement is unknown. But it seems that the keyboard arrangement was influenced mainly by mechanical difficulties. In the first machines made by Sholes and Densmore the type bars would collide and stick fast. Naturally they resorted to any arrangement which would eliminate this trouble. The result was that a keyboard was adopted with the letters all jumbled together instead of running in alphabetical order.

Faith That Moves Mountains.—Here is a story about the most optimistic man: Totally bald, he went to a drug-store and asked for a bottle of hair-restorer. "Yes, sir," the clerk said, "here is a preparation that is sure to make your hair grow." "All right," replied the optimist, "I'll take a bottle. And please wrap up a comb and brush with it."

Our Children's Home

Fairfield, Guilford, $2.60; Charlotte, Richland, $1.75; Bethel, Flat Rock, $2.10; Mrs. Sannie Coble, Benaja, $2; State Street, Lexington, $5.41; Mrs. T. F. Humphreys, Wentworth, Sunday eggs, $5; Pleasant Grove Station, $8.25; Paul E. Cheek, no church mentioned, $8.74.

Sunday Schools

Stony Knoll, West Forsyth, $2.47; Friendship Station, $5; Antioch, Mecklenburg, $3; Mt. Pleasant, Mt. Pleasant Charge, $7; West Lexington, S. Davidson, $5.50; Bethel, Mocksville, $4.69; Rose Hill, Pageland, S. C., $3; Grace Baraca, Greensboro, $25; Grace, Greensboro, $35; Efland, Orange, $3.24; Bethesda, Halifax, $1.75; Whitakers, $6; Whitakers Chapel, Enfield, $23.73; Bethel, Randolph, $2.16; Mt. Lebanon, Randleman, $6.90; Friendship, Mt. Hermon, $3.50; Calvary, Greensboro, $12.42; Pleasant Hill, West Forsyth, $7.72.

Other Gifts

E. L. Bennett, High Point, a fine male Hampshire hog; a warm Friend of the Home, King, N. C., several loads of apples. These apples make every member of the big family smile, and say to that good friend, Thank you. All contributors have our many thanks.

E. G. LOWDERMILK, Superintendent.

CHRISTIAN ENDEAVOR

Topic for October 17.—What Ideals are Found in the Constitution of the United States? Rom. 13:1-8. (Citizenship day.)

Topic for October 24.—Lessons from Great Athletes. 1 Cor, 9:24-27; Heb. 12:1-3.

SUNDAY SCHOOL

Lesson for October 17.—Deut. 32:45-52; 34-5—Devotional reading, Rom. 13:7-10 14:7, 8, 13, 17.

Lesson for October 24.—Joshua, Israel's New Ruler. Numbers 27:18-20; Joshua 1:9. Devotional reading—Luke 4:16-19; John 17:18.

NOTICE

The fourth quarterly conference of Littleton Circuit will be held in Litlleton church Saturday, October 23rd, 2 o'clock p.m.

All official members are requested to be present. Special business that concerns the church will be discussed. Come.

J. B. O'Briant.

—Willie was dejectedly walking home from school and his wobegone appearance attracted the attention of a kind-hearted old lady.

"What is troubling you, my little man?" she asked.

"Dyspepsia and rheumatism," replied Willie.

"Why, that's absurd," remarked the old lady. "How can that be?"

"Teacher kept me in after school because I couldn't spell them," was Willie's dismal answer.—Selected.

Barber—Your hair is getting very thin on top, sir. Have you tried our wonderful hair tonic?

Customer—No, it isn't that.

State Street Church.—Two events of interest last week were the service at the county jail, and a Christian Endeavor social. Thursday evening was the appointed time for the meeting with the prisoners, and a very interesting and helpful program was prepared by Mrs. Curtis Koonts, the theme of her talk being an interpretation of the twenty-third Psalm. Another service will be held at the jail on Friday night of next week.

The Christian Endeavor social on Friday night proved a source of enjoyment to all who were present. Games and "stunts" were enjoyed, and delicious refreshments were served.

The Woman's Missionary Society held its regular monthly meeting last Thursday afternoon at the parsonage.

Last Sunday, from two to five o'clock, the members of State Street congregation visited the parsonage to make their pledges for the coming year. This plan has proved much more satisfactory in every way than the old method of a few persons canvassing the entire membership.

Rockingham.—Our Sunday school for the past three Sundays have been good. Our Sunday school for September 10th, had present 91 pulpils. Our collection for this time has dropped off to what it has been; it was only $2.81 this time, but we hope to come to the front again next Sunday.

Mr. Trollinger, our pastor, delivered to us two very appreciated sermons on Sunday, September 3rd. These sermons were enjoyed by all. In the afternoon Mr. Trollinger baptized six by immersion in a stream near by the church.

Our revival meeting was a great success as we had all hoped and prayed for. There were a great number, I don't know the exact number, that confessed Christ as their personal Savior. There were a good many that united with our church. Our meeting ran a week and a half.

We are still having prayer meeting about in the homes. These meetings are very inspiring and helpful. The mid-week prayer meetings at the church are continuing with interest and force.

The "Girls' Christian Club" and "Boys' Prayer Circle" meet on ever Wednesday night when prayer meeting meets.

The "Girls' Christian Club" is planning to take on a little more duties and do an outside mission work as well as have home mission and other duties of the club. We hope we will have a success in our work and make it count something worthwhile. We ask the prayers of the Christian people to be with us in our work.

We hope to have our fourth quarterly conference on Saturday night before the fifth Sunday. We hope by this time we will have all our financial problems straight.

Our pastor, Brother Trollinger, will give us the fifth Sunday of this month. We are all looking forward to that time for we always enjoy hearing him speak and we know he will bring us some inspiring messages.

Our heart's desire for great success goes out to every church.

(Miss) BIRDIE CONNELL, Reporter.

Woman's Missionary Department

Miss Esther Ross, *Editor*
Asheboro, N. C.

QUESTION BOX

Queer some people do not know their own missionaries.

Unless you read your Missionary Record you will hardly know them by name.

Every work supported by your church should be familiar to you.

So try to acquaint yourself with the work as well as the workers.

Try reading the Missionary Record and

In doing this you will read the only missionary paper your church publishes.

Omit no article and you may be able to answer all the questions in the Question Box each month.

Nothing should pass unnoticed in a single number and by this careful reading you will keep yourself well informed of the work and the workers.

Believing information is the source of inspiration,

Our knowledge of the needs will inspire us to give to the work both of our time and money, then we should

eXpect the Lord to bless us in all we undertake to do.

Mrs. C. L. WHITAKER, Sec. of Education N. C. Branch.

YOUNG PEOPLE'S MISSIONARY SOCIETY MEETS

The Young People's Missionary Society of the First M. P. Church, which was organized September 22, 1926, held its first monthly meeting at the church on Monday evening, October 4, 1926, with four new members. Mrs. W. J. Loftin, president, presided over the meeting. Several committees were appointed and all seemed very enthusiastic over the newly organized society.

Rev. J. L. Trollinger gave the principal talk of the afternoon, discussing Home Missionary Work and what it is, telling many interesting things concerning the great work that is now being done.

The society adjourned to meet again the first Monday in November.

ELLA TEAGUE, Reporter.

Thomasville, N. C.

Assyrians As Scientists

According to R. C. Thompson, scientist, the Assyrians were among the greatest scientists of antiquity. They knew 250 drug plants, could make colored glass, were expert mathematicians, distinguished between the solar and lunar years and were able to foretell lunar eclipses.

Teacher—Do we eat the flesh of the whale?

Scholar—Yes, ma'am.

Teacher—And what do we do with the bones?

Scholar—We leave them on the side of our plate.

FROM PASTORS *and* PEOPLE

North Davidson Circuit, Shiloh Church.—We regret to report the illness of our beloved pastor, Rev. R. S. Troxler. A small blister on his foot became infected and he has been confined to his bed since last Thursday night. He is not improving as fast as we should like for him to. We sincerely hope he will soon be able to take up his staff and lead his flock as before.

Our usual first Sunday prayer meeting was held last Sunday at eleven. Such a fine prayer meeting it was! The church was half full, and many testified of the goodness of God. One of the blessings mentioned was restored health to many of our members. Brother N. H. Leonard has had two children operated on for appendicitis and now both seem to be well. Mrs. J. B. Leonard has recovered from a serious operation and now has better health than she has known for years. Brother M. W. Koontz returned only a few days ago from the Charlotte Hospital where he underwent a very serious operation and for days his life seemed to hang by a thread. Now the physicians think in due time he will be a well man again. Now we are pleading for the early recovery of our pastor. If you have not been coming to prayer meeting, start now and "we will do thee good."

Miss Beulah Leonard and Mr. Baxter Everhart have recently been married and now live near Pilgrim. Congratulations to these fine young people and our very best wishes for a useful and happy life.

Shiloh church is deeply interested in the building of Sunday school rooms. The church is expecting to vote on it on the third Sunday of October.

Our Sunday school enrollment has reached 304. We had 225 present on last Sunday. We hope to keep on growing in numbers and usefulness.

MRS. WILEY SHOAF, Reporter.

Bethel, Alamance Charge.—Our special meeting began the third Sunday in August and continued through the following week. Brother Edward Suits was with us until Thursday evening. He did some earnest preaching; each sermon seeming to get better. We trust that the memory of his sermons and earnest work among us will so influence our lives that we will be more faithful in the Master's service. The remainder of the time the meeting was carried on by the Federation members of Bethel, Cane Creek, and Cedar Cliff. There were ten converts and our church much revived. We know there is much work yet to be done and we are trusting God to help us accomplish this through our Sunday school. We know that the Sunday school should be the stepping stone to the church.

Our pastor, Rev. J. A. Burgess, filled his regular appointments last third and fourth Sundays, giving us, as usual, interesting and instructive sermons. Our people are well pleased with Brother Burgess and are hoping and expecting to have him remain with us the coming year.

Our Home and Foreign Missionary Societies met the first Sunday in September with Miss Jewel Stafford. Subject—Happiness. Next meeting to be held the second Sunday in October with Mrs. D. H. Thompson. Subject—Neglected Duty. We will hold our annual Thank-Offering service for both Home and Foreign societies the third Sunday in October. Everyone cordially invited to attend and help in this great work both by your presence and contribution.

MRS. J. M. FOUST.

Winston-Salem Church has just closed a most successful week of services known as "Home Coming Week" which was as unique as it was helpful. They began the last Sunday of September and closed yesterday.

The first Sunday was Rally Day in the Sunday school as well as Promotion Day for the scholars. The pastor preached a Home coming sermon using the welcome of the Prodigal as his theme and at night a special sermon to the large Baraca class.

On Monday evening a large audience greeted Rev. N. G. Bethea of Lexington to hear his lecture on the Holy Land. It was both amusing and instructive. Rev. Lester Ballard was present with us that evening.

Tuesday, Rev. A. G. Dixon, president of the conference, preached a helpful sermon using as his theme, "Why I am a Christian."

Wednesday evening there was the largest prayer meeting attendance we have seen in the church for a long time. On Thursday evening the Board of Stewards were "at home" to the entire membership of the church. A fine program was rendered and refreshments served to all present.

Friday evening was Sunday school night and the program consisted of music and readings interspersed by class songs. Mr. Mott, a young lawyer of the city, gave a fine address which was helpful to all. The week of services closed yesterday with a large congregation and communion at both services. The new officers were elected and the outlook promises much for the coming year.

REPORTER.

Stallings Church.—Vacation time is over and our work here is well again under way. We had no service through the month of August on account of the Jimmy Little Evangelistic meeting at Indian Trail, which was very successful, and I think some of the best preaching I have ever heard. We held our revival meeting last week, and Mr. Short did some real good preaching, which I think was a benefit to everyone.

Our Bible Class will open its regular meeting next Thursday night; I hope everyone will attend and help Brother Cassady and Brother Short in this work. It will help them just as much as it will help yau.

The Ladies' Aid Society will entertain the Juniors of our Sunday school on next Saturday afternoon at Mrs. M. L. Stallings'; the hours are from three o'clock to 5:30. The society will also hold its regular meeting Sunday morning, immediately after Sunday school.

We appointed officers for our church for the next year, on Sunday last; I hope everyone will serve. "Take heed to yourselves, not neglecting to do the work the church has put upon you to do." That strikes us reporters very much, especially when we fail to mail our reports.

We did not have preaching Sunday, but had just as interesting meeting as preaching. Mr. Short had some very good readings, and later opened the doors of the church. Communion service was then held and a great number of the congregation partook of the Lord's Supper. Let's all work together and make the rest of this year count much in the Lord's Vineyard.

(Miss) LILLIAN NOLES, Reporter.

Corinth, Littleton Circuit.—Last Sunday morning Brother O'Briant gave us a good sermon. Text: "The time is short, brethren." We know we have not used our time to the best advantage. Had, we would not be so far behind financially, nor in many other ways. His text was appropriate and helpful.

After service our old officers were reelected: Mrs. Bernard Morris, who has been working so faithfully for a few years was received in full membership here Sunday. She comes from Reedy Creek Baptist church. We extend to her a hearty welcome.

Mr. Garrett Walker, member of this church, and Miss Pearl Mabry of this vicinity were married last Wednesday. Walker works in Hope Well. He took his bride back with him. We wish for them all the pleasure they are looking for.

Our fourth quarterly conference will be in Littleton M. P. church fourth Saturday, 2 o'clock afternoon.

Brother Stubbins is expected to be with us

Members of Corinth voted Sunday for Brother O'Briant's return. We all love him and we pray that conference will do what they think best for pastor and people.

We know that Brother O'Briant wishes to do the right thing always. Whether it is go, or stay he stands for right.

FANNIE BARNES, Reporter.

Saxapahaw Charge.—Brother H. G. Paris, the efficient superintendent of Salem Sunday school, is planning to hold a Rally Service at Salem in the near future. Orange Chapel and Concord will take offerings for the Board of Education.

The Missionary societies are still functioning. Mrs. L. F. Durham is president of the Salem society, Mrs. R. T. Woody of the Concord society, and Mrs. Foust Thompson of the Orange Chapel Society. These good women are doing their best to raise the apportionments in full. Concord church has a Home Missionary society with Mrs. B. S. Curl as president. "The Myra Crawford Mission Band," of Orange Chapel is still being directed by Mrs. Ira Lewis.

Mr. James W. Morrow, one of our Orange Chapel boys, graduated from the Bonlee high school last spring, being valedictorian of his class, also making the highest grade of any student in school. He is a brilliant young man, and we hope he will decide to attend High Point College.

A meeting of the trustees and members of Concord church has been called to discuss purchasing new pews. It is hoped that ere long this church will have new pews—

the present ones are not in keeping with this prosperous community.

On October 6th, the writer conducted the funeral service for Mr. and Mrs. G. L. Shore's infant at Salem church, the burial taking place in the Salem cemetery.

Mrs. John Morrow and Mrs. Clay Perry have our thanks for some fine apples, and Mrs. Henry Isley of Burlington, for canned peaches.

H. L. ISLEY.

West Lexington, South Davidson Charge.—We had a good increase in the Sunday school attendance last Sunday, there being 142 present. The inside of the church had been painted during the previous week and showed a splendid improvement in the appearance of the auditorium of the church. This improvement was made possible by the Ladies' Aid society of our church. The ladies have been quite active during the past few weeks and have manifested an interest in the improvement of the church. During the past year the society placed runners of rubber carpet in the church. Their work is very much appreciated by the church.

One preaching service was held last Sunday, being at 7 o'clock in the evening. Pastor Crutchleld delivered a helpful sermon, and favorable comments were heard concerning the sermon, it being declared better than any delivered previously. The text was Ezekiel 36:36. The theme of the discourse was, "The Promise of God." Just preceding the sermon Brother Crutchfield made a brief talk on the work of High Point College and read a letter from the board of education, asking that the Convenanted Week of Prayer be observed. A special prayer was offered for the college, and the people were urged to make payments to the college for its financial support.

This writer was privileged to attend one service during the revival meeting at Fountain Place church at Burlington last week and heard a very helpful and inspiring sermon by Rev. G. F. Millaway, pastor of Mt. Pleasant charge, who was assisting Rev. G. H. Hendry, the pastor, in the services. Brother Millaway may be regarded as one of the best exponents of the Gospel in the North Carolina Conference. He preached the sermon that preceded the conversion of this writer about twenty years ago, and it was a genuine pleasure and blessing to sit under his preaching once more.

West Lexington church will have two sermons by the pastor next Sunday. The election of church officers and Sunday school superintendent will be held after the service next Sunday morning.

Annual Conference is rapidly approaching!

C. B. WAY, Reporter.

First Church, Spencer.—Our revival meeting began the first Sunday in September with Rev. W. F. Ashburn as pulpit help. Brother Ashburn was no stranger here. He knows every member, and all were pleased to meet and hear his good Gospel messages again. Our church was revived. Eight were received in the church. Our pastor, Rev. D. A. Braswell, has baptized 11 children at Spencer this year. So you see we have some young M. P.s at Spencer. Our fourth quarterly conference was held in the home of our pastor at Concord, Saturday, October 9. Eight members were present, four from Charlotte, four from Spencer. Quarterly conference recommended Spencer church be detached from Spencer charge and be made a mission. Second church, Charlotte, and Alton Grove be attached to Roberta and be made a Circuit. Spencer church will pay pastor's salary in full, notwithstanding we are a little behind now and hope the charge will pay up. Brother Braswell needs all and more and he has been faithful and so should we. Our Sunday school, we are glad to say, is growing and the interest is better both at Sunday school and preaching since our revival. We are looking forward to having our president with us October 24, 11 A. M.

MRS. A. L. MOORE.

Hawkins Chapel, Littleton Charge.—Sunday morning Rev. J. B. O'Briant preached one of his good sermons which was enjoyed by quite a number of people. After the morning sermon the communion services were held.

Mr. Gradie Jenkins was taken into the church, Mr. Jenkins at one time was a member of Weavers Chapel M. P. Church of Littleton Charge.

The officers were elected for the coming year. They are as follows: Trustees, J. H. Hawkins, Z. V. Hawkins, J. D. Pittard, C. F. Hawkins, Baldy Greene; Stewards, W. M. Hockady, T. B. Hawkins, E. B. Pair; Class-leader, C. F. Hawkins; Reporter, Miss Beatrice Hawkins; Organist, Maggie Hawkins; Assistant Organist, Beatrice Hawkins; Junior Choir Organist, Mary Berryman.

We sincerely hope that the conference will not take our beloved pastor, Rev. J. B. O'Briant, from us.

May the Heavenly Father be with the Herald and its readers.

MAGGIE HAWKINS, Reporter.

Tabernacle, Tabernacle Charge.—The people of our church here are pleased with the new light plant we now have. We wish to thank everyone who had a part in making this possible. Some of the people who gave so graciously are not members of our church but we appreciate them and what they have done for us.

Our pastor, Brother Suits, filled his appointment here first Sunday in October with an inspiring sermon.

The illustrated lecture given by Brother Ballard here last Friday night was enjoyed by quite a number of people. We thank him for coming.

Our last communion service, first Sunday in September, was an unusual service to many of us, as practically everyone in the large congregation communed, and just before this service ten new members were received into our church. Some of these are heads of families and have never joined any church before. Others have joined us recently by certificate. We trust that these new members will prove a blessing to the church.

While we are rejoicing over the renewed interest our people are taking, we have been saddened by the sudden passing of one of our members, Brother Cicero Hardin.

The Home Missionary society is putting forth much effort to give a good financial report at quarterly conference next Saturday afternoon. Our society is expecting to report all claims paid in full for conference year.

We hope to have many things to report during the coming year; then perhaps our church reporter will get busy.

MRS. R. R. HORNEY, Rec. Sec. W. H. M. S.

Bethesda, Halifax Circuit.—Mr. Spencer gave us a good sermon yesterday from two texts, one in Genesis and the other in Revelation. He assured us, however, in the beginning that he would not preach "from Genesis to Revelations." At the close of the preaching hour, the communion service was held and after this the annual church election. On motion of Mr. F. M. Taylor, the entire official body was re-elected. The same reporter, also, was elected for another year.

Many brilliant fall flowers in baskets and vases, added much to the occasion.

We greatly miss from the services the young people who have gone away to teach or to attend college.

Mrs. Spencer has not been well for some time, and we missed her at church yesterday.

Mr. Willie Hull, one of the faithful members here, has just returned from the hospital, and we hope that he will soon be out again.

This community has become quite "dry," in a literal sense; several wells have almost, or quite, given out, and and people are forced to go some distance to get water for their stock and for other purposes.

The folks here are hoping that Mr. Spencer will be sent back to this work for next year.

REPORTER.

Cid, South Davidson.—The cottage prayer meetings are still going on; had one convert a few weeks ago. It goes to Mr. Street Hughes next Saturday night.

Our special meeting began the fourth Sunday at 11 o'clock; two sermons on Sunday, dinner on the ground in picnic form. Rev. W. H. Brown of Rigah, N. C., was the pulpit help; also Rev. C. O. Leonard and Rev. Avery Wooddell assisting. Some of the best and inspiring sermons were delivered by Brother Brown, as well as the others. It seemed that we were provided for in an unusual way to get the Rev. Mr. Brown to help us. There was a good revival and many shouts went up for lost souls, but seemed as if the day has come when nothing can touch the hard, stony hearts of men and women, girls and boys, but there was one mother gave her heart to God and expects to join us. And one man gave his name to join us. so we feel that we did our best. Had large congregations from start to finish. The meeting lasted eight days. A most bountiful dinner was spread on the last Sunday, and Sunday night the church was about full, but sorry to say there were left several penitents. Everyone that heard Mr. Brown praised him to the fullest. He made many friends that hope he may come again.

The little baby girl of Mr. and Mrs. Cormas Leonard died and was buried at Jerusalem on the fourth Sunday among a large crowd of sorrowing relatives and friends. The funeral was conducted by Rev. M. Ivey Crutchfield and Rev. Mr. Sigman. Sympathy to the bereaved ones.

Mrs. Henry Easter was buried on Tuesday, the 28th, at Liberty Baptist church, of which

she was a member. Funeral conducted by her pastor, Rev. Mr. Cornell, of Denton, assisted by Rev. W. H. Brown. We closed our services that evening, owing to this dear woman. She had often come to our church. She leaves a husband and one son and many relatives. Age abut 62. Sympathy to the bereaved.

An offering was gotten up for Brother Brown, and he received $25.00.

We are all looking forward to the annual conference that is soon to come off, several from here are expecting to attend.

Our delegate to the annual conference accompanied by a Mr. Swicegood of Mt. Carmel was with us on the first Sunday of our meeting.

MRS. N. W. LANIER, Reporter.

Alleghany, Davidson Circuit.—Brother Ridge preached a good sermon again the second Sunday in October. He opened the doors of the church and one joined. One sister that had not been baptised was baptised. Brother Brantly Smith joined the church. We hope that he will be a useful member. Brother Ridge then administered the Lord's Supper. We also elected a new superintendent of the Sunday school, Brother Bunch Lanier. We believe that Brother Bunch will make a good superintendent if the people will do their part and pray for him. The other officers were elected. Brother F. M. Cook of our church is delegate to Annual Conference.

Brother Ridge is to be with us again the fifth Sunday for the last time before conference. All come and hear him. We like Brother Ridge and enjoy his preaching and think if anybody does not there is something wrong with them, for he does preach the truth. We are expecting him back if it is the Lord's will.

We lack a little on the salary but it will be paid before conference.

ABIGAIL COGGIN, Reporter.

High Point.—Dr. J. F. Cowan of San Diego, Cal., delivered a lecture on "Famous Writers I have Known," in the church last Friday evening. This lecture was informal, instructive, and highly entertaining. The speaker told of several visits to the handsome home of Mary Roberts Rinehart in Washington City. Her first story sold for $35.00, her first serial, "The Circular Staircase," brought $600, and now all the rights on one of her books, of which twenty have been published, will yield her the sum of $40,000. The speaker met Jack and Charmion London in Honolulu when they were on a voyage in South Sea Islands, and again this past summer he met Mrs. London in Paris, and has been invited to visit her at Glen Ellen Ranch, north of San Francisco, near "Moon Valley," the scene of one of Jack's famous stories. Dr. Cowan lived in the Hawaiian Islands ten years for his health, and was pastor of a church there. Here he knew personally Ray Staunard Baker, former editor of American Magazine and author of "Adventures in Friendship," the "Friendly Road" stories, and others. He is now engaged on his greatest work, the biography of Woodrow Wilson. Dr. Cowan told of a visit to Zona Gale at her Wisconsin home when "Miss Lulu Bett" was at the height of its popularity as a "best seller," on the stage, and on the screen. He next described a visit to the "Zoo" in San Diego, where he saw Cumma Lindsay—Squier, the well-known writer of animal stories in Good Housekeeping, Cosmopolitan, and other magazines, playing with "Sappho," the leopard, by the side of her cage. This was followed by an interesting experience which Dr. Cowan had in interviewing Lloyd George, England's famous Premier while in London last summer. Dr. Cowan has been Editor of our Sunday school publications, and also one of the Editors of the Christian Endeavor World of Boston. He attended the World's C. E. Convention in London last summer, and is visiting his children and old friends in the East before returning to his home in California.

Our congregation was most fortunate in having the great pleasure to hear Dr. John F. Cowan preach on Sunday at 11 o'clock. He spoke very informally on "Investments in Humanity," and told of some personal experiences in Boston, when he gathered together a class of boys, who were newsboys, bootblacks, and waifs from the slums, rented an upper room, and taught them the Bible, took them on hikes and excursions, and was a real "Big Brother" in all their trials and difficulties. After a lapse of several years he returned to Boston, hunted up some of these foreign proteges, and found one to be a successful lawyer with a handsome home, wife, and children, another, a prosperous barber, and still others occupying useful positions and caring for their aged parents. Dr. Cowan said this was one of the happiest experiences of his life, and brought a warmer glow to his heart than the clipping of coupons from bonds does to any wealthy banker. Investments of time and thought in boys and girls, men and women will yield far richer dividends than Liberty Bonds or Wall Street investments. May our High Point people sit up and take notice, follow Dr. Cowan's example, invest at least a part of their earnings in High Point College, the nursery of our youth, the Children's Home, which is the most beautiful benevolence fostered by our denomination, and the new Public Library, which will be a means of culture and self-improvement to all our citizens.

We are much pleased to note improvement in the condition of Mrs. S. P. Montgomery, who is ill in High Point Hospital.

The congratulations of a host of friends are extended to Mr. and Mrs. June A. Gray on the arrival in their home last Friday, October 8th, of a fine little son, who will bear the name, Gilbert Arminius Gray. This small mite comes of splendid Presbyterian and Methodist Protestant stock, and we are expecting him to live up to his fine ancestry.

Much sympathy is extended to Mr. D. A. Neese in the loss of his brother, Mr. Jas. W. Neese of Charlotte, who died last Monday, and was buried at Pleasant Union church on Tuesday, October 5. He had been ill several weeks. Again the family is stricken by the death of Mr. W. A. Bowman on last Friday. He was a brother of our Miss Millie Bowman, who passed away August 3rd at the Children's Home and was quickly followed by another brother, Rev. J. H. Bowman, who succumbed to an attack of heart disease at the steering wheel of his car as he was driving on Sunday morning to keep an appointment for preaching. Mr. W. A. Bowman represented Guilford County in the Legislature for three sessions, and was prominent in the social, civic, and religious affairs of his community. His late wife was a sister of Mrs. D. A. Neese and much sympathy is extended to her and all the other relatives. Funeral services were held at Pleasant Union last Sunday afternoon, and were largely attended. This death removes the last of the immediate family of the late Mr. and Mrs. N. R. Bowman.

We are greatly pleased to learn that little Miss Dorothy Dean, the young daughter of Mr. and Mrs. W. A. Davis, who has typhoid fever, is improving.

The pastor, Dr. Brown, is holding a series of meetings in the church this week, and services will be conducted each evening at 7:30 o'clock. Mr. E. J. McKinley of this city is leader of the singing. We trust that God will be very gracious to His people here, and pour out abundant blessings upon them.

Dr. J. F. McCulloch of the Herald attended the lecture of Dr. Cowan Friday evening.

Mr. and Mrs. C. C. Robbins, Mrs. P. T. Crawford, and son, Mr. Lynn Trout, have gone to Jacksonville, Onslow County, N. C., on a fishing trip.

Dr. Brown was greatly pleased to receive some splendid resolutions, which were drawn and adopted by the members of the Christian Endeavor Society on October 4th. These resolutions were printed and a copy placed in each Church Bulletin last Sunday morning. They pledge themselves to a more definite work in the Sabbath school, to attend all services of the church more regularly, to cooperate with the pastor in every good work as far as possible, and challenge the older members of the church to unite with them in all efforts for the salvation of souls. They cordially invite every older member of the church to attend the weekly meetings of the C. E. Society frequently. This Society is composed of a body of splendid young people, who do things.

The Ladies' Aid Society held a pleasant meeting Monday afternoon in the Assembly Room of the church. Associate hostesses were the following: Mesdames J. C. Welch, Sr., W. D. Burgess, J. C. Welch, Jr., S. P. Montgomery, J. G. Snipes, and Miss Blanche Burgess. There was a good attendance of members. In the absence of the President, Mrs. C. C. Robbins, the Vice-President, Mrs. S. S. Coe, presided, and Mrs. C. L. Gray, the Treasurer, made a good report.

Mr. J. W. Hinkle, Sr., has gone to Charlotte today to represent the local Y. M. C. A. at the World-Wide National meeting. Representatives from China, Egypt, and Russia will address the meeting.

Mrs. J. M. Diffee, of Cordele, Ga., is the attractive guest of Mrs. L. J. Diffee, Mrs. S. H. Tomlinson, and other relatives.

Henderson.—Our revival meeting which began the fourth Sunday in September, closed last Wednesday night. Dr. T. M. Johnson, of Mebane, came to us on Monday and preached twice each day until the close. His sermons were of a high order, making a lasting impression for good upon his hearers. The

attendance was splendid from the very beginning, the peak being reached on the second Sunday night of the meeting, when the main auditorium of the church was packed and a large number were seated in the Sunday school auditorium. An inspiring feature of the services was the splendid congregational singing, led by Brother W. P. Garrett and a choir of some twenty voices. As a result of the meeting nineteen members were received into the church, seventeen on profession of faith and two by certificate. As an expression of appreciation for his services Dr. Johnson was given a free-will offering of $100.00. Twenty-eight members have been received thus far during the conference year.

Last Sunday was a good day for us—206 present at Sunday school; a capacity congregation at the morning preaching service, and a splendid sermon by Dr. Dixon, President of the Conference, at the evening service.

Many improvements have been made recently in the organization of the Sunday school, among them the consolidation of the Willing Workers and Philathea classes. This gives us what we believe is one of the largest and most efficient classes of young women in the Conference, with a teacher, Mrs. Clyde Finch, second to none.

Every indication points toward the closing up of a very successful Conference year. The people have co-operated splendidly with the pastor, and it has been a genuine pleasure to serve them. R. A. HUNTER.

Davidson Charge.—The camp meeting at Chapel Hill began the third Sunday in September and closed the fourth Sunday night. We had a glorious meeting.

The folks tell us it was the best meeting at that place in a number of years. About fifty came to the altar and gave their hearts and lives to God. Will receive all who want to join the church next Sunday.

Among the preachers who attended the meeting were Rev. T. F. McCulloch, Rev. Glenn Madison, Rev. H. W. Bell, Rev. Robt. Short, Rev. G. W. Clay, Rev. J. L. Trollinger, Rev. T. E. Pierce, Rev. Mr. Fry, Rev. J. D. Cranford, Rev. J. M. Morgan. We were indeed glad to have these brethren visit our meeting and greatly appreciate their assistance in the meeting.

Brother Morgan did most of the preaching, and did it well. He is a good evangelist, and has done a great work here among my people. We want him to come again.

We began our meeting at Pine Hill first Sunday in October. Rev. C. H. Hill came to us and did the preaching. We were glad to have Brother Hill with us. The meeting closed on Thursday night. Three converted and three joined the church.

Brother Hill did good preaching and his work was greatly appreciated.

C. E. RIDGE, Pastor.

Randleman Charge, New Salem.—We began our meeting here the third Sunday in September, and continued through Friday night. Rev. B. M. Williams came on Monday and remained through Thursday night. The attendance and interest were good. Brother Williams preaching was of an high order. Everybody seemed delighted with his helpful messages.

Level Cross—We began here the first Sunday in October with Rev. J. F. Dosier occupying the pulpit at 11 a.m. Rev. Ed Suits came Monday. The meeting closed Friday night. There were five professions and two accessions. Brother Suits also was liked by the people. He hewed to the line in his characteristic way.

Mt. Lebanon—The Ladies' Aid gave their Annual Dahlia Exhibit in the school building Saturday evening October the second. The net proceeds amounted to about ninety dollars.

The fourth quarterly conference will convene here Saturday of this week beginning at 2:30 p.m. A full attendance is desired.

W. H. NEESE.

Mebane.—On Sunday morning, October 4th, the Baraca class had charge of the service at eleven o'clock, Dr. Johnson being away in a revival meeting. This service was very well attended. A number of men and boys were present. The worship was in charge of Mr. C. C. Smith.

Last Sunday morning and evening Dr. Johnson gave us interesting and inspiring messages.

Our Sunday school attendance has fallen off quite a bit, but we are hoping to bring the attendance up again.

Monday evening the Woman's Home and Foreign Missionary societies met with Mrs. W. G. Smith. A good number present. The amount realized by the Home society at this time was $30.75. After the business meeting a delightful social hour was enjoyed. During the social hour, Mrs. Smith served ice cream and cake. Our November meeting will be at the home of Mrs. H. C. Nicholson.

Seven new members have been received into the church this year, six as a result of our revival meeting held recently and one by letter, Mr. Earl Brady.

Our church and community mourn the passing of Mrs. W. D. Fogleman, who departed this life on Tuesday, September 28, after an illness of several months. Mrs. Fogleman was one of our most faithful and loyal members, deeply interested in the progress of her church. During her sickness her interest never failed and she expressed at different times her desire to attend church services and the meetings of our Ladies' Aid and Missionary societies, she being a faithful member of each society.

She will be greatly missed in our church, but we are assured our loss is her eternal gain.

Our sympathy goes out to her daughter, Mrs. H. C. Nicholson, with whom she made her home, and who ministered so tenderly and kindly to her needs during her long illness.

Her funeral was conducted in Mebane Methodist Protestant church on Wednesday afternoon by the following ministers: Dr. T. M. Johnson, her pastor, Rev. N. G. Bethea, of Lexington, Rev. G. H. Hendry, of Burlington, Dr. R. M. Andrews, president of High Point College. Rev. R. A. Hunter, of Henderson, Rev. A. O. Lindley, of Liberty, Rev. D. R. Williams, of Graham, Rev. B. M. Williams, of Efland, Rev. B. T. Hurley, Rev. J. S. Garner, and Rev. C. H. Cashwell, of Mebane. The music was in charge of T. O. Pender and the same hymns selected by her for her husband's funeral were used: "Lead, Kindly Light" and "Servant of God, Well Done." The floral designs were many and beautiful. The large number of relatives and friends in attendance at the funeral gave evidence of the high esteem in which she was held in her home community as well as more distant places. Following the services at the church the body was taken to Hebron for burial, where she was placed by her husband who preceded her in death thirteen years ago. REPORTER.

Welch Memorial.—We will soon close our second year at this place. It has been two of the most pleasant years of my ministry; the people have just co-operated with us and helped us to succeed in our work, this has been the most successful year in my ministry. I will give a brief account of my labors. The Lord has enabled me to fill most all of my appointments; have missed one or two on account of illness, and have missed four appointments on account of being away in special meetings. I was with Brother W. F. Kennett the second Sunday in July, at Mt. Carmel. I did enjoy my stay with Brother Kennett and his good wife, also enjoyed laboring among his good people. The fourth Sunday in July I went to Brother J. B. Trogdon in the afternoon and preached for him and his good people at Carmel; came back to my church and preached at the evening service, then went back to Brother Trogdon on Monday where we continued the service until the latter part of the week. I also enjoyed my stay with Brother Trogdon and his good people. The first Sunday in August I went to Brother A. O. Lindley to assist in a meeting at Bethany. We continued the meeting throughout the week. We had a pleasant time at this place, enjoyed the hospitality of the good people. On the third Sunday in August it was my privilege to be with Brother Lindley at Bethel Church for another meeting. We had good times together at this place; the people seemed to be very appreciative of our work among them. The first Sunday in September I was with Brother C. E. Ridge at Lineberry Church; remained with him throughout the week until Friday night. It was another week of labor which I enjoyed. I met many old friends at this place; also enjoyed the association of Brother Ridge and his good family. After this meeting closed I thought I would get a chance to rest awhile, but Brother Lindley called for me again at Grays Chapel. Brother Bethea was to assist in this meeting, but was unable to be there on Sunday, so I was called in service. It was my happy privilege to preach to a large and appreciative congregation both morning and in the afternoon. I also met several old friends at this place. Brother Bethea came to Brother Lindley on Monday and remained through Friday, his health began to fail him so he returned home and left the meeting in progress. I was then called back to the assistance of Brother Lindley. I went for service Saturday night and preached each night throughout Wednesday night. This made three meetings in which I assisted Brother Lindley. I enjoyed the association with Brother Lindley through all

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these meetings. I am home with my own people and hope to be able to remain with them for some time to come. We held our fourth quarterly conference last Saturday night, had one of the best I ever attended. Not only were all of the officials present, but many others. The church was very well represented. One of the sweetest spirits prevailed all through the conference that I ever saw; many of the old members spoke about it saying it was the best conference they ever attended. The pastor's salary was raised three hundred dollars for next year, and then a unanimous vote was cast for the return of the present pastor. And then on the following Sunday the Baraca class raised enough money to buy a new suit of clothes for the pastor; the suit is to be tailor made. It is the second suit the church has presented to the pastor this year, they also gave a suit last year.

Dear readers, you can understand why this pastor should be so fond of his people, and how it is we have succeeded in securing a hundred new members to the church. It is because we had the good will and co-operation of the people. We have been presented this year with other gifts. The Ideal Table Company gave us a nice table for the cook room. The Marsh Furniture Company, gave us a nice kitchen cabinet. The Union Furniture Company gave us a nice bed, one of their own make, and last year the Marsh Furniture Company gave us a nice wardrobe. The Ideal gave the pastor his automobile license for this year, and the Union gave one hundred and twenty-five dollars to make the first payment on the automobile, so you see this pastor has been in the midst of good people.

Friends, pray for me that I may be worthy of so good treatment.

T. E. PIERCE, Pastor.

Mitchels Grove, Guilford Circuit.—The special meeting was held at this church the fourth Sunday in September with Rev. Atlas Ridge as pulpit help. Brother Ridge preached some wonderful and soul-stirring sermons. Quite a number of professions were made and the entire church was revived.

The pastor filled his regular appointment last Sunday afternoon, having as his subject, "Blindness." Brother Loy explained very clearly how people are blind physically, mentally, morally, and spiritally; morally, how people are so blind in their ways of sin that they cannot see the right from wrong. Spiritually how they are rejecting Christ, and cannot see that the great Savior has done so much for them. May God help us as a church, and as a nation,to see the ways of wrong and right as they really are and to see the Savior as he died on the cross for our sins.

We were very glad to have Mr. and Mrs. Verge Beck unite with our church Sunday. Mr. and Mrs. Beck were former members of the Missionary Baptist church but have been active workers in our church for some time.

NINA JONES, Reporter.

Lincolnton.—The record offering in Sunday school is $99.10. Sunday, October 10, there were 133 in Sunday school. Brother R. G. Wood, the Sunday school superintendent, is a man of pep and push—get up and down after it.

The evengelistic campaign with 62 conversions; a good number of these will join our church.

Wherever I have conducted a meeting this year unusual success has crowned me.

The tent meeting met with such success that we have been called for at other places. The reason for these calls is this: I preach repentence, regeneration, transformation, hell-fire and damnation, a full salvation, that lands the wicked in hell, and righteous in heaven.

W. L. CARSON.

Bessemer City.—Our revival is in progress at Bessemer City and we earnestly solicit your prayers. Brother N. M. Medlin is doing the preaching.

The Sunday school is making good progress, a good many young people are going; this speaks well of a church, because if we are instrumental in saving a boy or girl we are blessed for two things, saving a life and a soul.

Ministers and teachers, look after the boys and girls; the devil has a good many of the old bucks and he is going to keep them, but you help save the children. Don't let them take the devil's itch.

The Junior C. E. Society is doing a good work. Pray for our meeting.

W. L. CARSON.

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—Brothers Davies, Walker, and Lines came up from Hillsboro one night and heard Dr. Williams preach in Calvary church.

Methodist Protestant Herald.

ONE IS YOUR [illegible]STER EVEN CHRIST AND ALL YE ARE BRETHREN.

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Pres Elderdice 5dec6
Westminster MD

Dispute About the Body of Moses

Michael the archangel, when contending with the devil about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.—Jude 1:9.

The Devil: What doest thou here, intruder? Knowest thou not that the whole earth is my domain? The souls of men and bodies of men are mine. Wouldst thou presume to interfere in the burial of a man's body? By sin came death and by me came sin. I have covered the earth with graves. I have built mausoleums for kings and great men. Many men I have left unburied to be the prey of vultures. What I will I do. The body of this man Moses shall not lie here in this dark valley in a place unmarked and wholly unknown to all the living. It shall be placed on the top of yon mountain with a shaft rising into the heavens to proclaim the place. There men shall come from far to do homage and to acknowledge me as lord of all the earth.

Michael: The Lord rebuke thee! To Him belong all things. The earth is His and all its people. Moses was a faithful servant of the Most High God, rarely failing of perfect obedience. It is the express command of God that he be buried in this dark valley and that no man shall ever know of the place of his sepulture. What God commandeth shall be done and none can hinder.

Does It Pay to Go to College?

There are two extreme views on this matter. One view is that a college diploma is a passport to all things desirable,—wealth, position, power. This has come to be the popular view in the last 50 years or so. It has greatly increased the attendance at colleges. Young men and young women have flocked to colleges, hoping thus to enroll their names among the great.

The other extreme view is finding expression in newspaper and magazine articles of the time. Colleges are being decried by the undiscriminating. They are being represented as lounging places of those young people who are under the delusion that by merely passing four years in college buildings and on college grounds and in college lecture rooms they can come out equipped for successful careers in life. The conclusion these writers would have you draw is that it does not pay anybody to go to college.

The truth lies between these two extremes. It pays to go to college if the time is spent in earnest work of a well-chosen kind. It has always paid and always will pay. On the other hand, it does not pay, never did and never will pay, to go to college to loiter away the time or to spend it in unprofitable exercises. We believe it does not pay to go to college and spend the time mainly in athletic exercises. Athletes can be developed in a less expensive way, to say nothing about their value to the world after they are developed.

The Near Approach of Conference

Week after next our Annual Conference will convene in Greensboro. Already Greensboro people are preparing for the entertainment of its members —on the "Harvard plan." The Conference will be heartily welcomed by the people of our Greensboro churches. We presume that all over the State our people are making preparation in their own way for the successful closing of the year—paying debts, making up budgets, and where they must have a new pastor wondering and may be trying to decide who it shall be. On this last point it should not be overlooked that one of the important offices of the Annual Conference is to determine where the ministers shall labor next year. The problem cannot be best solved without taking all charges and all ministers into view. All requests for particular ministers for particular charges should be made with the understanding that the interests of the church as a whole are not to be sacrificed in order that these requests may be granted. It is proper that churches have and express a preference regarding the coming pastor, but no church should embarrass the stationing committee and the Annual Conference by undue insistence as to its pastor. When two churches insist on having the same man for pastor, it is impossible to gratify both, and sometimes it is really better for both when the minister is sent to neither. We should pray for grace to enable us to have the same regard for other churches that we have for our own. We should also learn that we are liable to err in judgment, however confident we may be that we are right. It is often the case that charges would receive more fitting supplies if their delegates would trust the judgment of the Stationing Committee more and their own judgment less.

Let us pray for a good and harmonious conference. May we be able to sing at its close—

"Blest be the tie that binds our hearts in Christian love."

—We thank Rev. D. M. Pentz, Secretary, for a copy of the Minutes of the Kansas Conference. It is a neatly printed pamphlet of 30 pages. The Conference has 13 ministers, 13 laymen, and two licentiates, one of these being a lady. The stationing committee has five members. Among the standing rules of the Conference are the following: "No member's character shall pass who has not settled with the conference steward and received his receipt." "No person shall be received as a member of conference who uses tobacco in any form." It is one of our smaller conferences, but it is bearing strong testimony to the truth it believes.

—The Secretary of the Navy has designated October 27, 1926, as "Navy Day." The object is to awaken increased appreciation of our navy in the minds of the American people.

—Books are legacies that a great genius leaves to mankind. —*Addison.*

SHALL THERE BE A NEW AND BETTER METHOD IN HOME MISSIONS

By Luther K. Long

One of the saddest things concerning the home missionary work of the protestant churches of our country is the fact that so large a part of the money expended in the support of rural churches is used where those churches are in competition with each other. Three years ago Dr. Edmund S. Brunner, of the Institute of social and religious research, estimated that of the $4,240,000 which the protestant churches were giving yearly in home mission aid to some 20,000 rural churches a little over $3,000,000 or 71 per cent, went to competing points.

But encouraging changes are taking place. The Methodists—whom some have thought to be the worst of sinners as competitors—have withdrawn aid from at least 200 competing churches during the past year. The Congregationalists, who have never been so great sinners in this matter of competition, candidly list the very few competitive churches of their communion which are still aid-receiving, and state in no uncertain terms their attitude of opposition to the principle. The Presbyterians have gone on record, through their board of national missions, as being "unequivocally opposed to the use of home mission aid for the furtherance of competition."

The Rev. Fred Eastman was for some time one of the secretaries of the Presbyterian board of home missions. He was dissatisfied with some of the methods of his board—especially the custom of making appeals to givers to help a distressed community to maintain a church where there was no other church within miles, and then using the proceeds of the appeal to finance an enterprise that they would not be willing to present directly to the churches. Not being able to secure a change of method Mr. Eastman resigned his position. Just recently he has an article in the Christian Century entitled, "The Scandal in Home Missions." In that article he gives the larger part of the facts and statements I have just used. He believes that the time ought to come soon when there will be no competing home missionary churches. When that good time arrives what else should be attended to? I summarize the remainder of Mr. Eastman's article, omitting quotation marks:

1. Pay a living salary and ask a longer service from home missionaries. One or two denominations are making experiments in long-term contracts with their missionaries.

2. Limit home mission aid in non-competitive fields to a definite number of years—in most cases five. Wean the churches at five! This weaning process will not be easy, for the older the child the harder it will be to take the bottle from him.

3. Install a system of accounting so ordered that ready answer can be given to any layman who asks precisely where his contribution (undesignated) has been sent. This seems simple, but anyone familiar with the long, long trail awinding from the contributor's original donation to its final allocation will realize what a feat must be accomplished.

4. Make the basis of home mission expenditure bear a closer relation to the basis of appeal. At present the basis of appeal for most home mission money is the spiritual and social needs of immigrants, southern mountaineers, Negroes, Indians, Alaskans, and various other under-privileged groups. But the expenditures include millions to competing denominational churches in rural America and a score of other appropriations bearing no relation to the home mission cause.

5. Reduce overhead. A rather severe critic said sometime ago that it looked to him, after examining one board's figures, as if the board had approached its problem by saying, "We must be able to tell the country that our overhead is only six per cent; now what expenditures must we classify otherwise so as to make this statement accurate?" Some of the larger boards never think of classifying their presbyterial and synodical and conference secretaries and superintendents as overhead. To include that army of salaried officials would send their overhead to thirty per cent or even more. We should like to see some board courageous enough to say, "These officers are really a part of our overhead. We shall so designate them in our budget. If this sends the per cent too high we shall not try to evade or cover up; instead we shall reduce the number of paid officers until we have a figure that we shall not be ashamed to present to our people."

6. The greatest reform is naturally the one we must wait longest to see. Put briefly it is this: Cease planting denominational churches. Where new churches are needed let them be of an interdenominational or community character. We deplore the evils of denominationalism, yet we keep on planting denominational churches in every section of the country. And once the seed is planted we have good reason to know what sort of fruit it will bring forth. In Kipling's phrase, "the egg of a snake will hatch a snake." With all the problems confronting the American people in this generation, and especially the church of Christ, the mildest thing we can say of denominationalism is that it has had its day of usefulness and the time of Christian unity has arrived.

Seed and Harvest

Denominationalism with all its strife and waste of spiritual and economic energies will continue with us so long as we plant and cultivate its seeds with home mission money. We may expect a harvest of Christian unity when we have sown the seeds of it, and not until then. The old order found its representative in the home mission executive who once cried, "Gentlemen, the gospel is not preached in its purity—in its purity, mind you—in any community until our denomination is established there!" The new order finds its representatives in the growing number of young pastors who regard themselves not as the employes of any one denomination commissioned to build its outpost in their communities; but as the servants of God, charged with the responsibility of bringing their people into fellowship with him and with one another.

FRIENDLY THINGS

The peace that crowns my mornings,
The joy that noonday brings,
The comfort of my evening
Is born of friendly things.

A wayside flower nodding,
A dog's devoted eyes,
And blue smoke curling upward
To warm the winter skies.

A book with open covers,
A white hand's soft caress,
Just these, they need no riches
Who dwell with friendliness.

—*Exchange.*

THE BIBLE IN ART

By James S. Stevens, Litt. D.

While spending the recent summer vacation in Europe my attention was naturally directed to the large number of pictures in the various galleries which are based directly or indirectly upon Biblical themes. It seems to me that some one who combined a knowledge of art with an appreciation of the English Bible might find this subject a fertile field for investigation, and that it ought to result in the making of an interesting book. Since my itinerary included rather brief visits to a large number of European cities, there was no attempt to make a thorough study of this subject. Upon returning home I wrote down, chiefly from memory, a list of eighty-three Biblical subjects from which pictures had been made in the various galleries. Of course this by no means covers the whole number of pictures observed, since such subjects as "The Creation," "The Annunciation," and "The Mother and Child" were repeated many times. In this article I am setting down comments on certain pictures which occur to one who is interested in Biblical literature.

In the first place it may be said that pictures of the creation which appear in many galleries are uniformly disappointing. This comment will apply equally well to all attempts to portray the figure of God. Indeed, I know of nothing that tends more strongly toward strengthening the Unitarian point of view than pictures of this sort. God the creator is usually portrayed as an old man with a long white beard following the anthropomorphic ideas of the early races of mankind. In this connection it may be said that pictures of Jesus are generally unsatisfactory. He is represented as possessing the racial characteristics of the artist, and I do not believe there is a portrait of Him which has a universal appeal. In one of the galleries the baptism of Jesus is represented by very human pictures of the Father and the Son, and the Holy Spirit is represented by a dove.

The various scenes connected with the Garden of Eden have been used as subjects for many painters. One rather grotesque picture attempted to represent the transformation by which one of Adam's ribs was changed into a beautiful woman. This was surpassed, however, by a picture whose title was "Naming the Animals." Here the various animals were represented as marching past Adam in couples. Two lions and two tigers had just passed by, and two elephants were about to receive their names. The smiles on the faces of the animals that had been named testified to their extreme satisfaction with Adam's choice. It might be desired that all were as well satisfied with the names which their parents have given them. Each picture of the temptation embodied a different conception of the character of the serpent. Sometimes it was portrayed as entirely or partially human, and sometimes it appeared in true serpentine form.

Hagar's flight into the wilderness was a frequent subject, and usually the sympathy of the artist appeared to be with her rather than her jealous mistress. A series of pictures portrayed scenes in the life of Jacob and his son Joseph. Perhaps the most striking of these was a representation of the boy Benjamin meeting the false accusation of theft. As might be expected, the character of Moses has been portrayed by many artists. For some reason he has been pictured with a horn on each side of his head. His proverbial meekness seldom appears, and it would seem that the artists have given us a truer representation when they have depicted him as a man of the greatest severity.

Two contrasting pictures of Samson were observed: one where he was easily snapping asunder the cords that bound him, and another after he had been deprived of his locks. Ruth and Naomi and the vision of Samuel were subjects upon which the artists were able to give us a touch of the greatest beauty. The pictures that related to David emphasized his skill as a fighter, noticeably in the slaying of Goliath and the lion. When he is represented as stealing covetous glances at the wife of Uriah he is seen at his worst. The artist who painted the temptation of Job had a singularly erroneous conception of its meaning. The Satan corresponds to the medieval conception with horns and hoofs and all the accouterments of a tempter, instead of being one of the sons of God to whom had been assigned a special mission. Job in adversity is a far more correct picture. Here the artist has faithfully expressed the great suffering of the hero as the result of manifold afflictions. Pictures of Daniel and Jonah are apt to be somewhat ludicrous. This is especially the case where Jonah is represented as stepping out from the whale's mouth on to dry land.

A number of pictures strove to represent the immaculate conception of Mary. Since this doctrine has been formulated in comparatively recent times, the pictures were the work of modern artists. It is easy to see why the paintings of the mother of Jesus should be so numerous. It seems to be easier to paint a Madonna than a Son of God. Mark Twain was not far astray when he said that nine out of ten of the sacred pictures in Italian galleries gave the greater prominence to Mary, and pictured Jesus as an infant in arms. The Holy Family, the shepherds, the wise men, and the flight into Egypt are familiar to all. A rather unusual picture showed Jesus in the carpenter shop. The artist could not resist putting in a touch of superiority where it would seem that he should have represented Jesus as a boy subject to His parents and working with the tools of His trade. Probably no character other than Jesus has been portrayed more frequently than John the Baptist. His life in the wilderness, his preaching, his baptism, and his cruel murder have been set forth by many of the great masters. It is interesting to speculate upon the physical appearance of Jesus when He drove the money-changers from the temple. To the painters of this scene He stood for the extreme of passionate intensity. One of the most frequently featured of all Scriptural subjects is the Last Supper. Da Vinci's representation, to be seen in Milan, is quite disappointing since it was painted directly on the wall and it has lost much of its original coloring. The mental atttitude of each of the disciples when Jesus announced that one of them should betray Him is, however, easily recognized.

Another disappointing picture is Michelangelo's "The Last Judgment" in the Sistine Chapel in the Vatican. As a painting this is magnificent, but as a representation of the character of Jesus it is a sad failure. The Saviour of the world is pictured sitting upon a judgment throne, and without a single expression of pity He is dooming multitudes of souls to perdition. It is said one of the grand dukes of Michelangelo's time criticized the picture somewhat severely, and in order to punish him the great painter went into the chapel at night and painted the critic in the lowest depths of hell surrounded by legions of devils. The grand duke appealed to the pope to compel Michelangelo to remove this insulting fea-

ture from the picture. The pope is said to have replied that if the painter had placed him in purgatory he might have been able to do something for him, but since he had placed him in hell, this locality was outside of his jurisdiction, and, therefore, he would have to remain.

One is impressed with the marvelous amount of work that Machael Angelo must have produced in his lifetime. Most of his paintings and sculptures reflect the somberness of the artist. Pictures by Raphael, on the other hand, mirror the sunnier disposition of this master. Nowhere is the contrast between these two masters more sharply brought out than in the two heroic pieces of statuary which represent them on either side of the entrance of the art museum in Liverpool. One is reminded of Emerson's lines:

> The hand that rounded Peter's dome,
> And groined the walls of Christian Rome,
> Wrought in a sad sincerity.

Many artists have attempted to portray the contrasting characters of Jesus and Pilate. Perhaps this has best been done in a piece of statuary which stands at the entrance of the church of the Sancta Scala in Rome. Here are the sacred steps up which Martin Luther was climbing when he made one of the most momentous decisions in history. An interesting study might be made of the point of view of the various artists who have painted scenes representing the resurrection of Jesus. No two of them seem to have had a similar conception of this great event. The mysterious walk to Emmaus and the revealing of Jesus to Thomas make a strong mystical appeal to artists. Two pictures from the Apocrypha, Judith and Holofernes and Susanna and the Elders, share with themes in the Old and New Testaments in the various galleries.

It is obvious that only a small fraction of the pictures based upon Biblical themes have been touched upon in this short article. Many volumes have been written regarding the influence of the Bible upon literature. It is evident that in all phases of what we call culture, whether they relate to music, literature, or art, the English Bible has had a tremendous influence.—*Zion's Herald.*

BLIND SPOTS IN THE IMAGINATION

By Alice Downey Porter

In *The Literary Digest* of September 18, in an intensely interesting article on "What Lies Beyond the Stars?" occurs this paragraph:

"Seldom, if ever, has the human mind attained a grander conception than the one thus envisaged. Our own universe contains possibly 10,000,000,000 members. The width is so great that light, which travels 186,000 miles a second, is believed to take about 300,000 years to pass across it. Yet it is but one of hundreds of stellar universes. The group recently investigated at Harvard is believed to be nearly 10,000,000 light-years away."

And then follows this sentence: "The man who can contemplate this picture for ten minutes and still retain respect for human troubles must have blind spots in his imagination."

Without taking the writer too seriously in this last statement, is it not worth a few minutes' consideration?

Who of us has not stood in the presence of some new discovery in the field of astronomy and watched creation stretch away and away beyond all reach of imagination, overwhelmed by the conception of its vastness, until he has felt himself shrinking into insignificance and has said in his heart, "What is man, that thou art mindful of him?"

And yet, what are these discoveries? Marvelous as they are, they are discoveries in mere distance and mass. Are these, however extended, the greatest marvels of creation? Perhaps, to many men, more wonderful than distance is the light traversing that distance. And to many, more wonderful than light is that supreme physical evidence of infinite skill and infinite knowledge, the structure of the eye receiving the light, the eye of this very man, gazing out into boundless space, himself infinitesimal beyond conception when considered in relation to mere distance and mere mass, but possessing this infinitesimal, miraculous instrument, with its thousand miraculous adjustments, the very instrument that brings to him knowledge of infinite distance.

And more wonderful than the physical eye is the mind which through that eye can reach out and take in the beauty and glory and sublimity of the skies, and imagine still more distant discoveries; or, peering through the microscope, can discover a thousand wonders of the infinitesimal and seek to know "what lies beyond the stars" in this direction: the human mind with its constant miracle of seeking and finding, storing up and organizing its treasures, planning and achieving.

Just as we have stood in the presence of the ever-widening heavens, baffled in the effort to grasp the escaping infinitude, so have we stood in the presence of the human mind and watched its achievements stretching away into the far reaches, and though of the measureless possibilities yet unrealized, until again we have found ourselves trying to grasp infinity.

Space is measured. Though we have lengthened our unit from the mile to the light-year and may need to lengthen it again, still distance is measured.

What is the measuring unit of man's powers? When you ask the little child how much he loves his mother, he stretches his little arms as wide as he can, and with beaming face, answers, "Two skyfuls." Perhaps this miniature man has named the unit truly.

Out in the infinite spaces there may be some creation more wonderful than man; but we have not yet discovered it. To us he still remains of all God's creations the one crowned with glory and honor.

We should say that the man who can contemplate *this* picture for ten minutes and *lose* his respect for human troubles must have blind spots in his imagination.—*Zion's Herald.*

MEETING OF CONFERENCE FACULTY

The Conference Faculty will meet in Grace Church, Greensboro, N. C., on Tuesday, November 2, at 2:30 p. m. All members of the Faculty are urged to be present at that hour.

All young preachers in the Conference Course are expected to appear at 4 o'clock the same day for examination. Please be prompt.

A. G. Dixon, *Pres. of the Conference.*
N. G. Bethea, *Sec. of the Faculty.*

When you are satisfied with your attainments you've started on the down grade.

The WORK *and the* WORKERS

Pray Earnestly

We are asking all praying people, who are interested in the work and the progress of the Methodist Protestant Church in North Carolina, to be very earnestly in prayer that the Spirit of Our Christ may have perfect right-of-way in every action of the coming Annual Conference, and that the wishes and plans of men may be so overruled that God's plans in every particular may prevail. If we thus pray and co-operate we should all be happy in the outcome, at Conference, whatever it may be.

Quarterly Report Blanks

We are today mailing out fourth quarterly report blanks to all pastors. They have been withheld until now that pastors may not get them lost, and hoping that they will find their way back just as quickly as possible.

Mount Hermon

On Friday, November 15th, I attended Brother Ashburn's quarterly conference on Mount Hermon charge. The conference was well attended, and the reports in the main were good. We were delighted to see this circuit make some forward steps in this conference. They increased their pastor's calary to $1,500, which is an increase of 50 per cent. We trust that many other charges will do likewise. They also voted to hold in the bank the money they have, about $500, until such time as they may decide upon a location for a parsonage. These were two decidedly forward steps. And we rejoice with them.

Tabernacle

On Saturday, November 16th, I was with Brother Suits at his quarterly conference on Tabernacle. This was also well attended and was full of interest. The reports were good and indicated progress on this splendid field. After a prolonged discussion of a friendly nature the conference voted to ask the Annual Conference boundary committee to give them due consideration with a view to dividing the circuit and making two charges, Moriah and Shady Grove to constitute one charge, and Tabernacle and Julian the other. If thus divided I predict that either end will pay a larger salary next year than both ends together are paying this year. This is multiplication by division that is encouraging, and it will be development by more intensive cultivation that we believe will prove very fruitful.

Forsythe

Sunday, November 17th, was spent very delightfully with Brother George L. Curry and his people on Forsythe. Brother Curry, like Brother Kennett on Granville, separated the president and his wife for the day and thus had services in all his churches, with two services in one of them. This splendid circuit is making most wonderful progress under the pastorate of Brother Curry. So far as preaching is concerned he is doing more work than any other man in conference, so far as I know. The plan of appointments on Forsythe, through Brother Curry's own proposal, calls for three preaching services every Sunday, thus giving four services to one church and two services to each of the other four churches per month. Not many men could hold up to it, but Brother Curry seems happy in the doing of it. The church building at Maple Springs is soon to be moved and reshaped. At Hickory Ridge they are planning to build Sunday school rooms. And at Mount Carmel I was delighted to find a splendid new church building almost completed. This new building has been so joined to the old building that the old one can be used as Sunday school rooms. They have also built two new Sunday school rooms into the new building, and also have a splendid daylight basement under the entire new plan. When this plant is finished they are going to have one of the most splendid country church plants in the entire conference. This is a wide-awake church, and in a very short time, I think, they are going to be asking to be made a station. Anyone should be happy to be doing the work that Brother Curry is doing, and many were the expressions of appreciation I heard on yesterday concerning his work.

Appointments

October 24, 11 a. m.—Spencer.

October 24, 7 p. m.—Albemarle.

October 31, 11 a. m.—Chestnut Ridge, on Orange.

October 31, 3 p. m. and 7 p. m.—Liberty.

November 2, 2:30 p. m.—Meeting of Conference Faculty, Grace Church, Greensboro. Every member of the Faculty is urged to be present, and the young men to be examined should be there by 4 o'clock in the afternoon.

November 3, 9:30 a. m.—Annual Conference, Grace Church, Greensboro.

Yours in the Master's service,

A. G. Dixon.

MAD WITH A MIRROR

Some years ago there was a missionary bazaar held in a Christian city in aid of the African missions. When the bazaar was finished, it was found that a number of articles were left unsold. Some of them, it was thought, would be very handy for the mission, so it was decided to send the lot out to Africa. Among other things was a box of little hand-mirrors, that had been given by a merchant. Looking glasses seemed queer things to send to a foreign mission; however, they were sent, and became the most useful articles there. The mirrors took the people's fancy, and their fame was carried far beyond the station. The knowledge of this wonderful thing came to the princess of a distant powerful tribe.

She had never beheld her dusky countenance, except as a double silhouette in a placid lake, and she longed to behold all her charms, for, being a princess, she was told by everybody that she was most beautiful, whereas she was one of the plainest women in the whole tribe. A messenger was dispatched for one of the mirrors, which he procured and at once returned to his mistress. When she got possession of it she did not look into it at once, but took herself off to her palace, that she might have a good look at her beauty. When she beheld herself as she was, with one blow of her royal hand she dashed the glass to pieces. She ordered the missionaries off her territory, and published an edict forbidding looking-glasses being brought into the country.

Are there not many in other lands who are in a similar condition with regard to their souls? When they are brought face to face with God's looking-glass, with the hideousness of their sin, and they cannot deny the fact, they blame the mirror, seek to avoid it, and destroy it that they may lay the flattering falsehood to themselves that they are not so ugly as they look.—*Selected.*

Denominational Enterprises

BOARD OF EDUCATION ITEMS

Another Letter!

Dear Dr. Stephenson:

We received two letters from you, one asking us to double our last year's offering for Rally Day, and one asking us to increase it by 10 per cent. Not knowing just what you wanted us to do, we first doubled our offering, and then to make sure we were following out your wishes we increased that amount by 10 per cent and then threw in five dollars or so for good measure. Last year the offering was $47. This year it was something over $108. Rev. Charles Smith,

Pastor New Brighton, Pa., M. P. Church.

Quite naturally we enjoy receiving such letters. But it is similar to reports gradually drifting into headquarters. In almost every instance, the Rally Day offerings have increased from 30 to 300 per cent. If they keep up that way the losses sustained last year will be largely taken care of and the Board of Education will be in better shape to do the work it is attempting.

Word from President Andrews of High Point College informs us of a substantial increase in enrollment over last year. This will be still further increased before the close of the school year. He also mentions a meeting of business men recently held at High Point. He says, "An earnest effort is being put forth to raise the indebtedness on the College." Quite a bit of enthusiasm was manifested and an effort will be made to raise a quarter of a million dollars.

Western Maryland also reports a substantial increase in enrollment. President Ward is pushing the collection of the pledges made toward the campaign which closed last year. He has in mind also some special plans by which it is hoped to largely increase the endowment of the college and widen its usefulness to the church.

Word has been received that the last of the United Brethren Conferences acted favorably upon the agreement for the dissolution of the merger. The final details will be worked out by the two lawyers chosen by each church. It is hoped to have matters closed up within a few weeks.

How It Happens

The secretary must confess that his conference addresses have been somewhat pessimistic. But when the following figures are studied it gives the reason. The funds distributed to the Board of Education from Treasurer Staley's office from the undesignated part of the General Conference Budget were as follows:

	1924	1925	1926
June 1	Nothing	$ 20.00	$ 50.00
July 1	Nothing	2.00	Nothing
August 1	$5,869.72	3,778.25	2,399.29
September 1	8,945.18	2,249.96	1,157.36
October 1	2,108.11	1.562.44	Nothing
	$16,923.01	$7,612.65	$3,616.65

There is a drop in the first five months of our fiscal year of $13,306.65 as compared with the receipts two years ago. We have this hope to sustain us: That the remaining seven months will tell a far different story. The Rally Day offerings begin to reach us November 1st and for three months they give some relief. After that another famine!

Many Thanks

We are more grateful than mere words can express for the splendid support of our people in the effort to make Rally Day a real success. We are well aware that not as many of our churches observe the day as should, that some pastors are indifferent or preoccupied, and that some Sunday school superintendents and leaders will not do their part to make the necessary arrangements for a good service. On the whole, however, we have had many reasons to conclude that the situation in which the Board of Education has found itself the last year is understood and appreciated and that sincere efforts are being made to correct things.

We are glad, too, for the care pastors are exercising in seeing that the offerings are being sent in promptly and that they are properly designated. The great majority get the money into the hands of the Conference Treasurer within a few weeks and most of it reaches the Board by February. That means it is soon put to work helping our schools for all the Rally Day money is distributed to the school in the area from which it has come.

For the support of our people and the care our our pastors in handling Rally Day and Rally Day money we are very thankful. Frank W. Stephenson.

FROM THE SEAT OF WAR *(Continued)*

Kalgan, China, August 28th.—"Things are gradually quieting down, the banks have opened, but the stores are still closed, the only business being carried on is by small merchants with their baskets, and correspond with our peddlers at home.

The refugees are gradually leaving our compounds, and expect them all to go the first part of next week.

The trains are running, but service is poor as there are few cars and engines left. It takes twenty-four hours instead of eight to reach Peking. Many ride in open freight cars, and there is only standing room. I do not know what they do or how they survive going through the long tunnels.

We hope to open the schools but must defer final decision for a week or so, as we do not know if we will get enough supplies to run them, to say nothing of the food and coal which will be necessary.

Mr. Williams came home on the first train that came from Peking, but he had to walk part way, and took him two days to reach here.

Government schools have not been opened on account of the lack of funds, we understand the same condition exists in Peking and the other sections of the country.

The soldiers are vastly different from those here before, so one does not know what to expect from them.

Although there has been no fighting here, many people have been killed by them, and systematic looting has been going on.

Their treatment of women is somewhat similar to and even worse than that reported to have gone on during the great World War. However they have promised our Mission protection, but most of our out stations have suffered from looting, but nothing serious.

The medical work for the wounded is still going on, the military providing food and water, and we the medical attend-

ance. This has been under the large of Mr. Alfsen of the Norwegian Mission and Mrs. Almblad of the Bible Socity, but our Dr. Tsui has had charge of all the native workers, and is doing splendid work among the wounded in the two temporary hospitals down town.

A big railroad wreck at Chai Kau Pu, with many killed and wounded was reported, and the wounded from a battle there were without food, drink, or medical attention so Mr. Williams and Mr. Alfsen went on their wheels to see what could be done for them.

There were about 100 wounded in need of attention and the matter was brought to the attention of the Buddhist Red Cross who are looking after these people. They have also taken over the orphanage which Marshall Feng Ye Hsiang started here. Two blind boys left there because they would not give up their Christian faith, and are staying temporarily with us, but it will take at least $100 a year to educate them, and we are so short of funds to do things like that.

Travel in the interior has for a long time been either danderous or impossible. Banditry has been very common all over the district.

As the new armies poured into the city the merchants had to close their shops, as the troops were using them for lodging, and the attendants as servants.

People on the street are often pressed into service for these new soldiers.

They searched the city under pretence it was for arms and ammunition, but reports show it was not so much for them as for money and valuables.

Even our Mission was searched, and had it not been for the American Consul who sent his men to be present, we, doubtless, would have had to pay the same duty as all the other unfortunates in the city.

All they took from here was an old broken Red Cross canvas bag, found in the morning in the boys' school yard, but, after a soldier threw it into their motor car the chauffer quickly threw it out.

The soldiers order the people to serve and to give them food. If they need fodder for their horses they drive the farmers to cut it down from their crops, while they lie down and watch the proceedings, and there are deeds done that it is a shame to speak of.

It is impossible to tell all the reports from the district during the last few months. It only makes people horrified and sick.

"Our confidence is in Him, and we feel sure of His protection so we are going on from day to day trusting Him to lead and guide."

Fred C. Klein.

When a man doesn't know and isn't sure, and at the same time has no better faith than he tries to get another man to throw away, he is engaged in a low and a mean sort of business. One might as well knock the crutch from beneath a cripple and leave him lying helpless in the gutter.—*W. E. Biederwolf.*

Card of Thanks From H. E. Gibbs and Children

We wish to thank all of the many good friends who were so good to Mother during her illness; and to extend our love and appreciation to those who comforted us when the Angel of Eternal Life came and took her to her Heavenly Home.

EFFICIENCY CAMPAIGN OF THE BOARD OF YOUNG PEOPLE'S WORK

Conference Young People's Boards and Unions
October 1, 1926, to September 30, 1927

Explanation

To enable the various Annual Conference Boards of Young People's Work and Young People's Unions of the Methodist Protestant Church to become better acquainted with the workers in other Conferences and with the general program of the denominational Board of Young People's Work, this "Efficiency Campaign" is launched, effective October 1, 1926, to September 30, 1927.

It is hoped that every Annual Conference will provide a Young People's Board, or Union, to carry forward its work for the young people of the church. When so provided, this Board or Union, will be responsible for the promotion of this campaign and of young people's work in general within the bounds of its own Annual Conference.

Reports

At frequent intervals there will go out from the office of the Executive Secretary, Rev. Lawrence Little, Concord, N. C., bulletins of information and interest concerning the work throughout the entire denomination and of special efforts by the various Young People's Unions.

Once a quarter, as outlined below, there will be expected a report from each Annual Conference Union as to its work.

Awards

To the Boards, or Unions, making the best showing in this campaign, the followng awards will be given: *A Large Banner* to the Union that makes the highest number of points on the campaign, as outlined below; another *Large Banner* to the Union that makes the highest number of points *in proportion* to the total number of Christian Endeavor Societies, Sunday Schools, and church membership in its Annual Conference district, as recorded in the Annual Conference Minutes for 1926.

These banners will be presented to representatives of the Unions winning them at the Denominational Young People's Convention in the spring of 1928, if such convention is held. Otherwise, they will be presented at the General Conference in Baltimore.

Points in the Campaign

During the campaign, the Board of Young People's Work will emphasize particularly the following ten objectives; the number of points each objective will count upon attainment by any Union is given under each heading:

I. Complete Organization

Ten Points when the Conference Board, or Union, is organized with at least the following officers: President (or chairman); vice-presidents (one or more); secretary, treasurer, dean of the Young People's Conference (may be the president or some other officer, if desired), and superintendents of such departments as the Union may need to carry on its work effectively. Executive meetings of this Board, or Union, must be held at least annually. (To obtain credit, the names and addresses of these officers must be reported to the Board of Young People's Work.)

II. Quarterly Reports

Five Points for each quarterly report sent by the Conference Union to the Board of Young People's Work. Reports are to cover the work done by the Union, the general condi-

tions of the young people's work in the Conference, and the work being done in this campaign. These reports should be mailed in January, April, July, and October, and should cover the work of the quarter preceding. (To obtain credit, the reports must be mailed by the last day of the month due.)

III. Standard Sunday Schools

Ten Points for each Sunday School that certifies to the Board of Young People's Work, over the signatures of pastor and superintendent, that it has reached the standards recommended by this Board. (Copies of these standards may be had upon application.) Names of all such schools will be published periodically in the church papers.

IV. New Christian Endeavor Societies

Three Points for each new Junior, Intermediate, and Senior Christian Endeavor Society organized within the Union, between October 1, 1926, and September 30, 1927, and reported to the Board of Young People's Work, with names of officers and superintendents.

V. Standard Christian Endeavor Societies

One Point for each Society adopting the Methodist Protestant Christian Endeavor Society Standards Chart published by the Board of Young People's Work. (Copy will be sent upon application.) Two Points for each Society attaining 200 points on the Chart. Two Extra Points for each Society attaining 300 points on the Chart. Five Extra Points for each Society attaining 400 points on the chart. (To obtain credit, reports must be made to the Board of Young People's Work.)

VI. Young People's Conference

Twenty-Five Points for conducting a Young People's Conference within the Annual Conference area, according to the standards adopted by the Board of Young People's Work. (To obtain credit, the program must have the approval of this Board and report must be made to the Executive Secretary, after the adjournment of the Conference, upon blanks furnished by the Executive Secretary.)

VII. Teacher Training Classes

Five Points for each new Teacher Training Class enrolled with the Board of Young People's Work. (Enrollment blanks and full information will be furnished upon application.) One Extra Point for each person completing the examination in any unit of the Teacher Training Course. (Examination questions furnished by this Board, papers graded, and report furnished to Conference Union.)

VIII. Reading Courses

One Point for each person completing the requirements for one year's work in our Reading Course. (A new and complete outline of this course is in preparation and will be ready by January 1st. This outline may be had upon application to this Board after that date.)

IX. Vacation Bible Schools

Ten Points for each Daily Vacation Bible School conducted for at least two weeks, and reported to this Board on blanks furnished upon application. Five Extra Points for each school conducted at least four weeks.

X. Special Days

Two Points for each church in the Annual Conference district observing Easter, with special program and offering for the Board of Home Missions.

Two Points for each church observing Children's Day, with special program and offering for the Board of Foreign Missions.

Two Points for each church observing Rally Day, with special program and offering for the Board of Education.

Two Points for each church observing Christmas, with special program and offering for the Ceneral Conference Budget.

Two Extra Points for each church observing all four of these "Special Days," with special program and offerings.

(To obtain credit, offerings must be sent to the Annual Conference Treasurer, specifying for which cause it is to be used.)

Any additional information concerning this Campaign, or any possible assistance, will be cheerfully given by Rev. Lawrence Little, Secretary, Board of Young People's Work, Methodist Protestant Church, Concord, N. C.

ONLY A LITTLE THING

Only a shriveled seed,
It might be a flower, or grass, or weed;
Only a box of earth on the edge
Of a narrow, dusty window ledge;
Only a few scant summer showers;
Only a few clear, shining hours;
That was all. Yet God could make
Out of these, for a sick child's sake,
A blossom wonder, as fair and sweet,
As ever broke at an angel's feet.

Only a life of barren pain,
Wet with sorrowful tears for rain,
Warmed sometimes by a wandering gleam
Of joy, that seemed but a happy dream;
A life as common and brown and bare
As the box of earth in the window there;
Yet it bore, at last, the precious bloom
Of a perfect soul in that narrow room;
Pure as the snowy leaves that fold
Over the flower's heart of gold.

—*Henry Van Dyke.*

—"Do we want Canada's liquor system?" Of course we do not. We tried government liquor-dealing in the South Carolina dispensary, and saw that we didn't want it elsewhere. We are told by a reliable writer that government control in Canada has meant:

1. An increased consumption of liquor.
2. Greatly increased use of alcoholic liquors by young people and women.
3. A swollen liquor bill.
4. A great economic loss, which has halted prosperity and acted as a burden upon the general population.
5. Increased vice and crime, imposing upon the governments expenses which have burdened the taxpayers.
6. A corruption hitherto unknown in Canada.
7. An illicit trade as great as that under any prohibition law.

The system of government control in Canada is a failure. Under it all of the evils of the illicit liquor traffic in the United States are present, plus the evils of a government-protected traffic as vicious in principle and practice as was the saloon system in the United States.

OUR STORY PAGE

THE PRINCESS MITZIE

Mitzie was happy. Pretty little Alice Brown and dainty Lula Grey had both smiled at her as she came into the school room that morning. Perhaps they had forgotten that her clothes were plain and much mended. Mitzie's mother had told her that what counted most of all was to be clean, and kindly, and ready to do her best.

So the world looked brighter to Mitzie than it had when some of her small companions refused to play with her because she was only a scrub-woman's little girl.

When Miss Bettie, the teacher, finished with the first part of the lesson, she smiled very brightly and said:

"Little people, we are going to take a rest now and have a little game. Each one of you will tell me the nicest thing she has heard lately, and then when these stories have been told, we will see who has given us the happiest one, and that little girl will be given this badge to wear until we play the game again, and we will call her 'The Princess.' Won't that be nice?—and I am wondering who has to be the Princess. You know that this name is given the daughter of a king. Please do not tell long stories—very short ones. And everybody listen, for when we are done, we will take a vote as to which is the best story, for you are to help choose the Princess."

The children were very much excited, for the badge, which Miss Bettie held up was beautiful. It looked like a lovely rose, but was made of pink satin ribbon, and there were little streamers from it, and on the ends of the streamers were gold fringe. It wasn't a very large badge, for it wasn't intended for grown-ups, you know.

One by one the little girls told their stories. Lula Grey described the family of her beautiful little kittens which the mother cat, Snowball, had brought to the house in her mouth that morning.

Alice Brown said she would have a birthday soon and hoped she'd get a lot of presents. Katie Clare was quite excited about a pink dress that her mother was making for her. And Cora Smith told of a wonderful party she had been to the day before.

Each little girl in turn was anxious for her chance to relate, "the nicest story of all."

Mitzie was listening and thinking at the same time. She, too, would have a birthday, but there would be no celebration, and she didn't have any new things, and she had never been to a party in her life. Just the same, her small face was alight with eagerness, and when her turn came, her eyes were sparkling and she stood right up in front of the little chair in which she was sitting and said:

"Oh, Miss Bettie, my story is about my muvver. She cleans the floors and the stairs in a big, big building an' some times she's so tired that I am sorry for her an' wish I could help. Yesterday the man who owns the house told her she was the best cleaner he ever had, because she was thorough and 'ticlar about the corners. An' he said she was to have two helpers an' see that they did the work right, an' part of her time she would spend in the big rest room as matron there.

"An', Miss Bettie, she's to get more money, an' now I think my daddy'll get well, because there'll be money for medicines an' doctors an' everything! An' I'm going to try to help an' grow up to do everything just right, just like my muvver!"

The children had been very, very quiet while Mitzie told her story. She was the last one of all, and when Miss Bettie asked for the vote of the class, every single little girl in it voted that Mitzie should wear the badge and be "The Princess" until they played that kind of game again.

And after school was over, Miss Bettie fastened on the badge, and put her arms around Mitzie and whispered:

"It's a wonderful thing, dear, to be the daughter of a king. Ask your mother what she thinks about it."—*Baptist Standard.*

HONEST LITTLE DICK

In all my life I never saw so honest a little cat as our Dick. He not only never stole himself, but he would not allow any other cat to steal if he could help it. The dear little fellow, however, was strongly tempted once, and came very near to losing his good name.

One day the cook carried out a pail of nice little frost-fish and set it down in the yard. Dick was there. Dick always was nearby when there was good things to eat. The cook went back into the house, and Dick sat down to wait for her return; and two of his especial friends were at the window upstairs looking down to see what "honest little Dick" would do.

The cook was a long time coming to dress the fish; and all the while Dick kept watch—now on the pail, now on the kitchen door. At last he went somewhat nearer to the pail, then nearer, then nearer. Ah! frost-fish smell so good. Dick's little nose almost touched them. And then he sat down and cried at the top of his voice for the cook to return quickly and save him from being a thief!

Still she did not come. At last Dick put his fore paws on the edge of the pail. Then he looked at the kitchen door and cried again. But the door did not open. So slowly, softly a paw reached down into the pail. But before it had gone down as far as the first, it came back with a jerk, empty; and its owner ran around the corner of the house where he would not see or smell those nice frost-fish any more. He did not want to be a thief; and we believe the little fellow never came so near it again.—*Little Folks.*

THE SOURCE OF ITS BEAUTY

Once there was a brier growing in a ditch, and there came along a gardener with his spade. As he dug around it, and lifted it out, the brier said to itself, "What is he doing that for? Doesn't he know that I am only an old worthless brier?" But the gardener took it into the garden and planted it amid his flowers, while the brier said, "What a mistake he has made, planing an old brier like myself among such rose trees as these!" But the gardener came once more with his keen-edged knife, made a slit in the brier, and "budded" it with a rose, and by and by, when summer came, lovely roses were blooming on that old brier. Then the gardener said, "Your beauty is not due to that which came out, but to that which I put into you." This is just what Christ is doing all the time with poor human lives.—*Selected.*

Our Task and Our Privilege

Paid all Claims In Full

1. State Street, Lexington.
2. West End, Greensboro.
3. Charlotte

Paid A. C. B. in Full

1. Whitakers.
2. Fountain Place.
3. Melton's Grove.
4. Thomasville, First
5. Orange.
6. Mt. Pleasant.
7. Concord.
8. Richland.

Churches

1. Mt. Pleasant, N. Davidson Circuit.
2. Jerusalem, on So. Davidson.
3. Yadkin, on So. Davidson.
4. Siler City, Siler City.

Paid G. C. B. in Full

1. Asheboro.
2. Asheville.
3. Calvary.

Paid College Assessment in Full

1. Whitakers.
2. Grace.
3. Mebane.
4. Glen Raven.
5. Burlington.
6. Fountain Place.
7. Reidsville.
8. South Winston.
9. English Street.
10. Asheboro.
11. Concord.
12. Graham.
13. High Point, First.
14. Welch.
15. Mt. Pleasant.
16. Siler City.
17. Charlotte.
17. Gibsonville.
18. Orange,
19. Granville.

Churches

1. Julian on Tabernacle.
2. Hickory Ridge, Forsyth Circuit.
3. Gray's Chapel on Randolph.
4. Bethesda on North Davidson.

Paid on College Assessment

1.	Randolph	$31.00
2.	Tabernacle	24.00
3.	Littleton	24.00
4.	Halifax	22.80
5.	Forsyth	19.90
6.	North Davidson	18.00
7.	Alamance	17.88
8.	West Forsyth	15.40
9.	Enfield	15.00
10.	St. Paul	15.00
11.	West Thomasville	10.55
12.	South Davidson	10.28
13.	Friendship	10.00
14.	Saxapahaw	8.40
15.	Weaverville	8.25
16.	Spring Church	7.00
17.	Why Not	7.00
18.	Spencer	6.70
19.	Randleman	5.25
20.	Albemarle	5.00
21.	Thomasville First	5.00
22.	Union Grove	1.00

Paid on A. C. B.

1.	Grace	$300.00
2.	High Point First	280.00
3.	Forsyth	257.39
4.	Burlington	215.00
5.	Siler City	152.92
6.	Henderson	150.00
7.	Davidson	145.31
8.	Mebane	142.50
9.	Reidsville	117.50
10.	North Davidson	110.00
11.	Pleasant Grove	110.00
12.	Mt. Hermon	88.76
13.	Asheboro	88.33
14.	Glen Raven	87.50
15.	Bess Chapel	84.92
16.	Flat Rock	80.62
17.	Randolph	80.00
18.	Haw River	70.00
19.	Lebanon	70.00
20.	Calvary	68.94
21.	Saint Paul	60.00
22.	West Forsyth	57.75
23.	Littleton	56.75
24.	Granville	51.17
25.	Mocksville	50.25
26.	English Street	50.00
27.	Friendship	48.25
28.	Welch Memorial	47.00
29.	Anderson	43.45
30.	South Davidson	42.33
31.	Why Not	42.03
32.	Asheville	40.00
33.	Spring Church	38.66
34.	Halifax	38.60
35.	Albemarle	35.00
36.	Roberta	31.50
37.	Tabernacle	30.65
38.	Weaverville	30.00
39.	Saxapahaw	29.01
40.	Yarborough	29.00
41.	Pinnacle	27.80
42.	Randleman	26.35
43.	Vance	26.06
44.	Cleveland	25.50
45.	Rockingham	25.00
46.	Midland	23.80
47.	Kernersville	21.72
48.	Pageland	21.05
49.	Chase City	19.20
50.	Spencer	10.00
51.	South Winston	10.00
52.	Alamance	10.00
53.	Denton	8.88
54.	Union Grove	8.50
55.	Guilford	4.45
56.	Draper	3.22
57.	Fairview	2.50

Paid on G. C. B.

1.	Winston-Salem	$336.44
2.	Concord	305.00
3.	High Point, First	232.98
4.	Grace	179.65
5.	Forsyth	136.86
6.	Mt. Pleasant	105.69
7.	Enfield	99.25
8.	Spring Church	97.69
9.	Whitakers	93.85
10.	Mebane	89.60
11.	Orange	89.00
12.	Siler City	85.00
13.	Glen Raven	78.94
14.	North Davidson	74.92
15.	Vance	63.33
16.	Randolph	62.65
17.	Alamance	61.55
18.	Why Not	59.88
19.	Saxapahaw	59.33
20.	Gibsonville	58.68
21.	Randleman	58.31
32.	Littleton	58.25
23.	Burlington	52.68
24.	Graham	50.39
25.	Tabernacle	49.01
26.	Mt. Hermon	46.56
27.	Richland	45.72
28.	Fountain Place	41.16
29.	Pleasant Grove	40.30
30.	Thomasville First	39.60
31.	Guilford	37.28
32.	Albemarle	36.00
33.	Midland	35.20
34.	Haw River	35.00
35.	Mocksville	32.84
36.	Friendship	32.78
37.	Fountain Place	31.53
37.	Anderson	31.22
38.	Davidson	28.90
39.	Henderson	27.50
40.	West Thomasville	24.30
41.	Pinnacle	22.75
42.	Cleveland	21.08
43.	St. Paul	20.84
44.	West Forsyth	20.76
45.	Halifax	20.68
46.	Lebanon	20.05
47.	Bess Chapel	17.98
48.	Flat Rock	16.34
49.	Roberta	14.05
50.	Granville	13.50
51.	Denton	13.14
52.	English Street	13.02
53.	Rockingham	13.00
54.	South Davidson	13.00
55.	South Winston	10.00
56.	Union Grove	9.58
57.	Lincolnton	7.52
58.	Yarborough	7.40
59.	Weaverville	7.00
60.	Mecklinburg	6.50
61.	Chatham	5.04
62.	Pageland	4.30
63.	Porter	3.35

Since the above was set up amounts have been received that make the following changes:

On the G. C. B., Asheboro sends in a good contribution though they were already over the top. Vance sent in a contribution that helps them hold their place on roll, Alamance goes up one point and becomes no. 16. Graham goes up six points and becomes no. 17. Tabernacle makes the largest gains of all and goes from 25 to 8 a gain of 17 points. Denton makes a gain of two points, and Fairview enters this roll at no. 57.

Just one more printed report before conference. What will the final statement show? Our Lord teaches us that those who are faithful in the few things committed to their charge He will make rulers over many, and those who are unfaithful in the few things shall lose what they already have. How about it, Brother Layman and fellow- pastor? Are you in line for promotion? Please send all money in hand to V. W. Idol, Treasurer, High Point, N. C., in time for him to make a report to me not later than Monday morning, October 25, so that your report may appear in next week's Herald.

WOMAN'S MISSIONARY DEPARTMENT

MISS ESTHER ROSS, *Editor*
Asheboro, N. C.

NORTH CAROLINA BRANCH

The second quarterly meeting of the Womans' Foreign Missionary Society was held at the home of Mrs. C. L. Whitaker, High Point, N. C., October 7, with Mrs. Geo. R. Brown presiding.

The opening devotional was led by Mrs. Brown who read from Acts 26 and gave an inspiring talk on Paul's vision. Special prayers were offered for our missionaries on the field.

Responding to roll call were: Mesdames Geo. R. Brown, W. C. Hammer, J. W. Boyles, J. E. Pritchard, C. L. Whitaker, S. W. Taylor, R. H. Brooks, J. Norman Wills, J. M. Millikan, M. P. Harrell, Dr. Harris Glascock, Misses Pearl McCulloch, Mary Young and Lena Martin.

The following societies sent in their reports for the second quarter: Asheville, Burlington, Charlotte, Calvary, Grace Church, Moriah, Mebane, Harmony, Mt. Zion, West End, State Street Church, Northville, Rehoboth, Maple Springs, Pleasant Hill, Mt. Pleasant, Henderson, High Point, Winston-Salem, Bethel, Alamance Circuit, Clyde Auman Society, Fair Grove, Orange Chapel, Lebanon.

With one or two exceptions all of these societies are doing good work.

There is an increased interest in the use of the Study book, "Moslem Women." Many of the societies are falling in line and proving the value of a well planned program.

During the quarter 51 active, one life, and two perpetual members were enrolled. Three young people's societies were organized.

Our Record Agent reported two renewals and one new subscriber to the Missionary Record. We know pretty well the cause of societies becoming weak and inactive. In looking over the records we find one member in a society of 23 members taking the "Missionary Record."

Friends, there is no excuse for each member of the W. F. M. Societies not being a subscriber to the Record. We will never have real live, up-to-date missionary Societies eager to extend the work of the Kingdom until we have well informed members. By reading the Missionary Record we keep in touch with our workers on the field. We become more intimately acquainted with them, thus creating a more sympathetic feeling among us and a stronger desire to do our part in assisting to further promote the spreading of the Gospel and upbuilding of the Kingdom. It keeps us in touch with other auxiliaries of our Branch and we thus feel a closer relation to them. "Missionry enthusiasm is aroused only through Missionary Education."

The price of the Missionary Record is within the reach of every member. 75 cents a year.

Don't wait for the Record Agent.

Be prompt in renewing and subscribe to the Record.

Branch minutes and programs have been sent to all auxiliaries. If any society failed to receive their supply, write to Secretary of Literature, Miss Pearl McCulloch, Greensboro, N. C.

During the summer months Miss Annie Livengood, field secretary, visited 15 churches and spoke in interest of the Woman's Missionary Society. A vote of thanks was extended to Miss Livengood for the work that was done.

The Branch Treasurer reported: Receipts, $1162.11. Disbursements, $1157.71.

This financial situation is not encouraging. Let us all make a special effort to meet our obligations and meet them on time. Send in your money every month. Our missionaries must be paid every month. We must not keep them waiting.

The various secretaries' reports were all gratifying and encouraging.

An invitation was read and accepted for the Branch meeting to be held at Henderson in April.

We were all glad to greet once again Mrs. Maier, who with Rev. N. H. Maier, has recently come to North Carolina to make their home.

The year is rapidly passing. Let us see to it that our society is in good working order, and resolve that we will attend more regularly, serve more faithfully and pray for our missionaries and all of our workers everywhere.

MRS. M. P. HARRELL, Cor. Sec'y N. C. Branch.

NOTES FROM PINE RIDGE, KENTUCKY.

We were unable to do any building the past Summer because it was about all we could do to take care of debts for building already done, and indeed we still have a very definite financial problem to contend with.

However, our regular workers and the students who remained with us during the Summer found a plenty of work to do, as we did more farming than ever before and at odd times we have been working on a new cistern which is nearly completed now and which will greatly increase our water supply. Then, because our herd of cattle is increasing and our crops of different kinds of hay were so large, we were compelled recently to enlarge our barn. We now have eight good milk cows and eight fine heifers coming on that will be fresh within the coming year. Besides these, we have two yearlings for beef and three small calves.

In addition to the fine registered Jersey bull which Dr. Hawkins of Fawn Grove, Pa., sent us about a year ago, he recently sent us a prize-winner Berkshire hog. So we have good reason to expect continued improvement in our live stock possessions.

The tablet arm chairs for our High School recitation rooms have arrived and we are delighted with them. We will enjoy them more however, when they are paid for. Several kind friends have contributed to this seating fund, but much more is needed.

The first Sunday in October, we began holding regular Sunday and mid-week religious services in the auditorium of our new High School building, using temporary seats until we are enabled to buy better.

We have a larger and better enrollment in school than ever before at this time of the year. Because of lack of room, we have had to turn away at least fifteen girls who wanted to enter our school.

We want to make special mention of one of our boys. He was raised in Pine Ridge community but went out some years ago seeking employment. The past year or so he was working as a mechanic somewhere in Michigan and had developed to the point where he was earning seven dollars per day, but he came to realize that he had quit school too soon. So, late in the Summer he returned to his boyhood home and when our school opened this Fall he entered the seventh grade. His report card for the first month showed that he had gotten "E", which means excellent, in everything. He is now 22 years of age. I trust his example will be helpful to many others.

Two Urgent Requests

Ladies of the W. H. M. S. all over our church, please speed up the work. I will not elaborate, but I mean much when I say, vacation time in the churches has been unusally hard on us this year. There are financial obligations pressing us severely. We are looking to you for relief.

Business in our store is very good just now, but our stock of used clothing is getting very low. People are coming many miles to get bargains in clothing in order to prepare for the approaching Fall and Winter. We need children's clothing more especially, but all kinds are acceptable, provided there is still some service in them.

THOS. R. WOODFORD, Superintendent.

REPORT OF COLLEGE BUILDING FUND

Amount previously reported	$170,019.85
Mrs. Lucy W. Ball	100.00
Albemarle Philathea Class	25.00
Miss Mary White	5.00
Mrs. A. W. White	2.00
Mrs. J. R. Surratt	1.00
Mrs. E. S. Welborn	3.00
	$170,155.85

Endowment Insurance Fund

Amount previously reported	$6,643.61
W. A. Bowman	5.00
Grady Bowman	5.00
L. M. Riley	5.00
J. F. Holmes	5.00
	$6,663.61

The contribution from Mrs. L. W. Ball was entirely voluntary, and deserves special notice. Mrs. Ball is the widow of Rev. J. R. Ball, for so long an honored member of our conference, but who was called to the home above many years ago. Mrs. Ball, at the same time, made a contribution of the same amount to the building fund of Grace Church. Brother Ball was the agent in charge of the erection of the first Grace Church. To her, and to all the friends who have remembered the college our thanks are tendered.

J. NORMAN WILLS, Treasurer.

—The Ladies' Aid Society of Calvary church will serve a Brunswick stew at the Hut tomorrow (Friday) night, beginning at 6 o'clock.

Eugene V. Debbs, the Socialist leader, is dead.

FROM PASTORS *and* PEOPLE

Mill Grove, Midland Circuit.—For the second time we had the pleasure of meeting and preaching to the good people of Mill Grove camp meeting. Last year we were called to do the preaching for the camp meeting and having learned to love each other we were called back for this year and the Lord met with us and we had a great time together. When we arrived at the camp ground we found Brother Hulin, the good pastor of Midland Circuit, working away in preparation for the meeting. His work he did well and we have never found a pastor that we enjoyed working with more than with Brother Hulin. His people love him and he loves his people and they are doing good work. To prove their love for their pastor during the meeting they gave him a pounding to the value of about $50 and during the entire meeting we did not hear a single word against Brother Hulin, and this is an exception as there are very few meetings we hold but what someone will try to tell us about the pastor's faults without telling of the good he is doing and we are glad the people of Midland have enough religion, and love, that they only see the good.

About 65 souls were saved, or reclaimed during the meeting, about 15 joined the church and some gave their names for other churches in the community.

During the meeting we were able to work some for the advancement of the financial conditions of the church and 20 men promised to give one acre each, of some money crop, to the church to be used for salary, claims, etc. This acre is to be called "God's Acre," and it is to be cultivated with the same care and products are to be sold just as carefully as their own and the entire proceeds turned over to the church treasurer. This move will enable Mill Grove church to double pastor's salary and pay claims and give him a new suit of clothes to wear to conference each year. We hope to get other churches to do this same thing, and we are sure it will mean a great advancement.

At the close of the meeting we were presented with purse of about $108.00 and asked to do the preaching and singing again next year for the meeting. We promised to preach again, the Lord willing. We thank again the good people for what they gave us and for the call to come again.

REV. AND MRS. C. E. PHILLIPS.
Monroe, N. C.

Pageland Circuit.—This report is getting in a little late but we hope it will do just as much good now. Our revival season is over and we are trying to hold what we gained during the meetings. Our revivals have all been good. We have had about 150 conversions and reclamations and have received into the church about 40 members on the circuit. All the churches will pay out on pastor's salary and all the annual conference claims and some has been paid and more will be paid on General Conference claims.

Our people have been very kind to us throughout the year. We have been pounded several times in a very handsome way for which we thank every one. We will not tell all we have received, but we have been pounded with everything from a load of cordwood to a 42-piece dinner set and from buttermilk to home-made molasses, they brought things to eat, wood to cook it with, and dishes to eat it from; now was that not fine.

Our fourth quarterly conference will meet at Pageland Wednesday afternoon at 3:00 o'clock, October 27. All the official members are asked to be present.

C. E. PHILLIPS, Pastor.

Rockingham, Chase City and Melton's Grove.—The Rockingham church has held two revival meetings this year, one in June and one in September. Rev. C. E. Phillips was with us in June and did some good preaching, which the Lord blessed. The church was greatly revived, several were converted and reclaimed and ten joined the church.

Dr. and Mrs. A. G. Dixon were with us in September and again the Lord blessed the meeting and several were converted and reclaimed and fifteen joined the church.

During the year thirty-two have been received into the church and we are expecting others to join before conference. It was good to have Dr. and Mrs. Dixon and Brother Phillips with us and we hope they will all come again.

Brother R. F. Gardner is our delegate, of Rockingham charge.

Chase City.—We begin our meeting here the second Sunday in July. We did the preaching, and the good Lord blessed us with a very good meeting, several were converted and reclaimed. During the year thirteen have been received into the church. Brother R. R. Divenie is our delegate of Chase City charge.

Melton's Grove.—The revival here was in August, so far as we know there were no converts, though the Lord's blessings were upon us and the church was greatly revived. We did the preaching here also. One member has been received into the church here this year and another who lives away from the place and whose name had been off the church book for some time had it restored.

Brother Dee Sasser is the delegate of Melton's Grove charge.

JAMES H. TROLLINGER.

Rockingham.—We had 91 present in Sunday school October 17. We have a few that have not been absent this year. Our collection Sunday was $10.27. This was offering day on the debt for some of our equipments. We give our Sunday school collection the third Sunday in every month for the good of paying the debt for our furnishings.

Our mid-week prayer meeting met last Wednesday night with great force. Everyone present enjoyed it to fullest extent. We had several fine talks and testimonies. Among the talks was one by our pastor, Brother Trollinger. He brought to us a clear idea and an explanation of the first chapter of first John which one of the boys of the "Boys' Prayer Circle" read as the Bible lesson for the entire prayer meeting.

The "Boys' Prayer Circle" met as usual and on return to the main prayer meeting made a very satisfactory report of their meeting.

The "Girls' Christian Club" met at their usual time. They had a very good business meeting along with the usual meeting. They had as a Bible lesson the teaching of Christ in the Sermon on the Mount, the fifth chapter of Matthew. The first prayer offered was by our very appreciated, Mrs. Trollinger our pastor's wife. In the end we had a good many prayers in a chain of prayers. Mrs. Trollinger leading them and the leader closing. The girls are coming to take a more active part in the meeting than ever before.

We have moved our fourth quarterly conference up to Monday night, October 25. We hope to have a very earnest business meeting and have everything straight, before our pastor and delegate leave for annual conference.

We ask the prayers of the Christian people to continue with us in our work.

(Miss) BIRDIE CONNELL, Reporter.

Draper M. P. Church.—The year 1926 has been a prosperous year for the church at Draper. God has wonderfully blessed our work here the two years we have been serving this church.

We have a band of loyal church workers here who are struggling to be self-supporting and need the prayers of all God's people.

We have received into this church 57 new members since we have been here.

Our Sunday school is getting along fine. There has been added to the church this year a bell tower and a Sunday school room and a new coat of paint.

Pray for us. J. S. RIDDLE.

Lincolnton Church.—First Sunday was a banner day in our Sunday school so far as the Sunday school offering goes. D. B. Johnson offered to give any amount equal to the largest class collection and the class giving the largest amount to get credit also for what Brother Johnson was to give. When the total collection was counted, it amounted to $99.10. This shows how some people can raise money.

Shelby and Caroleen Churches.—As we have not had a report from this charge in some time I will let the Herald readers know that we are still alive.

On the second Sunday in August we began our special meeting at Shelby with Brother Surratt from Charlotte as pulpit help. Brother Surratt was at his best and as a result of this meeting about twenty conversions and six additions to the church, the church greatly revived. Shelby has had a struggle this year, but the out-look for the future of this church is promising. Congregations are increasing and much better interest in all departments of the church work. We were glad to see Sister Ramsey in the congregation last night; it is an inspiration to have her present in the church service.

We have held two special meetings at Caroleen. Brother J. M. Morgan came and did part of the preaching in the first one. Brother J. D. Morris preached twice; we had a fairly good meeting. For the second meeting the second Sunday in September Bro-

her C. W. Bates came and did the preaching he first week and did good preaching; the econd week Brother H. A. Henderson from liffside, N. C., came to our assistance. The neeting was a success; several professions nd three joined the church, church revived.

We held our fourth quarterly conference t Caroleen Saturday night with a good at-endance; the best spirit of any conference of he year. They voted unanimously for the re-urn of the present pastor. These are good eople and it is a pleasure to serve them.

Yours in the Master's service,

L. S. HELMS, Pastor.

Mebane.—Last Wednesday evening follow-ng prayer meeting our fourth quarterly con-erence was held, with very good attendance, onsidering the inclement weather. Reports rom the Ladies' Aid and Missionary socie-ies were very encouraging; these societies ave done fine work during the year and we re planning for greater things next year. Ve are right much behind with our church laims at this time. There is much to be ac-omplished before conference if we raise all laims. However, we are hoping to do this. . E. Foust is our delegate and J. W. Nichol-on is alternate delegate.

Next Sunday morning election of officers or the coming year will be held. We are xpecting a full attendance at this time. his (Monday) afternoon the Ladies' Aid vill meet with Mrs. C. C. Smith.

Next Sunday afternoon from two o'clock o four o'clock the stewards will be at the hurch to receive pledges for the coming ear, thus introducing the Honor System.

Our Rally Day service will be held the fifth unday morning in this month.

REPORTER.

Chapel Hill, Davidson Circuit.—Brother idge preached a good sermon today. He old us of the many sins that so easily beset. large congregation; 11 joined the church. he Lord's Supper was also administered, a arge number partook.

There will be prayer meeting next Sunday ight. We welcome everybody to come and ake a part.

We just had a glorious camp meeting lready reported. Hope there will be many nore such meetings at Chapel.

LIZZIE CRANFORD.

Spencer Charge.—On Monday after the hird Sunday in September the good people f Charlotte asked me to appoint prayer neeting at the chapel for Monday night; I vas real glad to do that. I announced Sunday ight that there would be prayer meeting at he chapel on Monday night. Quite a number f folks turned out. And we had a real ood prayer meeting. At the close of the ser-ice Brother Stegall asked that they sing most appropriate hymn. And when the inging began a number of folks began to o to the rear of the chapel and bring things o the front. They had planned a surprise ounding, and they succeeded. When they ot their gifts together they had enough of just such things as a poor preacher and his family needed to make his heart glad, and make his account at the store less. I wish I could give the names of all that gave anything and the names of the articles. But it would make my article too long. Sister H. S. Whitworth not a member of our church worked up the pounding. May our Father in heaven bless her and everyone that has donated anything at any time to our support. My people have been very good and kind to me this year for which they have my thanks. They were not able to pay me a living. On top of all my debts it has cost me a great deal more to preach this year than the salary I have received. I have not been able to pay one dollar on what furniture we bought after we were burnt out. My expense has been great and is great yet, but I have not let that keep me from doing my church work. I have preached about 115 sermons, and conducted a number of prayer meetings. I have preached from two to three times about every Sunday and driven from 50 to 100 miles every Sunday. I don't think I have missed a single appointment this year. I have made about 125 visits. I have baptised 35 children and 15 adults. I have been too busy to delight myself with the most pleasant games of these modern times, such as baseball and pitching horseshoes, which are all harmless in themselves.

The work has been hard, but the joy I have found in doing the work gave the dark clouds that hung over the way a silver lining. There has been a dark cloud hanging over our poor home for four long years, and you all know I have had no salary to meet by expense. But I have gone on preaching and when the Lord tells me to stop preaching then I shall stop. Up to four years ago always when I would come home I had some one to tell my sorrows and my joys to. But that all stopped four years ago. But I have a Savior to tell all my troubles to. My wife is still here but she is helpless and mindless.

Well, the conference is at the door. Last Sunday was a good day at Charlotte. At the close of the service Sunday they voted on who they wanted for a pastor for next year, and every member present voted for the return of the present pastor except one, and someone asked to make the vote unanimous, and it was done. The people at Spencer have not voted on who they want. I think they will submit to what ever the conference may do. These two places, Spencer and Charlotte, need to be made into two missions, and a man put at each place. There is a fine opening at each place, but they are too far apart for one man to work them, and there is too much work for one man to do it. We have some loyal folks at both places. May the Holy Spirit guide us in the work of the conference, and may the right thing be done in all the work of the conference. May our Father continue to bless the entire conference. Pray for us.

Yours in His name, D. A. BRASWELL.

Lincolnton.—October 17, at 11 o'clock everybody seemed to have a smile if not a solar look or a grin like a trestle of New Jerusalem as we elected the officers for the new year.

Brother R. G. Ward was elected Sunday school superintendent and six ladies and six gentlemen were elected stewards; this spells "paid in full" next year.

In the afternoon three were baptized by immersion and one sprinkled.

We believe that the salary will be paid in full if we do not come out on the budgets.

The fourth quarterly conference of Bessemer City and Lincolnton will convene in Lincolnton M. P. church, Saturday, October 23, at 7:30 p.m. All the official board are expected to be present. W. L. CARSON.

Bessemer City.—The revival closed at the M. P. Church October 17, after Brother N. M. Modlin had shelled the woods for eight days bringing many to the knowledge of the truth and edifying the church very much.

A nice purse and a good pounding was given to Brother Modlin as a token of their appreciation of plain emphatic way of doing the Lord's business.

As the meeting closed two joined the church. There are so many churches that by the time all get their "gets" no one church gets but a few. W. L. CARSON.

High Point.—The pastor, Dr. Brown, is holding a series of meetings for two weeks. Services are being conducted every evening; the sermon is preceded by a song service, led by Mr. E. J. McKinley, which is enjoyed by the congregation. The pastor is preaching plain, practical, Gospel sermons, and these services are being very well attended by our members. The doors of the church will be opened next Sunday morning for the reception of new members.

The fourth quarterly conference will convene Wednesday evening at $7:30 o'clock. At this time reports from the officers of the church, Sabbath school supterintendent, the two Missionary societies, Ladies' Aid society, and all the various organizations of the church will be heard. The work for this year is being rapidly brought in shape for reports to the Annual Conference in Greensboro.

Committees have been appointed to bring forward names for Officers of the church and Sunday school for the ensuing year, and an election for this purpose will be held on Sunday, October 31.

The choir is rendering beautiful music each Sabbath. Last Sunday morning a male quartette composed of Messrs. Dan W. Smith, Arnold J. Koonce, Clarence Schultheiss, and Carey W. Davis, sang "The City Foursquare" in a very pleasing manner, and Mrs. J. Hobart Allred nee Miss Myrtle Perry rendered "The Ninety and Nine" very beautifully.

The committee appointed to make out the programs for the Mission Study Class for the ensuing six months held a meeting last Friday at the home of Mrs. R. M. Andrews. The Foreign Study Book, "Moslem Women," will be taken up at the October meeting, and the first chapter will be given by Mrs. Paul S. Kennett.

Mr. Eccles Everhart who has been studying architecture in Europe for the past four months, returned home last week, and was met in New York by Mrs. Everhart and her mother, Mrs. Herman Abels.

Lewis E. Teague, the city's Prosecuting Attorney, went to Philadelphia to attend the Sesqui-Centennial Exposition on North Carolina Day.

Dr. J. F. McCulloch and son, Leon of Pittsburgh, Penn., were guests in the home of Mr. and Mrs. H. A. Garrett last Friday.

Mr. and Mrs. Geo. T. Penny have returned from a trip of three weeks' duration through South Georgia.

Miss Margaret Whitaker of Tobaccoville, Forsyth county, spent the week-end with her aunt, Mrs. C. L. Whitaker, and sister, Miss Emma Lewis Whitaker, who is a Senior at High Point College.

Mr. June A. Gray has presented a life-size oil painting of his grand-father, Rev. Alson Gray, to the church, and it has been placed in the pastor's study. Rev. Mr. Gray was one of the pioneer ministers of our denomination in this section, and helped to establish the church in North Carolina.

Prof. T. C. Johnson of the Faculty of High Point College has been filling the pulpit of the First Baptist church, this city, in the absence of the pastor, Dr. Lloyd T. Wilson, and the congregation has been delighted with his sermons.

Orange Charge.—The fourth quarterly conference met with the Efland church, Saturday, October 16th. This we think was the largest attended conference of the present pastorate. Each church was represented by from six to eight officials.

The reports were encouraging. The business was transacted harmoniously. W. B. Jones of Hebron church was elected alternate delegate. The pastor's salary for next year was fixed at $1800.00; and proportioned to the churches as follows: Efland, $500.00; Union Grove, $250.00; Hebron, $425.00; Chestnut Ridge, $625.00.

The conference voted unamiously for the return of the present pastor. We are grateful for this vote of confidence.

Yesterday was a good day at the 11:00 a.m. appointment. Efland church treasurer reported, Efland church would pay all claims in full. At 3:00 p.m. we gave Union Grove an extra appointment. This church also will pay all claims.

Hebron and Chestnut Ridge are farther behind. We have one more Sunday for these churches. They still have a fighting chance to go on the honor roll. Rally Day offerings will be taken at these churches next Sunday.

Announcements

The fifth Sunday in this month we are planning to have a circuit rally at Chestnut Ridge church. Program as follows:

10:00 a.m., Regular Sunday school

10:40 a.m., Address, Mrs. A. G. Dixon

11:00 a.m., Sermon, Rev. A. G. Dixon, D. D., President of N. C. Conference.

12:00 a.m., Dinner.

1:30 p.m., Song service

2:00p.m., Address by Mr. Browning, of Hillsboro, followed by other addresses or sermon by pastor, or some visiting minister.

All members and friends of this charge are invited to come.

It's hardly fair to ask Chestnut Ridge to furnish all the rations, so bring along your lunch and let's have a profitable day together.

B. M. WILLIAMS.

West Lexington, South Davidson Charge.—Our Sunday school attendance last Sunday was 138, and the interest shown in the Sunday school indicated that our people are beginning to rally to the work again after the summer months have past.

The morning church service was well attended, there being a much larger congregation present than usual. Pastor Crutchfield delivered another good sermon, using as a text: Matthew 5:13-14. He discussed the two symbols used by Christ in the sermon on the mount, namely salt and light. The power of the Christian" was the central thought of the sermon.

A brief business meeting was held at the close of the service last Sunday morning in which the church officers and Sunday school superintendent were elected for the new conference year. The following officers were elected: Stewards—J. H. Yates, W. C. Gibson, H. C. Koonts, Miss Lena Hedrick and Miss Myrtle Yates; Class Leaders—C. L. Hedrick, C. B. Way and J. H. Yates; Trustees—J. H. Yates, J. A. Easter and Charlie Cross; Organist, Miss Elsie Crouse, with Miss Lena Hedrick, assistant; Sunday school superintendent, H. C. Koonts.

The regular evening preaching service was held last Sunday with a fairly good attendance and another helpful sermon was delivered by Pastor Crutchfield.

We will have two preaching services again next Sunday, morning and night. Our last preaching service before the Annual Conference will be on the fifth Sunday night at 7 o'clock. We are nearly paid out with pastor's salary and will have it all paid by the fifth Sunday. C. B. WAY.

Fair Grove,Why Not Circuit.—Mr. Lowdermilk and some of the children from the Home were here last night and gave good entertainment. We are always glad to have them.

The Clyde Auman Missionary Society gave a play, Converting Aunt Jane, in September, and received an offering of $15.08 which went on their Budget.

Our pastor, Brother Garner, has been holding meeting elsewhere, so we have had no preaching for some time. He will preach here the fifth Sunday night. We are anxious for him on the work here next year.

REPORTER.

New Hope, Why Not Circuit.—Our regular preaching day was last Sunday, October 17, but our pastor gave the hour to Brother Lowdermilk and the children from the Home.

The children rendered their program well and Brother Lowdermilk made a good talk.

We were glad to have them with us.

Dinner was served on the grounds and they went to Flag Springs after noon.

We held Sunday school at 9 o'clock in order to give the children more time for their program. We also elected new officers for the coming year and revised the class-book.

We re-elected all the old officers except the Sunday school superintendent and assistant. We were sorry to give up our former superintendent, W. R. Williams, but he thought best to make a change, so B. C. Presnell was elected superintendent and W. R. Williams assistant. Brother Williams has made a faithful superintendent and, we believe Brother Presnell will make good also.

The church voted unanimously for Brother Garner to return next year.

We were made sad by the news of the death of Mrs. M. A. Suggs, or "Aunt Polly Ann," as almost everyone called her, of Love Joy church. She was a good woman and will be missed so much in her community.

REPORTER.

Shiloh, North Davidson Circuit.—Last Sunday was a good day for Shiloh. Our pastor, Rev. R. S. Troxler, preached a very inspiring sermon to a crowded church. After communion service the church transacted some very important business. The motion to build Sunday school rooms was made and carried by a very satisfactory vote. The trustees were appointed as a building committee and work on the building is expected to begin at once. This is a pressing need, as our Sunday school has outgrown our church. Yesterday our enrollment went up to 313, with 263 present. The collection was $11.56. We hope to keep growing.

Mr. Richard Berrier, one of our members who lives in Jacksonville, Fla., worshiped with us Sunday. We are always glad to have Brother Berrier with us.

The church was so glad that its petitions inbehalf of our beloved pastor have been granted by our Father, and he is now able to mingle with us again. He is not yet able to wear his shoe, but can walk around.

We were also glad to have Brother M. W. Koontz back with us yesterday after an absence of nearly two months of serious illness. We feel that his return is a direct answer to prayer, for he was so near death's door, but now he is seemingly on the road to complete recovery. MRS. WILEY SHOAF,

Reporter.

Dulins, Mocksville Charge.—Our Home-Coming Day was held the first Sunday in October. Several of our members were here from a distance who don't come very often. We were very sorry that not any of our former pastors were here. All I heard speak of the home-coming enjoyed it.

The Conference year came to a close today. We are still behind, but hope to be out before our pastor leaves for Conference. Our beloved pastor, Rev. T. J. Sisk, came to us yesterday morning with a face to face talk which was very interesting. Afterwards he administered the Lord's Supper.

We have enjoyed having Brother Sisk with us for the three years. We hope that Conference will send him for another year. The adjourned quarterly meeting will be held at the parsonage Friday night, October 29. We want the prayers of all the Christian people that we may accomplish our aim.

This charge has lost four of its beloved members this year. The Lord has called them to their reward; namely, Brother John Laird and Brother Ollie Carter, of this church, and Brother David Myers, of Elbaville, and Brother Isaiah Byrely, of Byrely's Chapel.

Best wishes to the Herald and its readers.

LEONA HENDRIX, Reporter.

Chestnut Ridge, Orange Charge.—Second Sunday morning Rev. B. M. Williams preached one of his good sermons, which was enjoyed by quite a number of people. After the morning sermon the communion services were held. We were glad to see the large number of the congregation partake of the Lord's Supper.

After this the officers were elected for the coming year. They are as follows: Trustees—W. S. Dodson, S. N. Hayes, D. M. Pender, C. A. Sykes, D. M. Sykes, P. T. Tapp and J. E. Thompson; class leaders—J. S. Faucette, James F. Holmes, W. A. Pender, W. S. Sykes and Mrs. C. A. Sykes; stewards—J. C. Dodson, S. E. Holmes, C. H. Jones, O. F. Jones, W. A. Moore, J. M. Minnis, D. A. Pender, Annie Bell Sykes and E. C. Sykes; Sunday school superintendent—John T. Hobbs; church treasurer—C. H. Jones; chair leader—D. M. Pender; pianist—Mrs. D. M. Sykes; reporter—the writer; assistant reporter—Elevean Hayes.

We sincerely hope that the Conference will send our pastor back to us.

Best wishes to the Herald and its readers.

Rally Day service will be held at Chestnut Ridge Church October 31. It is desired that all churches on this charge be present, everybody invited. Dinner on the grounds. Bring your basket and come. Two services that day. A. G. Dixon will be with us.

ANNIE SQUIRES, Reporter

Eden, Halifax Charge.—The third Sunday in September was quite a red letter day with us. First at 11 o'clock a.m. we had quite an interesting program rendered by the children. We wish to congratulate most heartily the children and those who trained them. They did exceedingly well.

It was our good fortune to have with us the Roanoke Rapids quartet, known as The Big Four. This was quite a surprise to us. We thank Mr. Eugene Harrill for his efforts in getting the quartet for the day. Most everybody brought lunch and stayed for the afternoon service. We had another pleasant surprise at 3:30 p.m. when Rev. Mr. Spencer arrived, bringing with him Rev. J. E. Pritchard. Mr. and Mrs. Pritchard have visited in this community a number of times but this was the first time Mr. Pritchard had preached at Eden since he left the charge twelve years ago. It was indeed a pleasure to have him. The Big Four sang several numbers for us at the close of the sermon. It is indeed a very great pleasure to hear these men sing. They sing with such depth and volume that when the last note has drifted away you are conscious of a sense of longing, not only to hear again their sweet melody, but you have a desire to reach a higher plane. To them and to you we say, God be with you till we meet again. REPORTER.

Siler City, Siler City Charge.—Yesterday was a great day for the folk at Siler City. The Sunday school was well attended. The officers for the new conference year were elected.

The morning service was attended by a large congregation. There was a large number of people from the other churches. The subject "The Broken Things of Life, The Cause and the Cure" was discussed by the pastor. After the service a business meeting was held and the church officers were elected. Among the most important officers elected were: Mr. Ed. Woody, Superintendent of the Sunday school; and Mr. L. L. Wrenn, Secretary and Treasurer and Chairman of the Board of Stewards. A good spirit prevailed and the Treasurer announced that there is a possibility of paying all claims in full. We are proud of this since a few years ago conference had to give this church aid.

The Senior C. E. was atended by a large number of folk as usual. Miss Minda Ball led a well planned program.

The evening service brought us a great treat. We turned the service into a special devotional service, consisting of hymns, special music, prayer and Bible reading. We were glad to have the Palmar sisters and their mother with us. The three girls: Sudia Belle, Hutoka, and Alice, composed a trio and their mother was their accompanist. They sang many numbers that held the congregation attentive for more than an hour. Our church and community has never enjoyed such a treat before. The messages brought to us in song by these good people moved some to tears and brought us all closer to The Father. We want them to come again.

REPORTER.

Mizpah.—On Wednesday night, October 6th, the Mizpah Philathea class held its regular meeting at church.

The class was called to order by vice-president, Mrs. M. L. Wagoner, minutes read and roll called by secretary, Miss Ruth Hill. Old and new business was then discussed. At the close of the meeting the members decided to change the meeting from Wednesday night after the first Sunday to the second Sunday of each month immediately after Sunday school during the winter months. The meeting then adjourned to meet the second Sunday in November. REPORTER.

HIGH POINT COLLEGE ITEMS

The present registration is 217; Freshman class of 86 and Senior class of 13.

The Art Department, which is a new department added this year, is being well patronized. I think Miss Battle has already 15 who are taking art.

The College Orchestra has been recently organized with ten or twelve members. They meet twice a week for practice and Prof. McCanless, who has charge of it, is encouraged to believe we will have a good orchestra by the end of the year.

The College Band was re-organized at the beginning of the fall semester. Most of the old members are back and several new students are in. The band is under the direction of Prof. Lindley and the boys are doing good work.

The College Christian Endeavor Society again took the city union banner and if they do as well as they did last year, they will be pretty apt to keep it during the school term. Quite a large number of the students are active in Christian Endeavor. Meetings are held each Sunday evening in the college chapel.

College chapel hour is 10:30 each day except Saturday. A new departure has been made in conducting chapel this year, making Thursday visitors' day and Friday students' day. Recently we have had several business men to visit the college on Thursday, bringing good messages. On Wednesday chapel is taken care of by some member of the faculty. Interest has been stimulated through this variety of chapel speakers.

There has been a much greater interest in Society work this semester than was shown in any previous semester. Last spring the Artemesian Society, the Society to which the girls belong, decided to divide and formed a new society. We believe it was a good move. The young men are also taking more interest in their society work this year.

Athletics is also claiming the thought of the students. And while Coach Boylin's football team has not been so successful, out of four games it has tied one, won one, and lost two. The next game will be played in High Point next Saturday, at 3:00 p.m.

REPORTER.

Our Children's Home

Union Grove, Orange, $3.20; Rehoboth, Granville, $11; Canaan Church, Denton, $4.61; Canaan Church, Denton, $11.95; Shoals, Pinnacle and Mt. Zion, $5; Miss Annye Hull, Bess Chapel, $1; Sapling Ridge, Alamance, $2.73; Salem, Saxapahaw, $2.75; James Braswell, Kannapolis, $2.50; Giles Chapel, Richland, $2.64.

The last named church is where I preached my first sermon, May 17th, 1896. Text, Heb. 12:12.

Sunday Schools

Midway, Guilford, $2.25; Ray Bible Class, Graham, $3.50; Haw River, $3.70; Bethany, Randolph, $2.40; Mrs. D. T. Gaster, Sunday eggs, $1.05; Shiloh, Randolph, $8.14; Mt. Carmel, Forsyth, $3; Hickory Ridge, Forsyth, $5; Concord Station, $25.90; Lebanon, High Point, $8.05; Fair Grove, Haw River, $2.85; Laurel Hill, Fallston, Birthday offering, $3.70; St. Paul, Greensboro, $18.86; Tabernacle, $3.45; Rehoboth, Creswell, $1; Bethesda, N. Davidson, $9; Worthville, Randleman, $4.41; Winston Salem, $13.95; Brown Summit, Haw River, $1.50; Mizpah, Haw River, $5.25.

Other Gifts

Miss Kate Medlock and Mrs. Taylor, Ware Shoals, S. C., four dresses and bloomers to match. Mrs. J. W. Magee, Pleasant Hill, dresses and underwear, and suit for her nieces and nephew. Rev. Mr. Carrick, High Point, N. C., pears. Miss Cora Totten, Yadkin college, pears.

All who contributed to make this report, contributed to a good worthy cause. Wish more people would join the good contributors to this institution, and increase the much needed amounts for the Children's Home. Come on, join the number, you will have good company to cheer you on the way.

E. G. LOWDERMILK, Supt.

CHRISTIAN ENDEAVOR

Topic for October 24.—Lessons from Great Athletes. 1 Cor, 9:24-27; Heb. 12:1-3.

Topic for October 31.—What are the good points of the various races in America? Acts 10:24-38.

SUNDAY SCHOOL

Lesson for October 24.—Joshua, Israel's New Ruler. Numbers 27:18-20; Joshua 1:9. Devotional reading—Luke 4:16-19; John 17:18.

Lesson for October 31.—The evils of strong drink. Proverbs 23:29-35. Devotional reading, Ezek. 34:17-22, 28-31.

Methodist Protestant Herald
J. F. McCULLOCH, Editor and Publisher

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R. M. ANDREWS, *President*

IN HONOR OF THE DEAD

Hawkins

Mrs. Sallie Hawkins passed away September 26, at the home of her daughter, Mrs. James Pearson, near Rosemary, N. C. Aged 68 years, two months and 22 days. Sister Hawkins had been a member of Hawkins Chapel church for 30 or 35 years. She was a very kind, good woman, and lived a very good Christian life. She had six daughters and two sons, most of whom are married and live near Rosemary, N. C., and moved their membership from Hawkins Chapel to Smiths M. E. church, but Sister Hawkins still kept her membership at Hawkins Chapel as long as she lived. It was home to her, and she attended services as often as was convenient. She also leaves 36 grand children and five brothers and five sisters and a host of friends who will miss her very much.

September 27, funeral was held at Smiths church conducted by her pastor, assisted by Rev. Mr. Tharp, pastor of Smiths church, after which her body was laid to rest in church burying ground there, near where her children live.

The bereaved family have the sympathy of the church and community.

J. B. O'BRIANT.

Koons

Mrs. Elizabeth Miller Koons, born February 27, 1893, in Foster, Ky., departed this life July 23, 1926. She married Rev. R. G. Koons November 11, 1923. To this union three children were born, two daughters and one son: Maebelle, 11 years of age, Ralph Edward, nine years of age, and Eunice Lilly, seven years of age.

If life is to be measured by years her earthly stay was short; but if good deeds are the measure, hers was a long life. From the days of her earliest years and lived a devout Christian life.

She was converted at the age of 14. Since that time she was active in God's work. She was never happier and more nearly at her best than when she was giving her unstinted services to help others. It has been truly said of her that her religion was easily the most dominant fact in her life. She was a Christian whole-hearted and true.

Sister Koons was in every sense a faithful help mate to her husband and when the records are made up, and the rewards meted out for the good accomplished on the fields of labor where they labored together, a large measure will go to her. She stood by him and aided him in every religious undertaking.

Her home life bore the marks of unmistakable nobility. Her untiring patience and tender affections, the home-loving set of her heart and the domestic skill of her hand made her the queen of the home.

The funeral services of Sister Koons were held at the Methodist Protestant church at Fairview where Rev. Mr. Koons is pastor. Doctor Dixon was in charge of the services assisted by Revs. Mr. and Mrs. J. W. Miller. Her body was tenderly laid to rest in the church cemetery. The many floral contributions were a fit token from her friends for the beauty of her good and noble life.

Signed by Obituary committee,
Miss Anna Henderson,
Miss Sallie McClimmons,
Mrs. Luther White.

—Rev. Edward Suits is assisting Pastor Loy at Midway church this week. There were two conversions on Monday night.

—Rev. N. M. Harrison officiated in the marriage of Rev. E. L. Ballard and Miss Lena Martin in West End Church on Tuesday night.

—Brother Daniel M. Glass died at his home in Greensboro on Tuesday afternoon. He reached his eightieth year in August. He had been confined to his bed for years with rheumatism and suffered much. He was a good man and is now at rest. Funeral at Moriah church of which he was a member on Wednesday afternoon conducted by Pastor Suits, assisted by four other ministers.

—Tabernacle Circuit seems to be in process of division into two pastoral charges, Tabernacle and Julian churches forming one and Moriah and Shady Grove churches forming the other. As thus divided each part could support a pastor and of course there would be double the service. Steps were taken looking to this division at the fourth quarterly conference held last week.

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GREENSBORO :: :: NORTH CAROLINA

—Calvary church held its fourth quarterly conference Monday night, President Dixon presiding. Brother Norman Kirkman was elected as alternate delegate to Annual Conference, Brother Jobe is the delegate. A slight increase in pastor's salary was voted for next year. Three notable improvements have been made in the plant this year. Ten Sunday school rooms have been added to the Hut, carpets have been placed in the aisles, and concrete walks have been laid from the front to the rear of the church. Brother Gerringer reported a net gain of nine members for the year, and a considerably larger gain for last year. The delegate was instructed to ask for the return of Brother Gerringer as pastor next year.

Methodist Protestant Herald.

ONE IS YOUR MA... EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXXII. GREENSBORO, N. C., OCTOBER 28, 1926 NUMBER 50

Pres Elderdice 5dec6
Westminster MD

Meeting Broken Up By Untoward Accidents

A Western pastor began an evangelistic meeting with earnest intention, good preparation and high hope of success, but reports that a series of unfavorable happenings led to a premature closing of the meeting.

After preaching on Sunday morning he held a very solemn communion service. While feeling was at the highest pitch of intensity the pompous Mr. Banks arose and started to the altar to partake of the sacred elements. As he walked with his head high in the air he caught the toe of his shoe in an open seam in the carpet and fell sprawling. He was not hurt, but immediately and quietly arose and took his place at the altar, but the solemnity of the occasion was gone. All faces wore an expression of subdued mirth.

The preacher hoped that no similar occurrence would interfere with the night service. The congregation filled the house to its capacity. Good Sister Jones was there with her baby, but her baby did not cry in church and she had no fear on that point. She pressed forward and took a front seat. It was not long until the baby was wrapped in the arms of Morpheus, and the mother carefully laid him on the broad altar "rail," really a board 10 or 12 inches wide, and gave her undivided attention to the sermon. The sermon was near its close and the preacher was just beginning to press a personal application of its lessons upon the minds of his hearers when a piercing wail and a quick succession of wails came from the baby. He had rolled off the altar rail and fallen to the floor, and was giving expression to his outraged feelings at being so treated. The effect on the congregation may be imagined. The preacher at once closed the service, but he did so hoping for better things the next night.

For Monday night service he had arranged with a young man who prided himself on his ability to sing for a solo to follow the sermon and prepare the feelings of the audience for an exhortation to follow. The song which the young man was to sing was the one beginning—

"I've reached the land of corn and wine."

In his excitement the young man made a break in the very beginning. He sang—

"I've reached the corn—"

Realizing that he had started wrong, he stopped and started again—

"I've reached the wine of corn and land,"

and again felt that there was something wrong. He paused a moment and then started the third time:

"I've reached the wand of line and corn."

The congregation by this time was in an uproar of laughter. The pastor arose and declared the series of meetings was at an end for the present. He said he hoped at some future time when conditions were more favorable to hold another meeting with better results.

A brief study of these "accidents" will convince one that they were preventable. The open seam in the carpet should have been a closed seam. The baby should not have been placed on the altar rail. The young soloist should have been better trained. Inattention to details has prevented the successful working out of many a good program.

The Gospel's Way of Freedom

The ways of religious doctrine are like the ways of the road to the traveler. To the automobilist on a long journey, what a delight it is to pass out of the great city, with its speed limitations, its various known and unknown and unknowable restrictions, and enter the open country with its almost perfect freedom.

Some religious teachers would hedge us about with restrictions more numerous and more irksome than the traffic regulations of a great city. You must not do this. You must not do that. "Forbidden" is written at the entrance of every way that seems desirable. "Thou shalt not," "Thou shalt not," is the sum and substance of their teaching. Avoidance of evil is set forth as the sum total of a good life. Paul saw the insufficiency and falsity of this teaching. In his letter to the Colossians he asks the question, "Why as though living in the world are ye subject to ordinances, Touch not, taste not, handle not?" The Christian is supposed to have passed out from the world with its necessary prohibitions and restrictions. He has passed out into the realm of freedom. He is free to pursue courses against which there is no law; such as the ways of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. The life he now lives needs not to be hedged about by restrictions because it is inherently good and naturally seeks expression in good and not evil deeds. As naturally as a good tree bears good fruit, so naturally does a Christian—one in whom the Spirit of Christ is—live a good life. There is an inner power and impulse which moves in the direction of righteousness. The Christian has passed into a new world of freedom and finds himself breathing a purer atmosphere. He is in touch with new and higher realities. Old things have passed away and all things have become new. The ways of the old life and the old world are now repugnant to him. He does not need any outer sign to say, "Keep off." His sensitized conscience gives him warning and he turns from that which his soul abhors, the way of evil, and joyously and freely moves on in the good way of life, the Gospel's way of freedom.

—It should not be necessary to praise the Bible; we acknowledge our debt for what it has taught us of the way of salvation, but to praise the Bible seems impertinent; it is like paying compliments to God. Apart from any doctrine of inspiration, the Bible can hold its own by its power and worth. —*W. H. Bennett, D. D.*

ENCOURAGEMENT IN THE TEMPERANCE FIGHT

By Luther K. Long

In this warfare for temperance, good morals, and good government there is to be no discharge—at least the end of the conflict is not yet in sight.

But that is no cause for discouragement. The fight against ignorance, superstition, poverty, and crime is—to all appearances—an endless engagement.

Encouraging notes sound in my ears from time to time; and I am glad to pass them on.

Window Exhibits

A most interesting Associated Press dispatch from Philadelphia—that widely known center of wetness—appeared recently in many dailies. Here it is:

"A new departure in prohibition enforcement tactics here, by which the government hopes to convince Philadelphia tipplers of the danger of bootleg liquor, is to be tried out in the near future.

"The plans, announced today, call for an elaborate window display campaign, with analyses of samples of liquor confiscated by the police and a realtistic picture of what effect it might have on the imbiber. A central city store room has been rented by the prohibition department for the display, and daily demonstrations are planned. Confiscated liquor is to be taken to the display window and analyzed in full view of the passing crowds. As each element is discovered printed posters are to be hung in the window showing the makeup of the human body and the effects of the ingredients on its tissues and organisms.

" 'The reason for the move,' said Thomas Cavenaugh, local prohibition daministrator, 'is that the public continues to believe that the liquor of today is as good as that to be had before the passing of the Volstead act. We are hoping to correct this fallacy. No man will deliberately drink poisoned stuff unless he is an inveterate drinker or a fool.

" 'We hope to convince the public that the great majority of liquor today is filled with poisons which have been hurriedly and improperly distilled. If they are convinced the demand for moonshine will be appreciably lessened and our job of enforcement made easier. Several weeks ago I proposed this method of enforcement to General Lincoln C. Andrews, and he was highly in favor of it.' "

Here's hoping that this method will succeed in getting the eye and convincing the judgment of the passers-by

A Dry Congress

In Washington not long ago I heard Deets Pickett, of the Methodist Board of Temperance, Prohibition and Public Morals. He was very interesting and set forth clearly and forcibly some vital matters concerning the present situation.

"Congress is as dry as ever," he declared, and added with vigor—"Congressmen are much dryer than ever." The first of these two statements is frequently made. I had not heard the second so strongly emphasized. His further declaration that "Nine-tenths of the members of Congress never touch liquor" is most encouraging. I think Mr. Pickett's testimony is worthy of belief—for this Board of Temperance has unusual facilities for ascertaining the facts, and its statements are reliable. While most of us could not state just how large a per cent of the members of Congress never touch liquor many of us are sufficiently familiar with the situation to know that the proportion is much larger than ever before. The fact that there are conspicuous wets in many situations in public life is apt to make the impression on our minds that most all prominent men are wet, both in theory and practice. The truth seems to be just the opposite—the vast majority of them are for prohibition, both in theory and in practice.

Mr. Pickett heartily supports General Andrews, saying: "Andrews is proving to be a good enforcement officer. He can't do everything, but he is making real progress." If enforcement can be taken out of politics, and only men who believe in the law and are total abstainers receive appointments, the machinery will work much more smoothly and satisfactorily.

Mr. Pickett accuses the wets of persistent misrepresentation. They claim that the number of arrests for intoxication has increased under prohibition! while the fact is that in cities cited by them the number of arrests *in proprotion to the population* has largely decreased since the amendment was passed. The great increase of crime—over which the wets gloat and for which their attitude toward law enforcement is largely responsible—is not so great as they would have us believe; for a considerable proporition of arrests in cities are for the violation of traffic regulations—many of which are due to ignorance and inexperience and are not at all to be classed as arrests for crime.

The thing in Mr. Pickett's address that gets closest to church folks is his contention that what we most need now is a revival of agitation and instruction that will keep the people awake and informed on matters pertaining to temperance and law-enforcement—that is to say, public opinion is our great hope, but it must be alert and informed.

From 10 to 40 years ago it was customary to have frequent Sunday evening union temperance meetings in the churches. These gatherings were largely attended. Local conditions, the situation in the state, and national prhoibition all came in for a share of attention. Enthusiastic interest often mounted high. It was good for the people, and prepared for the coming of the Eighteenth amendment. We must have a forum of this sort again. It will be good for the young, and will strengthen the weakening faith of many an older person.

SECOND ANSWER TO "PESSIMIST"

It was not my purpose to provoke a discussion through the Herald on the subject of pastors' financial obligations and pastors' salaries when I write the brief answer to "Pessimist" appearing in the Herald of October 7th. My desire was that the question raised by the writer of the article be answered. Since no one else seemed to venture an answer, I expressed my thoughts on the question propounded by "Pessimist."

Since Mr. Pessimist has been touched by the brief answer to his question and proceeded to "shoot" his gun again, using me as a target, I ask the editor the privilege of making a reply.

I do not possess the vocabulary necessary to describe the cowardly character of a writer who hides behind an assumed name and directs his sarcasm at me personally. I am quite sure that a majority of the reader of the Herald detest a writer who hides his personality behind an assumed name as Mr. Pessimist has done.

I am sorry, Mr. Pessimist, that I misinterpreted your idea and purpose in your original article, namely to "save someone from financial disaster." It is a highly commendable and noble work you have started, and if accomplished, it will

be a pity that the world will never know who did it, and you will never be given credit for it. I wish you to know that I am not one of those who you declare have "drifted upon the sands of disaster," nor am I one of those who you say "may be drifting." Therefore, the saying of Sam Jones concerning the "hit dog that hollers," does not apply in my case.

It seems to me that your interest and concen for the honesty of some of our preachers should have been broad enough that you would have made an appeal to the people of the 18 charges in our Conference who failed to pay their pastors' salaries in full last year. Why not appeal to the people of those charges who are indifferent about meeting their obligation with their pastors, sending them away to another charge with a portion of their salaries unpaid? When you have done that, your article will have some degree of consistency in it. There is not one standard of honesty for the pastor and another standard of honesty for the members of the church. You say that when a charge fails to pay their pastor's salary it is "unfortunate," and dishonest, "if he earns it." Do you mean for one to infer that the pastors of those 18 charges in our Conference last year who did not receive their salaries in full were so trifling, lazy, and sorry that they did not earn their salaries?

Again, I wish to respectfully deny the charge that you make that I would try to justify a minister or anyone being dishonest. My intention is far from that. My idea is to place the blame equally on the people of a charge who fail to pay a pastor the full amount of the salary promised. Your argument that a pastor may not presume on his salary is unfounded and unreasonable. Every other kind of laborer works in a spirit of expectancy with regard to compensation for his work, and why, Mr. Pessimist, may the pastor not also labor in the same spirit? Your argument indicates that you would justify the people of a charge or church for not meeting their obligation with their pastor when you infer that the pastor should detract from his holy and divinely consecrated work of the Gospel ministry to engage in secular work to meet his financial obligations just because the church people whom he serves are either indifferent or dishonest with regard to his salary and send him to another charge with a portion of his salary unpaid. Consequently he must leave behind financial obligations not met.

Your charge that "some preachers fail because they have never learned the worth of a dollar," may be true in some cases, but I venture the statement that those who have never learned to "wiel dar azor on their faces, a brush on their shoes, or an iron on their pants," are not the preachers who do not receive their salaries in full, but they are the well paid and fully paid pastors who can afford to repose in a barber's chair, mount the bootblack stand and call the pressing club as aids to a comfortable life. The pastors without financial worries do those things.

Finally, Mr. Pessimist, I believe you will have the respect of the host of readers of the HERALD, and will obtain the honor and credit for your noble undertaking in endeavoring to accomplish the task of "saving some of our preachers from financial disaster," if you will cease hiding behind an assumed name and banish the thought of cowardice by hereafter signing your name to your illuminating articles concerning the honesty of "some of our preachers."

If you ever shoot your gun again, be careful that you aim at the right mark.

C. B. WAY.

THE PREACHER AS A SOLDIER

Paul writes to Timothy, "Thou therefore endure hardness as a good soldier of Jesus Christ." II Timothy 2:3. "As a soldier"—"a good soldier"—"of Jesus Christ." "Endure *hardness.*"

The soldiers in the carnal warfare have to "endure hardness"—of discipline, of drilling, of marching, of exposure to heat and cold, of indignities from superiors, bad rations oftentime, badly prepared—and, somethimes no rations at all.

So Paul likens the preacher life to the soldier life. A life of *hardness.* To make a good soldier, requires a man of grit, determination, and endurance. An effeminate "sissy" does not have the qualities for a soldier, nor for a preacher, unless tough, enduring qualities can be drilled and disciplined into the one who would be either. And to this end Paul says to Timothy, "Thou therefore, my son, be strong in the grace that is in Christ Jesus." It requires "grace," and plenty of it, to endure as a preacher, and especially as a pastor. Timothy was the pastor, or bishop, of the church at Ephesus. So these words of Paul apply especially to pastors. The pastorate is no "gilt-edge," swivel-chair job. It is a job for the soldier—to "endure" and fight. Foes without and foes within—the church. Paul in enumerating the many evils he had endured, mentioned "false brethren." Perhaps this is the hardest thing a preacher has to endure, especially the pastor. In perhaps the last epistle he ever wrote, in which he said that he was "ready to be offered, and the time of his departure was at hand," he said, "Alexander the copper-smith did me much evil." So every true herald of the Cross has had, or will have, his "Alexander the copper-smith." So if you have not met this gentleman, he's somewhere up the road, and you will meet him in due time. The apostle John had his "Diotrephes," who "loved to have the pre-eminence," who would not "receive" the apostle, nor the "brethren" and forbade "them that would and cast them out of the church," "prating against them with malicious words." And the race of Diotrephes has not died out. It survives unto this day. If you have not met any of his posterity, don't be too optimistic; they are somewhere ahead, and you will meet them by and by. That is, if you are a true herald of the Cross.

The devil hates a true, uncompromising preacher of the Word, and he will make it hard for such a preacher. Of course, if he's a true preacher, he'll get through, but the devil will make it hard for him in some way, or ways. He may kill such a preacher. He has killed many, but such will "have part in the first resurrection," and on such the second death has no power." The "light afflictions" he is called on to "endure" will "work for him a far more exceeding and eternal weight of glory," while the "Alexander the coppersmiths" and the "Diotrepheses" are suffering the reward of their evil deeds.

The preacher cannot please the devil if he "cry aloud and spare not!" if he "lift up his voice like a trumpet, and show God's people their transgressions and the house of Jacob their sins." This does not please the devil, and he will make it hard for a preacher of this kind. He will silence him if he can. Put him in prison if he can. Start a scandal, it may be. Anything to make it hard for the preacher, or silence him, or destroy his influence for good. Of course he will lie on the true preacher. Misrepresent his preaching. Start all kind of false reports. Wrest, or pervert, his meaning. Say

he preached things he never dreamed of preaching. The devil does not want a preacher to be *orthodox*. He wants him to be "broad" and "liberal"—up-to-date. It does not make any difference, says the devil, whether evolution be true or false, it will all come out the same. It does not differ what road you are on just so you are on the way. The devil is a pretty good theologian himself, but he does not want the preacher to be so. Like Germany, that taught the glory of war at home, but pacifism away from him. The devil is an apostate. He has no conscience, and is beyond redemption, and he knows it. He is bent on evil, and evil only, and hates the truth, and a good, fearless, honest, orthodox preacher. So he will make it hard for such a preacher.

The people generally are after a popular preacher. But Jesus said, "Woe unto you when all men speak well of you." Of course some will speak well of the true preacher, but not all. He'll have bitter enemies. Alexander the copper-smith. Diotrephes, the Scribes, the Pharisees, and lawyers. Those who have "itching ears, and turn away their ears from the truth, and turn unto fables." To man-made theories, doctrines, philosophies, "science falsely so called," etc., etc., *ad infinitum*.

So, let us say to the young man, just beginning, or contemplating the Christian ministry, do not expect an easy time. Everybody will not toss you bouquets, nor cheer you with hand-clapping, nor stamping of the feet. But some will meet you with stolid indifference and icy coldness. And sometimes where you would at least expect it. And instead of smiles and warm, hearty hand-shakes, will be frowns and scowls and gritting of teeth. But don't be discouraged, nor recoil from the fight. You are in good company—with Jesus, the apostles, the prophets, and martyrs, and all great and true heralds of the Cross. Be true to God and His Word, and you will come out victorious in the end.

Thy saints in all this glorious war
Shall conquer, though they die;
They see the triumph from afar,
By faith they bring it nigh.

And while the preacher is to "endure hardness as a good soldier of Jesus Christ," it is not all "hardness." You will have some flowers along the way, some bright days, some warm friends, and, above all, shouts of victory.

While the soldier must be ready for any emergency, trained and disciplined to buckle on the armor at a moment's notice, and with cool determination meet the foe, he has days of respite and relaxation and amusement, and so does the true preacher. But he must never forget that he is a soldier, and relax into indifference, and let his armour become rusty, and his weapons out of condition to fight.

And there is the home-coming for the soldier. The day when mothers, sisters, wives, sweethearts, and friends come out by hundreds and thousands to see "the boys come marching home."

The war is over. The victory's won. The "hardness" is forgotten amid the joyous occasion. So it will be some day to the true preacher. When he has finished his course, having "fought the good fight and kept the faith," he'll receive the "crown of life that fadeth not away."

J. F. Dozier.

I AM MUSIC

Servant and Master am I; Servant of those dead and Master of those living. Through me spirits immortal speak the message that makes the world weep and laugh and wonder and worship.

I tell the story of love, the story of hate, the story that saves and the story that damns. I am the incense upon which prayers float to Heaven. I am the smoke which palls over the fields of battle where men lie dying with me on their lips.

I am close to the marriage altar and when the graves open I stand near by. I call the wanderer home; I rescue the soul from the depths; I open the lips of lovers and through me the dead whisper to the living.

One I serve as I serve all; and the King I make my slave as easily as I subject his slave. I speak through the birds of the air, the insects of the field, the crash of waters on rock-ribbed shores, the sighing of the wind in the trees and I am even heard by the soul that knows me in the clatter of wheels on city streets.

I know no brother, yet all men are my brothers! I am the father of the best that is in them and they are fathers of the best that is in me; I am them and they are of me.

For I am the instrument of God.
I am Music!

—*Author Unknown.*

"WHAT THINK YE OF CHRIST?

If the record of all He did is true,
And the record of all he said,
Then the Christ to me is more than man—
The Lord Divine instead.
For I hardly think that a man would say
The things which the Lord Christ said.

Would a good man say, as the Lord Christ said,
To the weary and sin oppressed,
"I am the way, the truth, the life,
Come unto me and rest?"
Would a good man say, as the Lord Christ said,
"Come unto me and rest?"

Could a mere man do what the Lord Christ did
By the lake of Galilee,
Recall to life from the sleep of death,
And still the raging sea?
Could a mere man do—and the records say—
He stilled the raging sea.

The widow's son of far-off Nain,
And the man of Bethany,
And the turbulent waves of the angry lake,
Call oft across to me—
Could a mere man do what the Lord Christ did
In the land of Galilee?

—Anna Temple, *in The Congregationalist.*

—The first newspaper ever published was the Roman *Acta Diruna* (Daily Deeds). It appeared in 691 B. C., but it is not known whether it was of parchment, board or brick. The first daily newspaper was published in Germany, and the first advertisement—offering a reward for two stolen horses—appeared in a London newspaper in the 16th Century.

The WORK *and the* WORKERS

Spencer

On Sunday, October 24, I had the privilege of meeting Rev. D. A. Braswell and his people in Spencer, both in the Sunday school and the morning preaching service. It was a pleasant visit in every way. They are now meeting for work and worship in a chapel secured from the Episcopalians. It is a neat, comfortable building for services.

Our people there have purchased a lot 60 by 145 feet, well located, and have the lot about half paid for. They are carrying on bravely, seem to be cheerful and happy in the work, and are looking forward to greater things in the months to come. They must have financial aid if they are to go forward rapidly. It was a rainy, rainy Sunday morning, so I did not have the opportunity to look around and make some calls I should like to have made. The prospect here is good.

Albemarle

On Sunday afternoon I drove to Albemarle for the night service. Mrs. Dixon spoke in our church in Albemarle at 11 a. m. and I preached at 7 p. m. The congregations were good and gave earnest heed to the Word. They have been without a pastor since October 19, Rev. H. W. Kelly having giving up the work on that day to return to his native state. The people of Albemarle are to be very highly commended because of their attitude toward Brother Kelly. They paid him in full for the year, though he was with them a little less than 10 months. And one of the members settled for him a hospital bill of $45.

I wish in this way to express my very great appreciation for this generous spirit on the part of our people in Albemarle. May God bless and direct in the selection of a pastor for them another year.

Please Be Praying

Again we ask all our people who are interested in the progress of the Kingdom through the Church we call our own to be praying very earnestly that God, our Father, will direct every action of the Annual Conference in its sessions from the opening moment to the closing moment. Pray that His Spirit may have right-of-way in the elections, in the committee reports, in all the deliberations, and especially in the appointment of every pastor.

Thank You, Dr. McCulloch

We thank Dr. McCulloch for his timely editorial on the front page of the HERALD last week. Please look it up and read it again and let its truth soak in. In his article, "The Near Approach to Conference," we read: "It should not be overlooked that one of the important offices of the Annual Conference is to determine where the ministers are to labor next year. The problem cannot be best solved without taking all charges and all ministers into view. All requests for particular ministers for particular charges should be made with the understanding that the interests of the Church as a whole are not to be sacrificed in order that these requests may be granted." . . . "When two churches insist on having the same man for pastor, it is impossible to gratify both, and sometimes it is really better for both when the minister is sent to neither."

Don't Move Unless There Is a Reason

As a member of the Stationing Committee for four years I have never sought to move a pastor until I could feel that there was a valid reason. Now, I am appealing to charges and delegates not to seek to move your pastor unless there is a reasonable reason for the move. Ministers, in the main, should serve longer pastorates than they do. Moves must be made and one move sometimes necessitates another, but let us be sensible and righteous about the moves.

Come praying and trusting that God will lead in all the moves that are made, and that no unnecessary moves may be made.

Appointments

October 31, 11 a. m.—Chestnut Ridge, Orange.

October 31, 3 p. m. and 7 p. m.—Liberty.

November 2, 2:30 p. m.—Conference Faculty, Grace Church, Greensboro. Every member of the Faculty is urged to be present. All young men expected to be examined are expected to be present at 4 p. m.

November 3, 9:30 a. m.—Meeting of Annual Conference, Grace Church, Greensboro, N. C.

Yours in the Master's service,

A. G. DIXON.

AN EPOCHAL PERIOD IN HUMAN HISTORY

The greatest period in human history up to that time were the three and one-half years covering Christ's ministry—from His own baptism at Jordan to the Church's baptism at Jerusalem—for out of it have grown the moulding events of an entire dispensation.

But may we not be at the threshold of another epochal period, greater even than the former? May "signs" seem to point in this direction, in consequence of which there is a widespread growing expectancy of some coming event of transcendent importance.

Says the World's Evangelical Alliance of London, in its recently issued annual invitation to the Universal Week of Prayer:

"Evidences that our Divine Lord is preparing some new thing for us, and that He is about to display His power and to manifest Himself to the Church, it may be in person, encourage us to unite in prayer."

What a profoundly significant statement! And it challenges attention, not alone for what it says, but because appended to it are the signatures of bishops and archbishops, moderators of assemblies and presidents of councils, men whose names command respect and compel attention.

—*The Prison News* is the name of a newspaper "for the prisoners, by the prisoners, and of the prisoners" of our State's Prison at Raleigh. A copy of the first number is on our table. It is a neat, newsy sheet, and reveals a good spirit in the hearts of those prisoners who produced it. It evinces respect for prison officials, gratitude to ministers and other religious workers who come to the prison to serve the prisoners. It publishes a dishonor roll containing the names of those who have violated prison rules. Out of nearly 1,500 prisoners, only 53 are listed in this "dishonor roll." We gladly put *The Prison News* on our exchange list.

—Knowledge and timber should not be used until they are seasoned.

Denominational Enterprises

ENTITLED TO IT

What can be said of the church who is indifferent to his obligations to those in heathen lands still deprived of the Gospel the church is commissioned to impart to all peoples of the earth?

It is perfectly plain that the Christian who will not help, as he is able, thus to send the Gospel is lacking in loyalty to Jesus Christ, disobeys God's explicit command, and violates his church membership vow by thus disregarding the claims and needs of mankind.

Often we pride ourselves on our rich heritage in this great, free land, and regard alien peoples, especially of the Far Eastern lands, as vastly inferior, but overlooking the fact that all is traceable to the work of Christians centuries ago who took the Gospel to our ancestors, and we are directly the product of the very same kind of foreign missionary work which the church of today is required to do in behalf of less favored people.

If the ancestors of the peoples of heathen lands had been blessed with Christianity as were ours, we doubt not that in many respects their descendants today would be our equals.

Since they did hand down rich bestowments which they secured without the Gospel's light and power what would they have attained to and have achieved for their successors if they had enjoyed the blessings of Christianity?

Strong intimation of this is given by the fact that the leaders of the church in Japan, China, India, etc., who are but slightly removed from heathenism, with no background of religious influences, teachings and standards, and the established worship and helpful agencies of the church, stand today as the peers in intelligence, piety and much else of the Christian workers from foreign lands.

And already they are making valuable contributions to Christian literature, religious, educational, medical, and other benevolent works, and are taking high rank in official positions, and adding thereby to the prestige and progress of Christianity in their lands.

We of today have little of which to boast, since so much was bequeathed to us out of the devotion, high ideals and principles, and the character and service of those who preceded us, and makes more insistent the demand that we obey God and give His Gospel to other needy peoples.

As to heathen peoples, whatever be their racial conditions or social attainments and allied considerations, they are all reduced to the one great fact that "God has made of one blood all nations of men for to dwell on all the face of the earth."

And it matters not what are their religious beliefs and practices, for they, without knowledge of God, are unable to attain to the possession and enjoyment of the best things of life.

Only unto those who know of the fathomless love of the Father manifested in the Son can the one Savior of the world bestow his blessings which enrich this life issuing into life eternal.

Regardless of how far the seeker after truth reached with their dim tapers all failed, as Buddha, for example, who claimed to have discovered the secret of salvation, but could not reveal God, nor offer a remedy for sin, much less, present a personal Saviour.

His own limitations, self-evident and repressing, restricted him to set formulæ and rules applicable to himself and all who would follow him, and in which there was, there could be no room found for the benefits to be obtained from the sufficient sacrificial work of a perfectly acceptable Redeemer.

All he could claim he had reached, or could offer to other struggling men was to follow his teachings, and find escape from the evil life by the extinction of consciousness—sinking into Nirvana.

How pitiably insignificant, utterly unsatisfying is such a response to the soul's outreachings after God, and His measureless blessings of life.

What more can be desired, what human need is not met, what aspiration of soul is not satiated in the fullness of Christ's love, His atoning sacrifice, His promises and bestowments, and who rightly, with unquestionable authority declared "I am the way, the truth and the life."

It remains for each of us to ask, Am I doing all I ought to extend the Kingdom? Am I doing all I ought for the foreign missionary work of my own church?

Fred C. Klein.

BOOK EXCHANGE

A suggestion was made during the Pastors' Summer Conference that it would be a fine and profitable thing if our pastors would bring any good books to Annual Conference and make exchanges. Perhaps many of us would like to read other books than our own. So we will get the privilege of them without cost. I will be glad to keep a record of those who give them and who get them. If this will be of any service to the brethren I am glad to give it.

H. Freo Surratt.

Jesus

I know of a world that is sunk in shame,
Where hearts oft faint and tire;
But I know a name, a precious name,
That can set the world on fire;
Its sound is sweet, its letters flame;
I know of a name, a precious name—
'Tis Jesus.

I know a Book, a marvelous Book,
With a message for all who hear;
And the same dear name, His wonderful name,
Illumines its pages clear;
The Book is His word, its message I've heard;
I know of a name, a precious name—
'Tis Jesus.

I know of a home in Immanuel's land
Where hearts ne'er faint nor tire;
And His marvelous name, His own dear name,
Inspires the heavenly choir;
Hear the melody ringing, my own heart singing
I know of a name, a precious name—
'Tis Jesus.

—*Rev. J. Wilbur Chapman.*

OUR STORY PAGE

THE TWO SACKS

This is a story "auntie" told, and I am going to tell it again, to you.

"Once upon a time, so we read, there was an old man who wore ever and always two sacks; one was swung over his shoulder and hung down his back, where he could not see it, while the other swung in front of him, so as to be ever before his vision. Thus equipped, the old man spent his life traveling about from place to place, adding to his collection as occasion offered.

All the little kindnesses he received he promptly deposited in the sack behind him; these being out of sight were soon out of mind, also. In the other sack he treasured up all the sins and mistakes committed by people whom he knew or met, and these he kept bright and fresh by drawing them forth and constantly and rapturously looking them over.

One day as he was journeying along in his usual complacent manner he was very much astonished to see another man approaching him who also wore two sacks, and who wore them in exactly the same fashion as he wore his own.

He stopped, looking at the man and his burdens sharply, then pressed forward and began to feel of the sack in front with much curiosity, asking at the same time what it contained.

The other cautioned him, anxiously, about touching too carelessly or harshly his "good things," and explained that there he kept in front of him, where he could see and count them over at any and all times, his own good deeds; thence he took, glowing with pride, a coin placed on the contribution-plate, some mittens given to a crippled boy, a shawl presented to a needy girl, and even a benevolent smile which he had generously bestowed upon one whom he thought beneath him.

The first traveler interrupted this display with a question as to the contents of the bag behind. That, the bearer admitted, he used to slip his own "little mistakes" into. He felt angry and chagrined, also, when it was suggested that the sack which held these "little mistakes" appeared to be much the fuller and heavier. He had believed that when he put those slips of his out of sight he had also safely concealed them from all other eyes as well. His angry retort, however, died upon his lips when a third man, equipped like themselves, drew near.

"What do you carry?" the two inquired of the newcomer; "let us see what you have."

The third sack-bearer spoke brightly and cheerily, and seemed full of strength and love and life and gladness.

"Willingly!" cried he; "right willing will I show you. In the sack before I carefully treasure all the good deeds I see performed by others."

"But!" they cried, "it seems so full; it nearly touches the ground. Is it not very heavy?"

"Oh, no," he smilingly replied. "Oh, no, it is not heavy; the weight is only such as sails are to a ship or wings to an angel. It helps me onward. And, beside, I love to bear it. Even heavy weights would not be burdens if we loved them."

The two looked with ever-growing curiosity at the bag behind the stranger, for it was, or appeared to be, entirely empty; and when they examined it more closely they saw a great hole in the bottom of it. They asked about this.

"Oh, that?" said this strange being, "that is a hole I made on purpose. I put into that bag all the evil thoughts or words or suspicions I hear of people, and, as the hole is there, these drop out and are quietly lost, so I have not weight to drag me backward."

Do you not think, young folks, that we may all draw a little moral from this story?—*Nellie W. Baker.*

THE BEACON

It was over. The little casket had been lowered to its final resting place; friends had come with expressions of sympathy and gone their way. Through it all the young mother had not shed a tear. Her eyes were hard, glittering. The heaving of her bosom told of the pent-up storm within. Now she and Aunt Kate were alone in her little room in the gathering dusk.

"I suppose you think the minister's talk was beautiful," she said, "but I say it is all humbug! Don't talk to me about the love of God. I say He is cruel, cruel! Baby was all we had, Aunt Kate. We had dedicated our lives to him. He was so bright, so beautiful, so full of promise. And, now—"

Aunt Kate said nothing in reply. If the minister's beautoful words of comfort had failed to touch a responsive chord, it seemed useless to her to try to add anything. She struck a match and lit the gas. Then she blew out the match and sat down.

"Poor little dead match," she said musingly, "where is the life that was within you? A moment ago you had the power to light a beacon of hope and cheer or burn a city to the ground. But I was cruel; I called your light into being only to snuff it out. Now you are only a little useless stick. What? What is it you are trying to say? That is your life up there in the gas jet? Ah, I see! If I had not struck you, you would have remained useless. Now your light will live as long as I need it."

From the other side of the room came the sound of a sob, then another and another. The floodgates were opened. Presently Aunt Kate heard a rustle as of someone slipping to her knees.

"I see it now, Aunt Kate," said the young mother. "Baby is not dead. He has only gone to light a beacon on the other shore—a beacon that, please God, will lead me back from the worldliness and selfishness into which I have been drifting. God is good, Aunt Kate. Henceforth I shall strive to live for Him instead of for myself."—*Youth's Companion.*

—In the opinion of Dr. Harold D. Judd, of Detroit, bad eyesight has less to do with auto accidents than is commonly supposed. Poor vision with alert thinking, he believes, is better than keen seeing and bad judgment. "A man with only 50 per cent visual efficiency and a 100 per cent mentality would make a more careful driver," he claims, "than a man with perfect eyes and half mentality. Observation has shown that the man with the perfect eyes and full intelligence is liable to be more careless than the man who knows his eyesight is bad, but who is mentally normal."—*The Pathfinder.*

WOMAN'S MISSIONARY DEPARTMENT

MISS ESTHER ROSS, *Editor*
Asheboro, N. C.

HOME MISSIONARY EXECUTIVE SESSION

The regular quarterly meeting of the Executive committee was held at the home of Mrs. C. L. Whitaker, West Circle Drive, High Point, on October 7. There were ten members and five visitors present. The Foreign department held its meeting during the morning, and the Home in the afternoon. There were twelve visitors in the College dining room for lunch.

Reports from the various committees were heard. There are six students receiving aid from the Scholarship Loan Fund, and two have had to be refused this aid. The committee expressed its appreciation for Miss Annie Livengood's service in organizing auxiliaries during the summer. Henderson was decided upon as the place for the next Branch meeting; but the time has not been set.

There will be a special appeal made to all the churches to observe the custom of each member giving a day's wages for a Thanksgiving offering to go to the Children's Home. The churches will also be asked to conduct Thanksgiving programs. A committee was appointed to draw up resolutions for Mrs. W. D. Fogleman of Mebane, who recently died. Mrs. R. M. Andrews urged that all the secretaries write to Miss Esther Ross, missionary editor, concerning their work in order that it may be reported to the Herald.

MRS. C. L. WHITAKER.

Bess Chapel Auxiliary, Woman's Home Missionary Society

On Wednesday after the second Sunday in July, 1925, the women of Bess Chapel met at the parsonage with Rev. and Mrs. E. A. Bingham and organized an Auxiliary of the Woman's Home Missionary Society.

The following officers were elected:

President, Mrs. J. C. Beam; first vice-president, Mrs. D. H. Bess; second vice-president, Mrs. T. L. Beam; Recording Secretary, Miss Essie Foster; Corresponding Secretary, Mrs. B. L. Heavner; Treasurer, Mrs. Z. M. Dellinger.

We hold our monthly meetings regularly. New members are being added to our roll at practically every meeting. We now have 22 members.

In November we held a Thank Offering Service at the church. Collection amounting to $12.50 was sent to the Children's Home at High Point.

At our January meeting the Society pledged $1000.00 on the building of the proposed new church.

This amount to be paid in five years.

We have been very busy during the spring and summer to meet our pledge of $200.00 which we must pay each year. We are very thankful to report that in August we reached our goal.

During April and May we gave a play. From this we received $113.75.

The sale of ice cream during the summer amounted to $33.85.

On the evening of July 23rd we gave a banquet for the members of the Kiwanas Club, of Lincolnton, for this we received $35.

On August 24th we gave a banquet for the members of Cherryville Chamber of Commerce receiving $43.50.

After paying expenses for play, ice cream supper and banquets, we have a total of $200.95.

We have a two-acre cotton patch for the summer. All have enjoyed working it. We expect to receive a good amount when it is gathered.

Our Society is in its infancy yet, but we hope to grow. The outlook is bright; and the members are very enthusiastic and are working together.

We want always in our business and social meetings and all activities our Society may engage in to feel that God is with us. We hope in the coming years to do more for our Master and his Kingdom.

MRS. B. L. HEAVNER, Cor. Sec'y.

MARRIED

Lambert-Ross

At the home of the bride on Wednesday evening, October 20, at seven-thirty, the writer united in marriage Miss Julia Ellen Ross to Dr. W. L. Lambert, both of these young people being from Asheboro. Mrs. Lambert is a daughter of State Senator Arthur Ross and Mrs. Ross and is a young woman of splendid accomplishments. She is a graduate of the North Carolina College for Women at Greensboro and has specialized at Columbia University. Dr. Lambert is a promising young physician in Asheboro and has a growing practice. Mrs. Lambert is a member of our church here while Dr. Lambert is a steward in the M. E. Church, South.

J. E. PRITCHARD.

Harrison-Lewis

At the home of the bride, Saturday evening, October 23, at eight o'clock, Miss Nan Lewis became the bride of Rev. N. M. Harrison, of Greensboro, the ceremony being performed by Rev. E. R. Nelson, of Henderson, brother-in-law of the groom, and the writer. Mrs. Harrison is the only daughter of Mr. and Mrs. J. S. Lewis, of Asheboro, and is a talented young woman. She is a graduate of Converse College of the class of 1926 and was one of two students of the college to have placed on her diploma the word Artist. She has specialized in music and has rendered fine service this summer in our church here. Rev. Mr. Harrison is one of our foremost young ministers and is associate pastor of Grace M. P. Church in Greensboro, N. C.

J. E. PRITCHARD.

Ballard-Martin

A wedding of much beauty and unusual interest was solemnized Tuesday evening at the West End church when Miss Lena Elizabeth Martin became the bride of Rev. Emory Lester Ballord, pastor of the church, with Dr. A. G. Dixon and Rev. N. M. Harrison, Jr., officiating.

The bride is the charming and accomplished daughter of Mr. and Mrs. George R. Martin, of Stuart, Va., and has made her home in Greensboro for the past eight years. Up until the time of her marriage she was secretary of the president of the High Point college.

Mr. Ballard is the pastor of the West End church and has a host of friends here and throughout the state. He made his home in Baltimore, Md., and Washington, D. C., before moving to this city.

After a wedding trip of two weeks Mr. and Mrs. Ballard will be at the home of Dr. Glascock on Asheboro street for some time.

Lemons-Trogdon

A wedding of interest took place in Greensboro when Miss Hallie Trogdon became the bride of Roy Lemons. The vows were heard by Rev. Dr. Edwards in the presence of a few people.

Mrs. Lemons is the daughter of Rev. and Mrs. J. B. Trogdon of Stokesdale. She was a successful teacher in the public schools for several terms and her marriage will be of interest to many folks in different sections of the country.

Mr. Lemons is the son of Mr. D. P. Lemons, also of Stokesdale.

Mr. Lemons received his education at Oak Ridge Institute and Carson Newman college, Tennessee. He is a young man of sterling qualities and good business ability.

They left after the sumptuous supper was served at the bride's home, for Western Carolina. They will be at home in Stokesdale at present.

CHRISTIAN ENDEAVOR

Topic for October 31.—What are the good points of the various races in America? Acts 10:24-38.

Topic for November 7.—How Make War Against War? Matt. 7:12; Isa. 2:1-4.

SUNDAY SCHOOL

Lesson for October 31.—The evils of strong drink. Proverbs 23:29-35. Devotional reading, Ezek. 34:17-22, 28-31.

Lesson for November 7.—The Fall of Jericho. Joshua 6:12-20.

—The North Carolina Experiment Station has undertaken a study of the whole meat curing question. These studies have been summarized and published in bulletin number 249 of the experiment station series written by Earl H. Hostetler and L. H. McKay of the office of swine investigations. This bulletin is now available on request.

—A movement has been started in Great Britian looking toward the preservation of the cottage at Blantyre on the Clyde in Scotland in which David Livingstone was born, as a "permanent home for the personal relics" of the great missionary and explorer.

—This cold wave brought snow to Western North Carolina last Monday. The cold extends throughout the South.

—Growers in western North Carolina will harvest a fine crop of apples this fall.

—Winston-Salem has paid all claims in full. We have done this in eight months.

C. MORGAN COMPHER.

Our Task and Our Privilege

Paid all Claims In Full

1. State Street, Lexington.
2. West End, Greensboro.
3. Charlotte
4. Grace,
5. Siler City,
6. Asheville,
7. South Winston,
8. Asheboro,
9. Calvary.

Paid A. C. B. in Full

1. Whitakers.
2. Fountain Place.
3. Melton's Grove.
4. Thomasville, First
5. Orange.
6. Mt. Pleasant.
7. Concord.
8. Richland.
9. Winston-Salem,
10. Welch.
11. Mt. Hermon,
12. Pleasant Grove.
13. English Street, High Point.

Churches

1. Mt. Pleasant, N. Davidson Circuit.
2. Jerusalem, on So. Davidson.
3. Yadkin, on So. Davidson.

Paid College Assessment in Full

1. Whitakers.
2. Grace.
3. Mebane.
4. Glen Raven.
5. Burlington.
6. Fountain Place.
7. Reidsville.
8. South Winston.
9. English Street.
10. Asheboro.
11. Concord.
12. Graham.
13. High Point, First.
14. Welch.
15. Mt. Pleasant.
16. Siler City.
17. Charlotte.
17. Gibsonville.
18. Orange,
19. Granville.

Churches

1. Julian on Tabernacle.
2. Hickory Ridge, Forsyth Circuit.
3. Gray's Chapel on Randolph.
4. Bethesda on North Davidson.

Paid on College Assessment

1.	Randolph	$31.00
2.	Tabernacle	24.00
3.	Littleton	24.00
4.	Halifax	22.80
5.	Forsyth	19.90
6.	North Davidson	18.00
7.	Alamance	17.88
8.	Why Not	17.00
9.	West Forsyth	15.40
10.	Enfield	15.00
11.	St. Paul	15.00
12.	Spring Church	14.50
13.	West Thomasville	10.55
14.	South Davidson	10.28
15.	Friendship	10.00
16.	Saxapahaw	8.48
17.	Weaverville	8.25
18.	Spencer	6.70
19.	Randleman	5.25
20.	Albemarle	5.00
21.	Thomasville First	5.00
22.	Union Grove	1.00

Paid on A. C. B.

1.	High Point, First	$280.00
2.	Forsyth	257.39
3.	Burlington	215.00
4.	Davidson	165.16
5.	Tabernacle	160.65
6.	Henderson	150.00
7.	Mebane	142.50
8.	Glen Raven	131.25
9.	Reidsville	117.50
10.	North Davidson	110.00
11.	Bess Chapel	84.92
12.	Flat Rock	80.62
13.	Randolph	80.00
14.	Why Not	72.03
15.	Haw River	70.00
16.	Lebanon	70.00
17.	Saint Paul	60.00
18.	West Forsyth	57.75
19.	Littleton	56.75
20.	Granville	51.17
21.	Mocksville	50.25
22.	Friendship	48.25
23.	Anderson	43.45
24.	South Davidson	42.33
25.	Spring Church	42.16
26.	Halifax	38.60
27.	Albemarle	35.00
28.	Roberta	31.50
29.	Saxapaw	30.01
30.	Weaverville	30.00
31.	Yarborough	29.00
32.	Pinnacle	27.80
33.	Randleman	26.35
34.	Vance	26.06
35.	Cleveland	25.50
36.	Rockingham	25.00
37.	Midland	23.80
38.	Kernersville	21.72
39.	Pageland	21.05
40.	Chase City	19.20
41.	Spencer	10.00
42.	Alamance	10.00
43.	Denton	8.88
44.	Union Grove	8.50
45.	Guilford	4.45
46.	Draper	3.22
47.	Fairview	2.50

Paid on G. C. B.

1.	Concord	$430.00
2.	Winston-Salem	336.44
3.	High Point, First	232.98
4.	Orange	189.00
5.	Mt. Pleasant	178.69
6.	Forsyth	136.86
7.	Whitakers	118.85
8.	Enfield	99.28
9.	Spring Church	97.69
10.	Why Not	90.85
11.	Mebane	89.60
12.	North Davidson	85.42
13.	Glen Raven	78.94
14.	Saxapahaw	69.54
15.	Randleman	64.31
16.	Vance	63.33
17.	Randolph	62.65
18.	Fountain Place	62.16
19.	Alamance	61.55
20.	Gibsonville	58.68
21.	Littleton	58.25
22.	Burlington	52.68
23.	Graham	50.39
24.	Tabernacle	49.01
25.	Mt. Hermon	46.56
26.	Richland	45.72
27.	Pleasant Grove	40.30
28.	Thomasville First	39.60
29.	Guilford	37.28
31.	Midland	35.20
32.	Haw River	35.00
33.	Halifax	33.68
34.	Mocksville	32.84
35.	Friendship	32.78
36.	Anderson	31.22
37.	Davidson	28.90
38.	Henderson	27.50
39.	West Thomasville	24.30
40.	Pinnacle	22.75
41.	Cleveland	21.08
42.	St. Paul	20.84
43.	West Forsyth	20.76
44.	Lebanon	20.05
45.	Bess Chapel	17.98
46.	Flat Rock	16.34
47.	Roberta	14.05
48.	Granville	13.50
49.	Denton	13.14
50.	English Street	13.02
51.	Rockingham	13.00
52.	South Davidson	13.00
53.	Union Grove	9.58
54.	Lincolnton	7.52
55.	Yarborough	7.40
56.	Weaverville	7.00
57.	Mecklenburg	6.50
58.	Chatham	5.04
59.	Pageland	4.30
60.	Porter	3.35

A. G. DIXON.

—Terrible earthquakes have recently devastated Armenia, leaving 100,000 people homeless. California has also had slight tremors.

—Aroused by numerous mail robberies during the past few months, President Coolidge and the members of the Cabinet have decided to call U. S. marines into action to protect the mails.

This is not the first time marines have been called upon to protect the mails. In 1921, twenty-five hundred marines were assigned to guard the mails and they succeeded in largely reducing the number of mail robberies.

—John Masefield, noted English poet, dramatist and author of stories for boys, has arrived in the United States for a visit. Some of Masefield's boys' books are: "A Mainsail Haul," "Book of Discoveries," "Jim Davis," "Martin Hyde."

—Dr. Dublin, statiscian of the Metropolitan Life Insurance Company, estimates the economic value of all the lives of the people in the United States at fifteen hundred billion dollars. Yet you probably would not take that for what remains of your life. Would you?

—Lassen Peak, in California, the only active volcano in continental United States, was shaking and rumbling last week although no violent eruptions had occurred. Scientists say that the rumbles and earthquakes are caused by a variation of pressure in the volcano.

IN HONOR OF THE DEAD

Sledge

March 17, 1926, Eliza Thomas Sledge, a member of Spring church Methodist Protestant church, exchanged his cross for a crown. He fell asleep just as the day was drawing to a close, about 6:30 o'clock p.m., as he had lived, confiding in his Lord and Savior. Brother Sledge was born in Warren county, North Carolina, August 5, 1849. He was the son of Wm. Sledge and Elizabeth Shearin Sledge. He professed faith in Christ at the early age of sixteen years, and joined the church at Spring church, which is located in Greenville county, Virginia, his parents having moved to said county when he was just a boy. He was twice married, first time to Miss Octavia Harriss of Warren county, N. C., in 1887. This union was blessed with one child, which died in infancy and the mother soon followed in 1888. In 1897 he was married to Miss Florence Jordan whom he leaves to mourn his departure. This union was also blessed with one child which also died in infancy. Brother Sledge was a man of rare personality, very quiet and unassuming, yet always gentle and firm in standing for the right. When the writer was just a little child Brother Sledge was her Sunday school teacher, and wielded an influence that always lasted for good. He loved his church, and his pastors; they were always accorded a warm welcome to his home. He was a splendid citizen, always law-abiding, a good neighbor, loved and respected by all who came in contact with him, a devoted husband, faithful to the beloved wife until death. He is and will be greatly missed in his community and in his church. But to her, the companion and to the other relatives which consist of one sister, Mrs. Eliza Smith, and four half brothers, W. C., A. G., Bud, and Sidney W., also one half sister Mrs. Nettie Ephs, we would say, "Precious in the sight of the Lord is the death of His saints." Funeral services were conducted in the home by his pastor, Rev. A. D. Shelton, assisted by former pastors, Revs. J. B. O'Briant and H. S. B. Thompson, after which he was laid to rest in the family burying ground at his home, nephews acting as pall-bearers.

MRS. H. EUGENE VASSAR.

Jordan

William Mason Jordan, (generally known as "Babe") was born in Northampton county, N. C., April 20, 1849, died in said county August 28th 1926. Son of William Grodwyn Jordan and wife, Judish Mason Daniel. He was married three times; first to Miss Albiney Stanhope Brantley; two daughters blessed this union; the second marriage was to Miss Alpha Richard Moore; five children, three sons and two daughters, blessed this union, one son died in baby-hood; the third marriage was to Miss Marseline Moore; one daughter blessed this union, the wife dying each time when the children or child as the case might be were very small. Brother Jordan very faithfully filled the place of both father and mother in the home, caring for his children and living to see all of them married and starting out in life for themselves, except one son, who is now in the U. S. Navy.

During the pastorate of Rev. W. F. Ashburn on the Spring church circuit, about thirty-one years ago, Brother Jordan was converted and joined the church at Lebanon Methodist Protestant church, where he held his membership until God saw fit to call him hence.

He told Brother Ashburn just two weeks before his death that he was still headed for the Glory world. Brother Jordan was a man of a jolly disposition, never seeming to worry or fret over things of this life, but always seeing something better and brighter ahead, could always cheer his fellow-man when coming in contact with him. He was sick only a few weeks, but bore it with great patience, feeling that he would not get well again. He was active in his church and nearly always a member of the official board, until the infirmities of old age prevented his being longer active. His funeral was conducted in his home church, Lebanon, by his pastor, Rev. A. D. Shelton, assisted by former pastors, Revs. J. B. Oriant and H. S. B. Thompson. The church was filled with people, and the floral tributes were many, attesting to the esteem and respect in which he was held. Brother Jordan is survived by four daughters, Mrs. Lula Warrick, Mrs. Mary Cook, Mrs. Bessie Rash, Mrs. Maud Ingram; two sons, Robert and Daniel, also three sisters. Mrs. Elisha T. Sledge, of N. C., Mrs. John Griffin, of S. C., Mrs. Honeycutt, of Ga.

His body was placed in the home burying ground to await the final resurrection. "The Lord gave and the Lord taketh away, blessed be the name of the Lord."

MRS. H. EUGENE VASSAR.

Rowell

Mrs. Martha Ann, crossed the mystic river January 3, 1926. Born March 5, 1850, she travelled along the sands of time the full scriptural allotment of days; and she not only lived long, but well. Departing, she left behind foot-prints pointing Godward and Heavenward. She embodied the brightest type of Christian character, she was the soul of sincerity and conscientionsness, the impulses of her life took deep root.

Early in life she gave her heart, and life to Jesus, and united with Spring church, Methodist Protestant church, and was ever after true to her Lord and church. In young womanhood she was happily married to James W. Rowell and God blessed this union with 48 years of life with each other. The husband preceded her to the glory land some years ago. She never had any children of her own, but in act became a mother to the motherless and fatherless, having reared three children into manhood and womanhood; namely, Charles Rowell, now of Washington, D. C.; Herman Rowell, now of Baltimore, and Mrs. W. H. Camp, Jr., of Garysburg, N. C., who lived with her and cared very tenderly for her in her last days of suffering, due to cancer of the mouth. Despite the fact the pain was intense and cure hopeless, she never murmured, but always said she would soon be going on to be with the loved ones gone on before. She was a sister of the late G. F. Robinson, of Spring Church, and so well known in our Annual Conference. The last of her family of her generation passed out when God took her home to be with Him. So interested was she in her church and our Children's Home she left her birthday offering to be given even after she passed away. Her funeral was conducted in the home by former pastors, Revs. J. B. O'Briant and H. S. B. Thompson. A beautiful tribute to her life was also paid by her physician, Dr. D. B. Zollicoffer. Her body was then tenderly laid to rest by the side of that of her beloved husband in the graveyard they had selected in their grove at home. We feel that truly it may be said a true Sister in Israel has fallen. May all her relatives and friends be sustained by the same Father she worshiped and served with such consecrated devotion.

Her Niece,
MRS. H. EUGENE VASSAR.

Gibbs

Ada McDorah Gerringer born June 6, 1878, died October 8, 1926. She was married to Henry E. Gibbs January 21, 1897. To this union were born ten children. Nine living at present. One preceded her while it was yet in infancy. The living children are: Mrs. W. M. Helman, Burlington, Mrs. W. E. Coffin, Ossipee, Rev. F. L. Gibbs, pastor of the Methodist Protestant churches at Liberty and Siler City, Mrs. Everett Qualls, Burlington, Lindley H. Gibbs, Burlington, Mozelle, Richard, Occe and Royce of Elon. One sister, Mrs. Mylisse Conklin, Ossipee. Seven brothers: F. B. Loy, Missouri, W. A. Loy, Elon College, J. P. Loy, Greensboro, J. F. Gerringer, Gibsonville, Rev. L. W. Gerringer, pastor of Calvary Methodist Protestant church, Greensboro, E. L. Gerringer, Draper, and J. D. Gerringer, Washington, N. C.

Besides the above she leaves to mourn their loss, her husband, H. E. Gibbs and a great hosts of relatives and friends.

The funeral was conducted in Fair View Methodist Protestant church by her pastor, Rev. G. H. Hendry, of Fountain Place Methodist Protestant church, Burlington, assisted by Rev. S. W. Taylor, of First M. P. church, Burlington, Rev. W. S. Alexander, pastor of the Elon College church, Rev. C. M. Isley, pastor of Fair View Charge, and the Rev. T. F. McCulloch a Superannuated minister of the North Carolina M. P. Conference, Greensboro, The service was held Sunday, 2:30 p.m., October 10th, before a congregation of approximately a thousand people that filled and overflowed the church. Said to be the largest congregation ever on these grounds. The pall-bearers active and honorary were of the Alpha Pi Delta, of Elon College. The active were J. M. Green, P. L. Green, Romie Davis, James Brown, Frank Alexander, and Paul G. Hook.

The floral offerings were large and very beautiful. Seldom do you see an offering that could equal in any respect.

Mrs. Gibbs was a woman of high ideals. Lived on a plane above reproach and had a live and active interest in all that was about her, whether her family, her friends, or her church. She loved the good and was devoted to it. Her devotion to her church was at once remarkable and commendable; punctual in her support, and her attendance upon its services, and gave liberally of her time to

its interests. She was at all times solicitous of the well-being of her family spiritually as well as in matters temporal.

In her going she will be missed to an unusual degree both by her family, to whom she meant so much of comfort and inspiration as well as the church to which she was so loyal and helpful.

She "being dead yet speaketh" with an influence that is both christian and unbroken throughout her entire life, for she was converted in early childhood and united with the church. Her body has been laid away, but thank God her influence for good has not been lifted and we believe that for many a day her direction will be felt in her home, among her own immediate family, in and among her friends and in the church as well.

May the God of all the earth who doeth right, remember the sorrowing in great mercy and may they "sorrow not as those who have no hope" for them "will God bring with him," and there shall be no more tears "for the former things have past away."

G. H. HENDRY, Her Pastor.

Fogleman

Mrs. W. D. Fogleman, nee Mary Ann Elizabeth Durham, widow of the late Rev. W. D. Fogleman, passed to her reward September 28, 1926.

Mrs. Fogleman had been remarkably active up to a few months ago when she became very seriously ill, suffering intensely at times seemingly at death's door, yet showing an unusual vitality reacting after each severe attack with a reserve strength that surprised the doctor and her friends.

She seems to have gotten much out of life. She was fond of association with her friends. She loved her church and the Kingdom, was much interested in the activities of the church, attending regularly and taking an active part in the services of the local church, awaiting eagerly each week the coming of the church papers—both the Methdist Protestant and the Herald—, attending for a number of years almost without a break the Annual Conference. She had been a Christian from childhood.

She longed to get well and believed she would even after her nearest friends and loved ones could see no ground for hope. Yet when she realized she must go, she was submissive and gave every assurance that all was well.

During her husband's successful career as a pastor, which continued unabated up to his last illness, she stood nobly with him in every good work, sharing his problems and assisting in overcoming difficulties.

She leaves one daughter, Mrs. H. C. Nicholson—Mr. H. C. Nicholson was to her as a son—and two grand daughters, Elizabeth and Edna Nicholson, now students in High Point College, which institution was fondly loved by Mrs. Fogleman. T. M. JOHNSON.

Bowman

We were at the Home when she paid her first visit to present the first Bibles she gave to the children, and not feeling qualified for the work we asked Miss Millie if she would not like the matron's place. She said she did not feel qualified but had thought she might take up some kind of work but said she was living with her brother and did not know what about it, for she did not want to leave her brother when she was able to work for fear of having to go back to him when she became disabled for work; but we see how she was blessed, was not any burden to any of her people in her last days. Miss Millie was cared for in the Children's Home and different times she had sickness which required many steps but we have never heard anyone in the Home complain but waited on her with the greatest care. Miss Millie was a great woman. We loved her and we believe she loved us. She was so liberal and the liberal soul shall be made fat. We believe that her life and all that she possessed was laid on the altar. She had told us different times she was ready to go and only had one desire to be filled when gone. She expressed her desire that all her possessions be used as she had used them, for charitable purposes. She was very much interested in the High Point College, Foreign Missions and Moody Bible Institute. She had given quite a little to the Moody Bible school, but said at her death she still wanted them to have more of her means. She did not want to use her money in dress or for her own comfort, but truly she lived for others. Surely it can be said that she was a faithful steward with what the Lord had entrusted her with. She had many treasures laid up when the Lord called her to come up higher and enter into the joy of her Lord. "Thou hast been faithful over a few things, I will make thee ruler over many."

MARTHA PARSONS.

Fogleman

We, the members of the Woman's Home and Foreign Missionary Societies, Ladies' Aid Society and Ladies' Class of The Methodist Protestant Church of Mebane, N. C., desire to offer a tribute of love and esteem to the memory of Mrs. W. D. Fogleman, whom the death angel called home on September 28, 1926.

Be it therefore, resolved,

First, that we the members of these organizations express a deep feeling of loss and sorrow in the going of Mrs. Fogleman. She was ever faithful to the activities of the church and loyal to her friends.

Second, that we extend our heartfelt sympathy to her relatives and commend them to Him who said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

Third, that a copy of these resolutions be spread upon the minutes of the Woman's Home and Foreign Missionary Societies, the Ladies' Aid Society, a copy each to The Methodist Protestant, The Miissionary Record, Methodist Protestant Herald, The Mebane Enterprise and a copy sent to the family.

MRS. T. O. PENDER,
MRS. JACK SMITH,
MISS PATTIE JOBE,
MRS. GEORGE WYATTE.

McCuiston

Rosa Ann McCuiston was born July 19, 1842, died September 30, 1926. Her age was 84 years, two months and eleven days. Her maiden name was Rosa Ann Bullock.

She was united in marriage to William James McCuiston in 1868. Her husband preceded her to the spirit world January 28, 1921. To this union were born eight children. One died in infancy. The seven surviving are: Mrs. R. B. Hastings, T. C. McCuiston, J. C. McCuiston, Mrs. J. W. Smith, Mrs. Anderson Shields, Mrs. W. R. Knight, and Mrs. J. S. Linville. Two sisters also survive. They are: Mrs. Bettie Calhoun and Mrs. Mary McMichael. There are surviving also thirty-six grandchildren and four great-grandchildren.

Mrs. McCuiston became a Christian and united with Bethel M. E. church when sixteen years of age and lived a good, consistent life all these years, her membership remaining in the church of her childhood. Those who knew Mrs. McCuiston best could testify to the fact that she was a good woman, a good wife and mother, and a good neighbor.

The funeral services were conducted on October 1st in the Kernersville Methodist Protestant church by L. W. Gerringer, assisted by the pastor of the Kernersville Baptist church. The large congregation present testified to the high esteem in which the deceased was held. Her body was laid to rest in the Kernersville cemetery to await the resurrection morn.

All those who mourn have our prayers and sympathy. Weeping may endure for the night, but joy cometh with the morning. We shall rejoice when by and by we are gathered with our loved ones in the sweet by and by.

L. W. GERRINGER.

Our Children's Home

New Hope, Why Not, Children's Recitals, $25.10; Flag Springs, Why Not, Children's Recital, $12.04; Fair Grove, Why Not, Children's Recital, $15; Piney Grove, Kernersville, $4.24; Mitchells Grove, Guilford, $2.84; Concord, Saxapahaw, $1.40; Bethel, Alamance, $3; Bethel, Alamance, month of August, $7; Salem, Saxapahaw, $2.73; Mt. Pleasant, Mt. Pleasant Charge, $4.50; W. H. M. S., by Mrs. H. A. Garrett, $250.00.

Sunday Schools

Harris Chapel, Vance, $3.85; High Point, First Church, $29.32; Friendly class, Calvary, Greensboro, $2.50; Burlington, $31.79; New Hope, Vance, $2.50; Siler City, $5.27; Fair Grove, Why Not, $2; Glen Raven, Burlington, $2.90; Maple Spring, Forsyth, $4.21; Flat Rock, Vance, $3.50; Bethesda, Halifax, $1.80; Shiloh, N. Davidson, $11.67; Charlotte, First church, $6.80; Friendship, Haw River, $5; Mill Grove, Midland, $4.40; Grace Baraca, Greensboro, $15; Mebane, $10.15.

Other Contributions

Miss Maggie Willis, Asheville, a nice quilt; Miss Martha Parsons, Mitchells Grove, Guilford, persimmons, cabbage, and a nice fat hen already dressed.

Please remember to get all contributions to be reported to conference, in by October 31st. Again I thank you.

E. G. LOWDERMILK, Superintendent.

—Charles Evans Hughes, former secretary of state, has been designated by President Coolidge as one of the three American members of the permanent court of arbitration at The Hague. The two other representatives of the United States in the court are Elihu Root and John Bassett Moore.

FROM PASTORS *and* PEOPLE

Palestine, Flat Rock Charge.—Our Sunday school continues to run, interest good, and attendance good. Prayer meeting good.

Last or fourth quarterly meeting held at Palestine Saturday. Only a few attended; each church on charge was represented. The meeting was held in a spirit of love and harmony. Three of the churches paid pastor's salary in full. The conference voted unanimously for the return of the present pastor.

The conference adjourned to meet again in a called meeting Saturday before the fifth Sunday in October at 2:30 o'clock at the parsonage.

Pastor Trogdon filled his appointment Sunday, with another good sermon. Sorry the reporter could not be there. Church officials were elected for coming year. Only one more appointment before conference. Our prayers are for the return of Pastor Trogdon.

(Miss) GRACE R. TUCKER, Reporter.

First Church, Burlington.—October 17th was a good day for our church. Our pastor, Mr. Taylor, preached at the morning service to the young people. His subject was the "strength of youth." At the evening service Rev. L. W. Gerringer, pastor of Calvary church, Greensboro, preached also to the young people. His subject was "Life's greatest Question." Both Mr. Taylor and Mr. Gerringer were at their best and gave us two wonderful sermons. Large congregations attended both services.

Last Sunday was denominational day at both First church and Fountain Place. All Methodist Protestants living in Burlington with their membership elsewhere were especially invited to attend one of the services at each church on that day. A number of them responded and both churches had a good day.

On the first Sunday the officers for the year were installed. They had been elected the previous Sunday.

Last Sunday was "pay up day" and the collections were very gratifying. However all pledges are not paid and we are still somewhat behind with our claims. But we hope as usual to go to conference with a clean sheet and all claims paid in full.

On last Sunday morning our pastor, Mr. Taylor, began a series of meetings which will probably last through the fifth Sunday. He expects to have visiting speakers at some of the services. The fifth Sunday has been designated as join the church day. And some have already signified their intention of joining on that day, while we earnestly hope there will be many others to join also.

REPORTER.

Pinnacle and Mt. Zion.—It has been some time since we have reported to the paper, but this is no evidence that we have been idle.

We have held revival meetings in all churches on this work, beginning at Shoals second Sunday in July with Brother Whitaker and the Sunday Club from Pilot Mountain as help. Both did good work, which was greatly appreciated; two members were received here.

Third Sunday in July we began at Mt. Zion with Brother Taylor as help. It is useless to say the preaching was fine. We had a good meeting. Fifteen received in the church as a result.

We began at Pinnacle in September. Billy Sunday's Club from Winston-Salem was our help here, which did fine work.and resulted in the accession of eight new members, and we hope to receive more at our appointment next Sunday.

The first Sunday in OctSber we began at Pilot church with the Winston-Salem Club as help again, which rendered faithful service through the meeting, and while we haven't had any accessions to the church yet, we feel assured there were lasting impressions made that will bear fruit later on.

Conference will soon be here again, and we will have completed 17 years of service with this people, one half of our itimerant life up to the present time.

During all of these years it has been a pleasant, and we trust a profitable, sojourn. The people have shown us many kindnesses, and expressed their appreciation of us, in different ways for which we feel very thankful to them.

The fourth quarterly conference was held Saturday, the 16th, with all churches represented, and we appreciate the fact that they voted unanimously for the pastor's return.

I trust we may have a good and pleasant conference.

A. L. HUNTER.

Efland, Orange Charge.—Brother Williams held his last service before conference the third Sunday night. At the eleven o'clock service we had communion, election of officers for the coming year, and a good sermon by Mr. Williams. All officers of the passing year were re-elected. Our church went over the top with all her financial duties, we are glad to say.

Our Ladies' Aid and W. H. M. S. met at the parsonage Wednesday evening, October 20th, and quilted a quilt for the Bethel Home. Our societies have been very active and have accomplished much during the year. We hope to do more in the future.

MRS. E. S. TAYLOR, Reporter.

The Postal Card, W. F. Kennett, Editor

Thanks to Dr. Dixon for his kind words in regard to Granville Circuit and the pastor and pastoress.

The visit of Dr. and Mrs. Dixon was very much enjoyed.

"Multiplication by Divison.

The pastor of Granville recommended that out of the present two rural charges in Vance county a new charge be created and he expressed the opinion that the three charges would result in a forward movement in Vance county. We have here in Vance county eight Rural churches with our Henderson Station in the center.

Fine

Now comes President Dixon's report in Herald of last week in which he refers to the great progress on Forsyth Circuit in the past few years and he sees Mt. Carmel—Mt. Carmel "beautiful for situations" a station in a few years.

And Then

The question of dividing Tabernacle and making two better charges out of the one. This is true a question of "multiplication by division" and is just "fine." Such steps really encourage us and we feel like "moving on." Come, let us go forward.

A Word About Granville

We are profoundly thankful for the splendid closing up of the year's work on Granville. We have here a fine people. The low price of cotton is discouraging; but we believe if they will "honor the Lord with their substance and the first fruits of all their increase" that the Lord will so add his blessing that the people will be much happier and that the Methodist Protestant church in these parts will go forward by leaps and bounds. So may it be.

Friendship, Mt. Hermon Charge.—Our pastor filled his last appointment before conference, yesterday afternoon and preached a good sermon. Officers were elected for the coming year and business straightened up in general.

Our Sunday school attendance is good, especially the Senior class. I have never been in a Rural Sunday school where there is as good an attendance of the older people, not old, either, for we don't get old at Friendship, but the fathers and mothers are there. They don't believe in sending children to Sunday school, they come and bring them.

Right many of our young people are away now, some in college while others are teaching and we miss them when they are gone.

The W. H. M. S. is moving on nicely, too. At our last meeting we met with our president and completed two quilts which we voted should be sent to the Bethel Home. Our next meeting is with Mrs. Herman Isley on Saturday before the third Sunday in November, at 2:00 p.m.

MRS. WHITNEY ISLEY.

Halifax Circuit.—We are finishing up the second year as pastor of this charge. Our protracted meetings have been good. The first Sunday in August, we began our special meeting at Eden church. Brother G. H. Hendry of Burlington, assisted me here. A few conversions, and two accessions to the church. On the third Sunday in August Brother Paschall assisted me at Union, and at Harmony on third Sunday in September. We had some good preaching at both places, but no conversions or accessions. On second Sunday in September we began our special meeting at Bethesda church. Brother J. E. Pritchard, of Asheboro, assisted me here. We had a good revival, several conversions and five accessions to the church. On fourth Sunday in August we began our special meeting at Hollister. I think this was the best meeting on the work. Several reclaimed and six conversions and six accessions to the church. The last meeting was at Ringwood. We had a good meeting, four conversions and three accessions.

We held our fourth quarterly conference at Bethesda church, Friday, October 22; all of the churches represented and reports good considering the short crops and the low price of cotton.

I believe our people will be able to make as good report as they did last year. Mr.

J. W. Hardy is the delegate to conference, Mr. F. V. Avent, alternate delegate. The delegate was instructed to ask for the return of the present pastor.

We want to thank the people of the charge for their hearty co-operation and many kind favors shown us since we have been on this work. The people of Halifax charge are certainly a good people to serve, they have not ceased to pound us since we have been on the work, but we have been so busy we have not reported it. We are still receiving, ham, chickens, eggs, gas for the car, and other things.

We will close and leave something for the reporters to report.

C. L. SPENCER, Pastor.

Midway, Haw River Circuit.—Our pastor filled his appointment the second Sunday afternoon with a good sermon, and he was with us again yesterday, this being his last appointment before conference. New officers were elected or re-elected, Class-leaders: Dr. W. A. Johnson and Mr. Henry Wilson; Superintendent of Sunday school, R. P. Butler. The stewards of last year were re-elected. Trustees, G. W. Apple, E. W. Butler and Henry Wilson. We feel that Brother Reed has done all he could for us since he has been our pastor and he and his wife have a warm place in our hearts; we trust that if it be the Lord's will they may be returned to us for another year. Our Sunday school is still movin along nicely, also the C. E. S., though last night we were rained out, the first meeting we have missed since being organized.

Our new church has not been started yet, though plans are still being made and we think ere long work will begin.

Pray for our success.

MRS. G. W. APPLE, Reporter.

Calvary, Greensboro.—The Calvary Methodist Protestant Church, Greensboro, is closing another good year. There have been numerous material improvements made at the church during this year, among which we note the carpet placed by the Ladies' Aid at a cost of several hundred dollars, an annex to the hut at a cost of six hundred dollars, concrete walks laid around the church at a cost of $152.80. This last improvement is a gift from friends of the church but not members, with the exception of $2.80 which was paid by one of our members. The largest gift on the walks was $75., this being given by a son of one who gave his life to the gospel ministry in the Methodist Protestant church.

One of the best attended quarterly conferences of my ministry convened at the church October 18th. Dr. A. G. Dixon, President of the Annual Conference presided. The business of the conference was transacted in a very fine spirit. The reports from the various organizations indicated that substantial progress had been made in the different departments. Pastor's salary was fixed at $1500 with house and telephone rent to be paid by the church, the same as last year.

Perhaps the most disappointing thing about the year's work is the small increase in church membership. Twelve have been received this year. That is about half of the smallest number this pastor has ever received in one year before. To be exact the smallest number received in one year before was twenty-three. It is easily understood then, I think, why the pastor is disappointed in this particular. The pastor is glad, however, that he has not left undone anything that he could reasonably be expected to do in his efforts to win the unchurched.

Our evangelistic meeting began October 3rd, with the largest communion service at eleven o'clock that we have had. The Rally Day exercises were held at 7:30 in the evening. A well prepared program was given and a very good offering received. On Monday evening Dr. J. D. Williams of Reidsville and Roy Bethune of High Point College came and had charge of the preaching and singing throughout the ten days with the exception of two or three evenings that Brother Bethune was absent. I have never listened to a series of better evangelistic sermons than Brother Williams brought us. The singing was of a high order. Brother Bethune's solos were especially enjoyed. A male quartette from Glenwood sang for us one night. That too was good. Miss Lois Allred of the Asheboro Street Baptist Church was on hand each evening and rendered good service at the piano. Good congregations at each service showed their appreciation of the service rendered by all of these workers. Only a few unchurched people, however, attended the meeting. We are sure that, while there were very few visible results, such as professions and additions to the church, the Christian people were edified and strengthened by the services. May Calvary have better success in the years that are before her.

I am still convinced that the Calvary church has one of the very best opportunities of any church in the North Carolina Annual Conference. And I believe that the people here will see their God given opportunity and will develop it to the glory of God and in the salvation of many in this community. If the people here could only see their way clear to give a pastor an adequate support so that unhampered and unhindered, with a free mind and happy heart he could give his best to the work, it would go a long way toward the progress of the church. However, this must not be interpreted as a suggestion that the salary be increased. Never yet have I asked for an increase in salary. Nor have I ever moved for an increase in salary. But surely no church can blame a pastor for desiring an adequate support for himself and family.

May the Spirit of God have right of way in our Annual Conference.

L. W. GERRINGER.

Weaverville Circuit, Clarks Chapel.—The Ladies' Aid Society gave a chicken supper at the home of Mr. and Mrs. John Hampton in Weaverville, Tuesday evening, October 19, for the benefit of the church. It was a great success and everyone enjoyed his supper.

The Christian Endeavor Society is planning a masked Hallowe'en social for the evening, October 30.

The people were very generous with funds and time two weeks ago when they were putting a new roof on the church.

Our Sunday school is still progressing, and we hope that the conference year will end with each week bringing greater improvements.

REPORTER.

Asheboro.—While the year now drawing to a close has not brought to our church the measure of success we would like to have had, yet we feel that much good has been accomplished. We have received during the year thirty-nine new members with possibly a few more to join next Sunday. Congregations have been good most of the year, the annual and general conference budgets have both been paid in full and it is the purpose of those in authority to pay pastor's salary in full. At the fourth quarterly conference held last week Brother Elmer Rich was elected alternate delegate to Conference. Brother W. L. Ward is the delegate and expects to go.

The new carpet for the church is to be put down this week while the pews for the church are on their way somewhere between Michigan and Asheboro. We are looking forward with a great deal of pleasure to seeing these in place.

There were many visitors here last week from Greensboro, High Point, Thomasville and other places, some of them being here Wednesday evening for the marriage of Miss Julia Ross to Dr. W. L. Lambert, while others were here Saturday evening for the marriage of Miss Nan Lewis to Rev. N. M. Harrison, Jr.

Brother A. C. Cagle, an aged member of our church, was called to his heavenly rest on October 10. Brother Cagle was a good man and no doubt was ready when the summons came. The infirmities of age had made it impossible for him to attend church much for quite awhile. The funeral was conducted in the home of Mrs. I. M. Thomas, a daughter of the deceased, and burial was at Star, N. C.

Yesterday afternoon the writer conducted the funeral of Brother Thomas Winburn Andrews at Charlotte M. P. Church. Brother Andrews was ninety-four years, three months and fifteen days old and had been a remarkable man. A more extended notice will appear next week.

J. E. PRITCHARD.

Mecklenburg.—I have been reading the splendid reports from the different fields with a marked degree of interest. This caused me to think others might like to hear from Mecklenburg.

Our fourth quarterly conference met October 23rd with Stallings church. The business was transacted harmoniously. The reports in part were encouraging, but the finance was not as good as before the Annual Conference. The delegate was instructed to bring back the present pastor by a unanimous vote of the conference. After an expression of thanks, the pastor advised that some certain actions must be taken, or it would not be possible for him to return. This received a very hearty consideration and an effort is being made to meet the pastor's requests. In case they could not meet the desired ends, delegate was left without further instruction. The farmers of this charge are right much discouraged, after three bad years in their farming interests, terminating in the low priced cotton of this year. We cannot expect space to tell all things of interest, so we will just touch in high places.

The happy wedding bells have been echoing among us again. A very quiet but interesting wedding took place Sunday at 6:30 o'clock p.m. It was the happy lot of the writer to unite in the bonds of holy matrimoney, Miss

Ethel Furr and Mr. Jesse E. Hartis. Miss Furr was the very attractive and popular young daughter of Mr. and Mrs. H. B. Furr of Matthews. She is a graduate of the Matthews High School, with honors; accomplished in musical talent and attainments, a member of Stallings M. P. Church, leader, organist, and class teacher in the Sunday school. Mr. Hartis is the splendid young son of Mr. and Mrs. Zeb Hartis of Indian Trail. He is talented, industrious, and of first rate habits, fair business training, and a member and leader in the Baptist church.

The ceremony was pronounced at the home of the bride's parents, in the presence of a group of close friends and relatives. The ring ceremony was used, and to say the least was very beautiful. After the ceremony, the party sped away to the home of the groom's parents where a sumptuous dinner was served in several courses and the party entertained wholesomely and in a splendid manner. Their large circle of friends predict for them a happy and useful career. To this end the writer prays, and extends hearty congratulations.

ROBERT SHORT.

High Point.—After a duration of two weeks, the series of meetings, conducted by the pastor, Dr. Brown, closed Sunday evening. While no striking results were visible, many members of the church feel that their spiritual strength has been quickened and revived, and "a right spirit has been renewed" within them. Dr. Brown has faithfully portrayed the plain, practical, old-fashioned gospel of the crucified Lord and Savior, who came to earth to redeem mankind. Surely these earnest and thoughtful efforts have not been in vain, but like "bread cast upon the waters" will return after many days in full and abundant harvest.

The stewards will hold a meeting this (Tuesday) evening, which will be the closing one for this conference year. We learn that collections have been good, and finances are in splendid shape. To-morrow (Wednesday) evening the fourth quarterly conference will convene in the church, and at this time reports from the various organizations of the church and Sunday school will be heard.

The Mission Study Class held a delightful meeting Monday afternoon with increased attendance and interest. The new Study book, "Moslem Women," whose authors, Rev. and Mrs. Samuel M. Zwemer, were themselves missionaries. The devotionals were conducted by Mrs. H. A. Garrett, being taken from "The Rose Jar," a book as delightful as its name, was commenced, and the first chapter was given by Mrs. Paul S. Kennett, assisted by Mrs. L. J. Diffee and Mrs. C. L. Whitaker. Current Events were given by Mrs. R. T. Pickens, who also led the question Box, the answers being given in a very interesting manner by Mesdames S. S. Coe, J. H. Pritchard, C. W. Vance, and S. D. Shelton. We were much pleased to have two visitors present, Mrs. E. J. McKinley of Morgantown, W. Va., and Mrs. J. W. Mitchell from Welch Memorial church of this city.

We are much pleased to note that Mrs. Pickett Montgomery has improved rapidly after her operation at the High Point Hospital, and has returned to her home on Steele St. Mr. Clifton L. Whitaker, Jr., of Gastonia, spent the week-end with his mother, Mrs. C. L. Whitaker, at the College.

We are pleased to see Mr. and Mrs. H. Frishkorn and little daughters of Wellsville, Ohio, in High Point again. They spent the winter months of last year here, but returned to their home for the summer. They have taken rooms at Miss Delia Barker's on Thurston Street for this winter.

The friends of Mrs. J. E. Perryman will regret to learn that she is ill at her home on Lindsay Street.

Spring Valley, Vance Circuit.—We are still at work, if we have not reported for some little while. Our Sunday school is doing nicely, with a good attendance every Sunday. Fifty-three present yesterday.

We recently organized a Cradle Roll in the Sunday school with eighteen enrolled. This is a very important part of the Sunday school work, and by this we expect to reach lots of mothers and fathers who do not go to church.

We are planning to enlarge the church in the very near future. We went want to build some Sunday school rooms, fix the pulpit, and several other things that need to be done.

Our Christian Endeavor Society met last night and had a splendid program. The subject was Co-operation. We were glad to have members from Flat Rock work with us, and we hope to have them again.

Brother Chambliss was with us last Sunday and gave us a very helpful sermon. We sincerely hope that the conference will send him back to us next year.

We are practically at the close of another conference year, and while we feel that we have done a great deal to aid God's Kingdom, we know there is still more to be done. Pray that we may do our best for the Master here at Spring Valley.

Best wishes to the Herald and its readers.

REPORTER.

Hollister, Halifax Charge.—Our pastor filled his regular appointment with us yesterday. He preached a wonderful sermon. I think it was one of the best sermons I have ever heard him preach.

We all like Mr. Spencer fine and we hope conference will send him back to us.

We elected the officers for the church yesterday. There were not many changes made in the official board. The Lord's Supper, was also administered yesterday.

Our church is a little behind financially, but we hope to pay up in full before conference.

On the second Sunday in October we elected our officers for the Sunday school. We elected our same superintendent, Mr. E. T. Ellington, who has served us so faithfully for the past two years. I don't think you can find a man that is any more faithful and loyal to their Sunday school than Mr. Ellington. Our assistant superintendent is Mr. W. J. Gallaway. Our Sunday school is better now than it has been. The people are taking more interest.

The Woman's Foreign Missionary is doing good work. We have received some new members recently. Our next meeting will be at the parsonage. We want all the members to be present.

May God's blessing be upon the conference.

KATHLEEN SHEARIN, Reporter.

Rockingham.—Our Sunday school had a raise of three members Sunday, October 24. We had 94 present this time. Our collection was $3.10. The superintendent made several announcements in the regular order. We had a splendid time with our class work Sunday.

Our fourth quarterly conference met Monday night, October 25. The meeting was presided over by our pastor, Brother Trollinger, the chairman of the conference. The reports were extra good. We came to know that our financial conditions were better than we had expected. All the reports were interesting and showed progress along every line of work. The following group of officers were elected by this conference:

Board of Trustees—Mr. Holmes Colins, Mr. Hall Sneed, Mr. R. F. Gardner, Mr. W. M. Connell, and Mr. Adam Cable; The Board of Stewards—Mr. R. F. Gardner, Chairman, Mr. Hall Sneede, Mr. Adam Coble, Mrs. D. E. McKenzie, Mr. Guthery Taylor, Mr. Hohuies Colins, and Mr. W. M. Connell; the Class Leaders—Mr. R. F. Gardner and Mr. W. M. Connell; Sunday school Superintendent, Mr. Holmes Colins; Church Treasurer—Mr. D. E. McKenzie. These were the elected officers for another year at present. Our Sunday school will have their election at the first of the new year and other officers are to be elected at a later date.

With prayers and hope for the best success for the coming conference year to every church.

(Miss) BIRDIE CONNELL.

Vance Charges.—I wish to thank Mr. and Mrs. H. G. Ellington for boarding and lodging. They received me into their home last August a year ago for one of the family, where I remained until the fall when I returned to the Seminary and having completed my course there in May, returned to this field and have been making this my headquarters ever since. I cannot begin to thank these good people for their kindness. They have been so nice to me. But this isn't all. Just last week they gave me $30.00 to purchase an overcoat. I cranked up "Old Tin Lizzy" and drove to Mr. W. C. Hight's store and asked Brother Eugene Wiggins to show me an overcoat. He very politely took me back in the clothing department where he showed me one of the best overcoats in stock, at the same time explaining that this was an overcoat that he and Brother Charlie Brocket had decided to give me. In the meantime I had placed an order for a blue serge suit, so you can very readily see that the $30.00 didn't go stale. But this isn't all Brother and Sister Ellington did; they donated four shirts, cuff buttons and a little cash occasionally. The Lord only knows just what they have done. Space will not permit me to say more this time. It was a few days later when I met Brother J. B. Glover who invited me to drive by his home, I knew something was floating around in the air, so didn't wait to be asked the second time. Soon after I arrived he and his wife presented me with $6.00 to purchase a pair of shoes.

Brother Sam Reavis, cash $10; Brother Robert Britt, $5; Uncle Henry Burwell, $1.50 to purchase a neck tie. It is said when people want to get rid of their pastor they dress him up just before conference. If this be true I have received orders to migrate. May

God richly bless the givers and let me live to be of more service to this people.

M. P. CHAMBLISS, Pastor.

Siler City Charge, Liberty Church.—Yesterday was Rally Day for all the organizations of the Liberty church. The Sunday school started things going by having 194 present. A good program had been prepared by our good superintendent, Mr. Boyd Reitzel.

At the eleven o'clock hour Dr. T. C. Amick, of Elon College, brought an instructive and inspiring message. A male quartette composed of Messers Arthur Amick, Casper Riddle, Egbert Riddle and J. A. Riddle furnished the special music. We were glad to have these good people with us.

A business meeting was held after the morning service. 579 votes were cast by ballot to elect 22 new officials for the new conference year. The system used proved satisfactory and a good spirit prevailed. The most important officials elected were: A. S. Pickett, chairman Board of Trustees; W. M. Hanner, Secretary and Treasurer and chairman of Board of Stewards; Mrs. J. O. Overman, organist; Boyd Reitzel, superintendent Sunday school; and T. L. Smith, Doorman.

The Senior and Intermediate C. E. continue to have their good meetings. The societies are doing nicely under their new supervision.

The evening service was well attended regardless of the rain and mud. The children gave their Rally Program. Everyone enjoyed the speeches and songs, and the children showed that they had been well trained by the committee. A Rally Day offering was taken for our educational institutions.

We are glad today because the charge, including Liberty and Siler City churches, is sending to Mr. Idol checks to cover all claims in full. F. L. GIBBS.

Burlington.—Last Sunday was Family Day with the Burlington church. A congregation that well filled the auditorium was present for the morning service, and a very helpful spirit prevailed. The attendance at night was good, considering the weather, though not so large as in the morning. Sunday was also the beginning of a week's revival service to be held at night only. The pastor will be assisted in the meetings by a number of visiting speakers. On last night—Monday night—Brother Hendry preached.

Tonight, Rev. E. G. Overton, pastor of West Burlington M. E. church, will preach. Other speakers are to follow, among them being Rev. Mr. Anderson of the Georgia Conference. We are hoping and expecting to reach a number of people through these services.

Our finances are about up to the usual mark at this period, and that means that we are like the rest of churches that do not do right in this matter—considerably behind at the close of the year. However, Burlington pays up, and will do so this time. The church officers have all been elected and installed for the ensuing year, and on next Sunday the stewards will try to cover the 1927 budget by pledges. The "Honor System" will be used again. The members will be asked to come to the church between the hours of two and four Sunday afternoon and make their pledges. Very satisfactory results followed this plan last year, and we hope that it may be even better this year.

Just seven more days remain of this conference year—and my, what busy days! The church is rallying splendidly to the closing programs, and we are expecting the year to end with all of us grateful for the past and full of hope for the future.

Death has invaded our church family recently, and our hearts go out in tender sympathy to these homes. Brother and Sister Henry Graves lost their baby, little Edna Frances; Sister Coble, widow of the late William Coble passed to the great beyond on Sunday the 17th; and just recently Sister A. P. Cates lost her youngest son. He died in Toledo, Ohio, but was brought home and interred in Green Hill Cemetery, Greensboro. Several of our members are sick. For all of these our hearts are full of sympathy and prayer.

We are thinking about the conference, and praying that the Great Head of the Church may have His way in every deliberation and every conclusion. S. W. TAYLOR.

Saxapahaw Charge.—Our fourth quarterly conference met at Concord church on Saturday before the third Sunday. A large number of the officials were present, also some visitors. It was a very harmonious conference from beginning to end. Class Leaders from Salem and Orange Chapel churches reported that prayer meetings are being held at the churches two Sundays in each month. The conference, before adjourning, voted unanimously for the return of the present pastor for the fifth year. This vote of confidence is appreciated by the pastor.

Brother T. H. Moore, who was kept from church several weeks on account of sickness, is again occupying his pew at Concord.

Salem church recently gave the pastor another pounding, consisting of almost everything for the pantry. Members from the other churches have, also, made donations from time to time. Surely a better people cannot be found anywhere in the North Carolina Conference. H. L. ISLEY.

P. S. The trustees of Salem church have just placed a beautiful bulletin board on the road in front of the church. All the churches on this charge now have bulletin boards except Orange Chapel. H. L. ISLEY.

Reidsville.—We are hoping to send our delegate to conference with all claims paid, so pastor and people are busy at this time getting up their report.

At the last quarterly conference it was unanimously voted for the return of our present pastor.

The official members of our church were elected Sunday before last. Prof. J. H. Allen was reelected Superintendent of our Sunday school.

Our special meeting began the third Sunday in September and lasted nearly two weeks. Rev. G. F. Millaway of Liberty did the preaching. His sermons were inspiring and helpful to all who heard him.

The Ladies' Aid Society met last Monday with Mrs. H. S. Dixon. New officers were elected for the ensuing year.

The Philathea class met last Monday night with Misses Lola and Effie McCollum and transacted much business of interest to the class. REPORTER.

Draper.—On October 13th, we held our fourth quarterly conference. We reported some time ago that it would be held on the 23rd. We had with us at this time Mr. and Mrs. A. G. Dixon.

Our quarterly meeting was called to order by Brother Dixon in Chair. Scripture, 12th chapter of Romans, and prayer by Brother Dixon. All reports read and approved. We raised our pastor's salary $50.00 more. Making salary $950.00 per year. W. H. Troxler was elected alternate to attend annual conference. Last Sunday we had all-day service, which was the old folks' day. A large crowd of old people gathered in. Had Sunday school and preaching at morning hour, and at noon we had dinner out on the ground beside the church which all enjoyed.

After dinner Brother Easter of Leaksville, formerly of High Point, preached to us, and gave a good message.

We were very glad to have some of the High Point people with us last Sunday. I cannot begin to tell who they all were. Here are a few that were here: Brother Ridge, Brother Delks, Brother George. And also we had some people from Martinsville, Va.

All that attended this meeting I am sure got a blessing out of it. At the close of the day our pastor, Brother Ridge, gave us a good message.

There were two converted, one in the evening and one at night. REPORTER.

Why Not Circuit.—It has been some time since this pastor has written a report to the Herald. We have been very busy over here near the center of our state. The work on this charge has been moving along very well, but not so fast as the pastor would like for it to.

We began our revival at Fairgrove church on the first Sunday in August and ran through Friday. Had no conversions here. The church was very much revived. We have some very good loyal Christian Methodist Protestants here at Fair Grove.

Our next revival was at Macedonia church. We had with us as pulpit help Brother George Laughlin of Cedar Falls. He has been the help at this church for the past fourteen years. Brother Laughlin preached some good sermons, but they seemed not to affect very many of the unsaved. Had one conversion. This is also a faithful little band of soldiers of the Cross.

We began our revival at Pleasant Hill church on the fifth Sunday in August. Brother J. H. Trollinger of Rockingham came on Sunday morning and did all the preaching during the meeting. Here we had six conversions and two united with the church. Brother Trollinger endeared himself to the people very much by his good gospel preaching.

Our meeting began at New Zion church on the first Sunday in September. The pastor did the preaching at this place. There were four conversions here, no accessions. Our next meeting was held the fourth Sunday in September at New Hope church. There is a fine bunch of Christian people in this church and community. The pastor did the preaching here and we had a very good meeting. Ten united with the church on profession of faith.

Lovejoy meeting began on the first Sunday in October. It was here that we had the old-

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time camp meeting. Several families came and camped during the meeting. Dr. and Sister Dixon came and assisted in the meeting.

We had a good revival here. There were between 20 and 25 professions, 15 united with the church.

Our last revival was at Flagspring church, beginning the second Sunday in October. Here Rev. H. L. Iseley was our help. Brother Iseley did some real good preaching. The people here speak highly of his messages. The church was benefited very much by Brother Iseley's stay with us. We had only two reclaimed and no conversions at this church.

The pastor on this circuit feels very much indebted to the good people of this circuit for their kindness and expressions of love. They have made him feel good many times during the year. Some of the good people of Lovejoy gave him a nice Stetson hat. Fair Grove church also gave us a nice Stetson hat. Pleasant Hil church pounded us during the revival meeting. They gave us all kinds of canned fruit, sugar and some cash. New Hope church has dressed up their pastor and his son by giving each a new suit of clothes, also shirts for each.

For all these good things we feel very grateful and pray the blessings of our Heavenly Father upon all. D. I. GARNER.

Shiloh, North Davidson Circuit.—Our Christian Endeavor Society is doing good work in our community. We have forty on roll and a very good average attendance at each meeting. The society meets each Friday night. Last Friday night we met at the home of Mr. C. W. Sink. The meeting was a very interesting one. The discussion was on the Constitution of the United States. Each member present took a very active part in the discussion. We had our pastor, Rev. R. S. Troxler, with us; also Mr. Richard Berrier, of Jacksonville, Fla. After the program was rendered we decided to give a program on the fifth Sunday night in this month at the church. The subject of this meeting will be Love, Hope, Faith and the Cross.

MRS. PROTUS KOONTZ, Reporter.

—Forty-four hogs belonging to two farmers of Pasquotank County were vaccinated by the county agent in time to stop an outbreak of cholera. The hogs were valued at $500.

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R. M. ANDREWS, *President*

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$170,155.85
H. E. Isley, Burlington,	5.00
C. B. Amick	10.00
Mrs. M. A. Coble	15.00
T. T. Stafford	10.50
Mrs. Agnes Heritage Hall	10.00
Mrs. E. J. Garrett	25.00
R. S. Garmon, Charlotte	25.00
Rev. H. Freo Surratt	10.00
Joseph Little	1.00
Intermediate C. E. Society, Charlotte	1.50
Cash, Charlotte	2.50
William Thomas Winslow	5.00
Rev. T. E. Pierce	15.00
W. J. Spainhower	1.00
Bible Class, Union Chapel, Granville Circuit	10.00
C. L. Whitaker, Jr.	10.00
Spring Church Sunday School	1.46
Arthur Clodfelter	5.00
George Ledford	2.00
Rev. H. L. Isley	5.00
P. A. Clarke	10.00
Miss Ella J. Pearson	5.00
P. L. Bradley	3.00
W. L. Moore	5.00
H. B. Brewer	5.00
Mamie Wright	4.50
Peter L. Thompson	5.00
W. W. Grant, Jr.	12.50
Virginia Lee Grant	12.50
Mrs. R. D. Paschal	5.00
Mrs. L. W. Paschal	1.50
Mrs. Mary Baskett Matthews	3.00
C. E. Society, Spring Valley	5.00
Mrs. C. B. Baskett	5.00
Sidney Harris	2.00
Walter Baskett	25.00
Leon Harris	5.00
W. W. Pearson	30.00
	$170,469.81

Endowment Insurance Fund

Amount previously reported	$6,663.61
Philathea Class, Mount Pleasant Church	5.00
M. A. Coble	50.00
Miss Bessie Holmes	10.00
C. E. Bulla	20.00
Calvary Methodist Protestant Church	50.00
W. H. Foust	10.00
W. T. Phillips	1.00
Miss Dora Pair	1.00
Norman Alexander	10.00
N. H. Paschal	50.00
Rev. B. M. Williams	20.00
Mrs. B. M. Williams	10.00
	$6,900.61

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VOLUME XXXII. GREENSBORO, N.C., NOVEMBER 4, 1926 NUMBER 51

Pres Elderdice 5dec6
Westminster MD

The Price of Harmony

Two travelers met on the highway and traveled along together. They fell to talking about religion and found themselves in great disagreement. They presently found themselves in hot contention. They were ashamed of themselves for this, and begged each other's pardon, and said, "We would better not discuss matters of religion, for we will never agree."

Then they began to talk about politics. As they proceeded to unfold their views they discovered a wide divergence between them. At first their disagreement was good-natured, but by degrees they were wrought up to contention which developed into bitter quarrel. Again they were ashamed of themselves and made apologies and resolved not to talk on the subject of politics.

Next they turned to science. They soon found that they belonged to different schols. Each was confident that his own school was in the right and the other school in the wrong. They argued long and well, referring to great names and high authorities. The contention reached fever heat and they were almost ready to come to blows. But prudence got the better of passion, and they didn't fight, but made profuse apologies for their loss of good temper. They both saw that for the sake of peace they must beware of scientific topics of conversation.

They traveled on in silence for a time. Then they began to talk on music. They soon discovered that their musical tastes were very different, and that if they would have peace they must change the subject again.

They turned to the fine arts of painting and sculpture with the same result. They could not talk about that without losing equanimity.

They tried industrialism, a subject much in the mind of the world at that time. Should labor or capital be in the ascendency? Should shops be open or closed? Should work hours be increased or diminished? How many days should constitute a week of work? As they talked of these things they waxed warm and then hot and then exploded in terrible outbursts. They were kept from fighting by an incident. Just then they came upon a man who had fallen sick and was lying in great pain by the side of the road.

They stopped to attend to him. They soon discovered what they had not hitherto suspected, that both were physicians. What should be done for the suffering man? Something must be done soon, but what? One of the physicians was an allopath, and he at once prescribed a certain remedy. The other physician was a homeopath, and he said that would only make the case worse. They contended and contended long. In the meantime the sick man had grown better and had proceeded on his way, leaving the two doctors in their quarrel. Presently they discovered that their patient was gone, and they saw how foolish it was to contend further. They had contended until they had grown weary of contention. They resolved to have peace; but how? They said: "We must not talk at all." And they proceeded on their way in silence.

Abusing their Freedom

Several new organizations of lay church workers have been reported in recent years. Some of Mr. Ham's converts were united in Lay Federations. Some of Sunday's converts formed Sunday Clubs. Some of tephens' converts formed Gangs. Perhaps there have been others still. For a time only good reports were heard of these organizations. They were said to be earnest and active and successful in winning people to Christ and the church. But now there are rumors at least that some of the members of these organizations are disgracing their bands by their speeches and their conduct. It was perhaps to be expected that some men would take advantage of the freedom given to inject their personal influence in ways that would be hurtful and not helpful. If our pulpits were thrown open to people indiscriminately, you would perhaps be surprised at first at the character of some of the preachers that would enter them. There are men who would be moved by love of prominence to enter the sacred desk. There are others who would be influenced by some selfish scheme which they would like to advance by advocating it from the pulpit.

It is clearly necessary to guard our pulpits and our churches aaginst abuse at the hands of unholy men.

What Did He Mean?

We recently heard a minister remark in the beginning of his sermon that women of this time are exulting over their emancipation, their new freedom, their achievement of liberty, when as a matter of fact many of them are still in bondage. He did not stop to explain, as he was proceeding to speak of the freedom that men and women find in Christ. What do you think he had in mind in this passing remark regarding the women of today?

—Dr. C. D. Sinkinson has been pastor of Christ Methodist Protestant Church, Atlantic City, N. J., for 32 years, and has just received a unanimous call to remain with the church, and will accept the call. His has been a remarkable pastorate. The collections and disbursements for the past year have been over $15,000.

—Mr. and Mrs. Moore, of Spencer, were visitors to the Annual Conference. They are among the main supporters of the new church enterprise in Spencer.

—The addresses of welcome by Dr. Turner for Greensboro's ministers and by Dr. Spahr for Grace church and the response by Jasper B. Hicks, Esq., of Henderson, were enjoyed by the Conference on Wednesday night.

Report of the Annual Conference

PRESIDENT'S MESSAGE

To the One Hundred and First Session of the North Carolina Conference of the Methodist Protestant Church, assembled in the Grace Methodist Protestant Church, Greensboro, N. C., November 3rd, 1926:

My dear Brethren:

Under the blessings of our Heavenly Father we are privileged to meet in Annual Session again to render our accounts to each other and to Him Whose we are and Whom we serve.

May God be praised for His goodness to us, and for whatever of good has been accomplished by Him through us.

Official Acts

November 12—Asked Rev. R. M. Andrews, Rev. Paul S. Kennett, and Rev. P. E. Lindley to take care of the First Church in Winston until a pastor could be secured.

November 12—Released Rev. W. H. Neese from Weaverville because of doctor's certificate stating that it would be detrimental to the health of Mrs. Neese to move to Weaverville at that season of the year.

November 14—Appointed Rev. H. W. Kelly supply pastor of Albemarle.

November 16—Released Rev. J. D. Cranford from Midland and appointed him to Weaverville.

November 16—Released Rev. J. W. Hulin from Randleman and appointed him to Midland.

November 16—Appointed Rev. W. H. Neese to Randleman.

November 20—Appointed Rev. P. L. Kinnaman supply pastor of South Winston.

November 21—Appointed Rev. J. H. Trollinger pastor of Melton's Grove.

December 8—Appointed Rev. F. W. Paschall pastor of Roseneath.

December 20—By the direction of the Annual Conference, and assisted by Rev. S. K. Spahr, D. D., Rev. C. L. Whitaker, D. D., and Rev. Lawrance Little, ordained Rev. E. G. Cowan in Grace Church, Greensboro.

January 17—Released Rev. Fred R. Love fro mthe Kernersville Church.

January 27—Appointed Rev. C. M. Compher pastor of First Church in Winston.

February 1—Appointed Rev. J. H. Whitley supply pastor of Porters.

February 6—At his own request, released Rev. J. R. Gurtner from Connelly Springs.

February 6—Appointed Rev. Roy R. Scarlett supply pastor of Connelly Springs.

March 21 to 28—Accompanied Rev. Lawrence Little and Dr. E. A. Sexsmith through the Conference in a series of Young People's Rallies.

March 26—Signed the transfer of Rev. C. M. Compher from the Maryland Conference.

May 1—Released Rev. C. H. Hendry from Gibsonville.

May 1—Appointed Rev. J. D. Hardy pastor of Gibsonville for the remaining part of the year.

July 1—Released Rev. O. B. Williams from Community Church, Thomasville.

July 1—Appointed Rev. P. E. Lindley to serve Community Church, Thomasville for the summer.

September 15—Released Rev. P. E. Lindley from further service Community Church, Thomasville.

September 15—Appointed Rev. H. W. Mæir pastor of Community Church, Thomasville.

September 15—Appointed Rev. N. M. Harrison, Jr., associate pastor of Grace Church, Greensboro.

September 15—Released Rev. Dwight L. Fouts as associate pastor of Community Church, Thomasville. Brother Fouts has returned to Duke University and to the M. E. Church, South.

September 19—Rev. H. W. Kelly resigned the pastorate in Albemarle and returned to Texas the following week.

September 19—After the death of Rev. J. H. Bowman, pastor of Chatham Circuit, several pastors very kindly offered their services to help keep the work going properly. Rev. F. L. Gibbs has looked after the work in the main; Revs. A. O. Lindley and W. H. Neese have also rendered valuable assistance.

The Conference Work

During the entire year I have endeavored to respond in every way possible to the call of the High Point College and to the Children's Home.

Have also striven to perform all the duties belonging to the office of President of this Conference without fear or favor, remembering for every act I must give an account to the Father of us all, who is also the Great Judge of us all.

In doing this work I have traveled about 14,500 miles in my own automobile besides many miles with pastors in theirs, and about 3,400 miles by rail; have attended 26 quarterly conferences, 47 committee and board meetings, have written more than 2,000 letters and postcards, and have delivered 197 sermons and addresses. I attended the commencement exercises at Stokesdale and preached the commencement sermon. Also, the commencement exercises at our Mission School at Pine Ridge, Kentucky, and preached the commencement sermon, and assisted in dedicating the new building which is to serve both as a church and a school building. I assisted in dedicating our church in Denton on the first Sunday in August, and our church in Charlotte the first Sunday in October. Mrs. Dixon accompanied me a great deal in the work because otherwise I would have to go alone and she would have to stay alone.

At the request of pastors she has made 56 addresses in the various churches.

A questionnaire sent out to all pastors was answered by 78 and they reveal the following facts:

First, that 53 charges paid pastor's salary in full.

Second, that 10 increased the salary for next year, totaling a raise of $2,270. Four reduced the salary, totaling $775, leaving a gain of $1,495.

Third, that the following charges and churches have paid all claims in full: Charges—State Street, West End, Charlotte, Grace, Siler City, Asheville, South Davidson, Asheboro, Calvary, High Point, First, Reidsville, Henderson, Fountain Place, Burlington, Concord, Winston, First, making two more than last year. Also the following churches: Bethel and Elbaville on Mocksville Charge, Efland and Union Grove on Orange, New Hope on Why Not, Bethel on Alamance, Spring Valley on Vance.

The following paid salary and A. C. B.: Charges—Whitakers, Melton's Grove, Thomasville, First, Orange, Mount

Pleasant, Richland, Welch, Mount Hermon, Pleasant Grove, English Street, Enfield, North Davidson, Davidson, Granville, Bess Chapel. Also the following churches: Jerusalem and Yadkin on South Davidson, Byerly's Chapel on Mocksville Charge, Rock Creek on Alamance, Love Joy on Why Not, Fairfield on Cornelius Charge.

The following paid College Assessment in full: Charges—Whitakers, Mebane, Glen Raven, English Street, Graham, Welch Memorial, Mount Pleasant, Gibsonville, Orange, Granville, Mount Hermon, West Thomasville, Bess Chapel. Also the following churches: Julian on Tabernacle, Hickory Ridge on Forsyth, Gray's Chapel on Randolph, Bethesda on North Davidson.

Others will be added to these lists. (See Honor Roll).

Fourth, an increase in membership of 901.

Fifth, the amount of money spent on church buildings and improvements was $29,211, and on parsonages $6,108.

Sixth, that nine churches reported 100 per cent organized; 25 reported 75 or over and 10 reported 50 per cent. The others were under this or failed to report.

Our Sainted Dead

We reverently pause in honor of those of our number who have answered the last roll call, have crossed over the river, and have entered into their reward during the year.

Early in March Rev. George E. Hunt quietly went home, As a shock of corn cometh in his season.

Also one evening in March, about the setting of the sun, after a busy day's work for the Master, and while still performing services for Him, Rev. C. L. Whitaker, D. D., suddenly fell asleep in Jesus. Thus the sun of his day quickly set and left a great shock for his friends.

In April, Rev. J. W. Quick, who had been in failing health for several months, bade farewell to the earth life to join the friends above.

On the second Sunday in August, while on his way to an appointment to begin revival services, Rev. J. H. Bowman suddenly departed to the land beyond. This, too, was a great shock to us all.

Early in the spring, Mrs. Harriet Swain, of Weaverville, widow of one of our former pastors, went home.

In July Mrs. R. G. Koons, wife of the pastor on Anderson Circuit, after very great suffering, went back to the heavenly home.

Early in August Miss Millie Bowman, who had served faithfully in the Children's Home for about 11 years, passed almost suddenly to her home above.

And in September Mrs. W. D. Fogleman, after a lingering illness, was released from her frail tabernacle of clay, and went to join her companion in the mansions above.

Obituary committees were regularly appointed, and will report at the Memorial service on Sunday afternoon.

Extras

Again we wish to assure the President of the General Conference that this Conference still stands ready to assist him in any way we reasonably can in holding Rallies and Institutes in the smaller Conferences contiguous to ours.

Our Children's Home

The Children's Home is growing in usefulness as the years go by. It is the one institution of the Church that comes more nearly appealing to all our people than any other. Nearly all our Sunday schools send a monthly offering to the Home. A closer and more careful follow-up should be made to see that *all schools* send in their offering monthly. We cannot hope to run and maintain the Home, with its growing numbers and increasing needs without an increased income.

Full report of the Home will be made by the Superintendent, and by the Treasurer, to this Conference.

The High Point College

The High Point College is now in the third year of its history and development, and will graduate its first class in May, 1927. It is one of the most splendid Church College plants in the South. It has a well selected faculty which is rendering faithful and efficient service. Many of us have watched it through the past two years with anxiety and joy—anxiety that the very best possible work might be done and that a good impression might be made upon the Conference of which the College is a part, upon the community in which the College is located, and upon the general denomination; and with joy that this is all being so splendidly done.

While the High Point College was writing the history of its first two years of existence, the close observer could not help being deeply impressed with the spirit of the institution. One only has to visit the College, and study the conditions there, to find that the spirit of happiness and contentment prevails both among the faculty and the student body. The faculty is efficient and handle the work with that ease and grace which might be expected in an old established college. The students speak well of the faculty, of the buildings and equipment, of the food, and of conditions in general. It makes one rejoice to see such a happy, contented group of young people taking the courses of study under such efficient professors.

People from afar rejoice with us and speak well of us. They are wondering if all of us are boosters for our own College. This is one of our great needs. Every Methodist Protestant in the Conference a Booster for the College.

We have a Covenant Band of over 100 who are praying daily for the College, and we are depending upon this band to work even more faithfully than they pray.

Our Superannuates

We have only six men on the superannuted list. Some of us may have to go on this list much earlier than we think; but surely some plan should be worked out by which this Conference will take better care of these aged soldiers of the Cross.

One of them has been doing real Church Extension work this year, which is much appreciated by us all. All of them, save one, have been useful in the local fields in which they have live. That one, Rev. D. M. Loy, has been and is very greatly afflicted, and is at this time in the State Sanatorium in Raleigh. He and his wife certainly deserve our prayerful sympathy. In September the church at Bessemer City gave me $75 on back salary for Brother Loy. This I forwarded through Rev. T. A. Williams to Mrs. Loy.

Every pastor in the Conference should certainly stress the offering for Superannuates until it is sure that we have raised the full $3,500 for them.

Pastoral Work

Times and conditions have so changed that pastoral work is more difficult than it used to be, but the difficulty of the situation does not do away with the necessity for well planned pastoral visitation. It is still true that "A home-going pastor makes a church-going people." One of the pleas that comes to me more often than any other one plea is for pastors who will visit. A man is not a pastor unless he visits; he may be a preacher, but not a pastor. One layman said: "We need both a good preacher and a good pastor, but if you cannot

give us both in one, then give us a good pastor even though he is a poor preacher."

Last fall Bishop Denny said to the pastors in the Eastern North Carolina Conference of the M. E. Church, South: "You must visit your people; they want you in their homes; pray with them, and diligently instruct the children. The cabinet is having a hard time to get places for some preachers because they will not visit."

The same is true in our own Conference to an extent not recognized by many of our pastors. The people are calling most earnestly for pastoral attention in the homes.

Pastoral Supply and Pastoral Support

This is the greatest problem we face, and as I see it we must face this problem for many years to come. Not many of our boys are hearing the call to get ready to preach. A call to preach is first of all a call to preparation. Paul said to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth." Paul may not have meant "go to college," but he did mean get ready to preach before you preach. And I think if Paul were among us today he would say: "For the sake of the dear Lord who loves us, and Who calls men to preach, don't send men out to preach to the people and to lead the people who cannot read the Bible publicly without stammering and halting over it."

How can a man rightly divide the word of truth when he cannot rightly read the word of truth? Let me say once again, "The people do not care how a man gets his training, but they are demanding that he be trained." He may get it in the schools or in his own study, but he must get it.

We have nine or ten boys in the College getting ready to preach, five of whom we are already using in the pastorate, and every one of them should go to the Wesminster Theological Seminary and take the course there as soon as they are through College. Looking down the years, then, Brethren, we must face the problem of an efficient supply for all our charges. Many of our country charges are coming more and more to be willing to be cut into smaller circuits. This they are doing that they may have better service, and not just to give us easy jobs.

Also the charges are coming more and more to demand that their pastors live among them. That this may be done charges must come to pay better salaries; for there are some of our men who could not move to their charges and meet expenses on the salaries they are getting. However, I hope none of our younger men will be planning to locate until they have served their alloted time in the ministry and then locate in old age.

The varying conditions of the times ahead of us demand this. For this reason, and also because for the most part our pastors are underpaid, I have striven in every lawful way, during four years, to get pastors' salaries increased. These efforts have met with an encouraging response in many cases, and yet many pastors are compelled to serve on inadequate salaries. I have argued that better pastoral support will mean better pastoral supply; but some time ago I received this rebuttal: "Better pastoral supply will soon bring about better pastoral support." This is worthy of our consideration. At any rate, the two are so bound up together that they cannot be separated.

A pastor should certainly give value received for the salary he gets, and the people should certainly pay all they promise to the faithful man of God, who sacrifices that he may serve. But one of the painful situations I sometimes meet is to have a layman say to me: "Mr. President, we are paying for more than we get."

Church Extension

This is an exceedingly important division of our Conference work. A channel through which much has been done to build up the Conference. Asheville has arranged to take care of pastor's salary for next year and relieve the Board. We thank them and rejoice with them. They are now building Sunday school rooms, and for this will need help.

Fountain Place, Burlington, is moving along successfully, and must be helped for some time to come. State Street, Lexington, is now building the first unit of their church in the form of Sunday school rooms. These will accommodate this congregation both for Sunday school and church purposes for a long time. They must be helped for several years. North Charlotte and Spencer are our newest points. Rev. D. A. Braswell has directed the work at these points this year. At North Charlotte he has led the people to buy a lot and build a hut. The hut is paid for and the lot is about half paid for. In Spencer they have purchased a lot, which is about half paid for. They are now worshiping and conducting Sunday school in an Episcopal chapel. These points should receive the encouragement of the Conference, and its help.

Cornelius, I am sorry to report, is to be dropped and no further efforts are to be made there at present. It is my judgment that the lot there should be sold.

Calvary, Greensboro, is one of our most encouraging fields. It has been helped some with interest on notes. Several charges are still looking to the Board of Church Extension for help on pastors' salaries. The Board is very greatly hampered for lack of funds, and will be until all charges come to raise their budgets in full.

Young People's Work

We have come to feel that one of the happiest weeks for us during the entire year is the week we spend together in High Point College with our young people and the workers. The pastors' summer conference and the Young People's summer conference were both held in the College at the same time last summer. This proved a very satisfactory arrangement, and plans were made to hold the two conferences simultaneously next summer. This is to be done a little earlier in July. I trust that all pastors will begin in time to plan to attend this conference, and get as many as possible of their young people to attend.

The largest work we have is among our young people, and the brightest outlook is also with them. We need to plan larger for them.

I am fully persuaded that we should constantly have an all-time, wide-awake worker in the field for our young people. This worker, in my judgment, should seek in every way to bring about better organizations in many of our churches, and also to canvass for students for the High Point College. Lack of a man is the one thing that kept us from doing that this year. A series of rallies was held through the Conference in March in the interest of our young people. This doubtless will be undertaken on a larger scale next year.

The Budgets

All our peolpe should come to look upon the payment of the budgets in full as a privilege and not a burden. The Every Member Canvass with weekly, or at least monthly, payments, is our only hope. The Honor System, or as Brother Bethea puts it, "Every Member Canvassing" is by far the

best plan. This plan is to have cards printed for the purpose, set a meeting on a Sunday afternon for about two hours, and have all the members who will come to the church and make their pledges for the entire budget for the coming year. State Street, Calvary, Asheville, and Mebane have all tried that this year with good results. Of course this canvass must be followed up by the stewards seeing all those who did not get to church to make their pledges.

We must also lead our people into the graces of larger giving for their own spiritual development. This can be done through an earnest, faithful study of the subject of Christian Stewardship. One little book, "The New Christian," by Ralph Cushman, properly studied by the members in any local church, will help wonderfully. This book costs 25c per copy. Then, too, the Layman Company, 50 East Superior Street, Chicago, Ill., will send you any number of the best leaflets on Christian Stewardship at a nominal cost. We must teach the people if we would lead the people to higher things.

One reason many charges fall behind with the budgets is because they begin too late. Begin early in the year, use the duplex envelope, conduct the every member canvass in some way, observe the three days ordered by the General Conference, and organize the Woman's Missionary Societies, and almost invariably the budgets will be paid.

We also call attention to a recommendation in the report of the Budget Council last year relative to "God's Acre." The plan proposes that the farmer set apart some part of his crop to be cultivated, harvested and sold, the money therefrom given to the Lord for the work of His church. So far as we know, Bess Chapel has been the only church to try the plan this year. It is also reported that Midland proposes to try it next year. We believe many of our country charges would raise much more for the budgets if they would faithfully work this plan.

The work of raising the budgets, or at least of laying the plans to raise the budgets, is the work of our pastors as well as preaching the Gospel.

Our people must be taught that all our Conference expenses, all our Church Extension money, and all we pay our Superannutes comes through the Annual Conference Budget, and that all we do for Home Missions, Foreign Missions, Christian Education, The American Bible Society, and other interests outside our own Conference is done through the General Conference Budget.

Information is the basis of inspiration, so surely if our people come to know about the needs back of the budgets they will pay the budgets.

(Continued Next Week)

ELECTION OF OFFICERS

This is generally a matter of special interest, and this year was no exception. Rev. A. G. Dixon was elected president on the first ballot, the vote standing: Dixon, 96; Taylor, 25; Brown, 3; Bates, 3; Johnson, Ashburn, Stubbins, Andrews, one each. It took three ballots to elect the lay member of the Stationing Committee. The first vote was divided among about 20 laymen. Four of these—Wiley Ward, J. G. Rogers, J. M. Cutchin, and Stanley Whitaker—were far in advance of the others. It was proposed that in the second ballot all others be eliminated. On the third ballot Brother Wiley Ward, of Asheboro, received 85 votes and was declared elected. Brother Pritchard stated that Brother Ward was one of the commissioners of Randolph County and that some man had said of him that he could make a petitioner whose request he had denied feel better than anybody else could by granting the request.

The other officers were re-elected unanimously by the ballot of the Secretary: Bates, Secretary; Surratt, Statistician; Idol, Treasurer; Way, press reporter. The following were elected committee on appeals: Ministers, Holmes, Johnson, B. M. Wiliams; Laymen, J. G. Rogers, Stanley Whitaker, D. R. Connell.

DR. FOSDICK BEGINS NEW PASTORATE—HIS MESSAGE AND PLANS

Following his year of rest and study in Palestine, Dr. Harry Emerson Fosdick has returned to New York and begun the pastorate of the Park Avenue Baptist church, to which he was called after resigning the pastorate over the First Presbyterian church, of New York. In closing his first sermon he used the following expressions regarding religion and his proposed methods of preaching, as reported in the press:

"We are entering here upon an important adventure in religion. Many things that traditionally have clustered like barnacles about we are not interested in. In dogmatic theologies and dead sectarianism—not interested! But in religion itself, revealed in the Spirit of Jesus, as a vital, saving and sustaining power in human experience, we are so deeply interested that here in New York, which some ministers are leaving because it seems hopeless and other ministers are refusing to come because it seems obdurate and hard, we are proposing to erect a fresh and high standard of non-sectarian Christianity. We are sure that in New York or out of it man cannot live without religion.

"The people who are anticipating the disintegration of religion are doomed to disappointment. The mourners have gathered many times in history to assist at the funeral of Christianity, but always the obsequies have been indefinitely postponed. The deceased has always been too lively. Religion has always shown an indefatigable capacity to come back. It is going to show it again in this generation. I adjure you, do not be easy on me as your minister; hold me to a high standard. Here in these United States, in the next generation, with all our prosperity and complacency, it is going to be easy to preach respectability, but to preach Christ and what He means to private character and social life is not going to be easy. Hold me to it.

"And I ask you not to expect me to be easy on you. I shall proclaim from this pulpit no diluted Christianity, harmonious with popular prejudices, but just as piercing and penetrating a Gospel as I can compass, which I hope will disturb your consciences as it disturbs mine, about the way we are living, in business, in society, in the nation, in private character."

IT'S A POOR JOKE—

When some woman blushes with embarrassment.
When some heart carries away an ache.
When something sacred is made to appear common.
When a man's weakness provides the cause for laughter.
When profanity is required to make it funny.
When a little child is brought to tears.
When everyone can't join in the laughter.—*Exchange.*

—The publishers of The Herald, McCulloch & Swain Printing Company, extend a cordial invitation to members of the Conference to visit and inspect the publication plant.

Denominational Enterprises

BOARD OF EDUCATION

One of our recent Seminary graduates completed his payments to the Board. It took $162.50 to liquidate his obligation, but instead he sent $200, the extra being an expression of his appreciation of the help the Board had been to him in his preparation for the Christian ministry. The surplus was placed in our permanent fund where it will go on doing good for years to come.

In the same mail that brought this check a letter came from another pastor. (And, by the way, he is a Seminary man, also). This referred to his recent Rally Day service. Accepting the challenge of the Board to double the offering, he says: "About three weeks before the day set for our Rally Day I began to talk to my people, telling them what it was for, why we observed it, and why we took an offering, what it was for and the great need for it. When the day arrived it was raining and it continued to rain all day. For our goal we had set $85 for the offering. It was $25 last year. Needless to say, the attendance was far from what it would have been, but the offering came to $78. This will be increased when those living in the country bring in their envelopes."

To the Executive Secretary it is always a matter of concern as well as interest to know where the Rally Day orders come from. Due to factors beyond the control of the pastors a large section of the church is unable to observe the day. This is true of the South and Southwest where our people are busy with their cotton. So much depends upon gathering the crop when it is ready that no time or thought can be given to special days. That is the reason the main support of Rally Day comes from the North and East. To October 29th orders had been received as follows:

Maryland	120	Kansas	10
Ohio	99	South Carolina	3
Indiana	45	Alabama	3
North Carolina	30	Colorado-Texas	2
Pittsburgh	29	Texas	2
Michigan	28	Missouri	2
Eastern	25	Georgia	2
Onondaga	21	Tennessee	1
West Virginia	20	Louisiana	1
Illinois	14	Ft. Smith-Oklahoma	1
Iowa-Missouri	12	Arkansas	1

Thirty-three men have applied for loans from the Ministerial Education Fund for the present school year. That will require approximately $6,500. The income from the Invested Fund is $3,400, leaving $3,100 to provide for.

Minutes have been received from the following Conferences which have met since last fall: Maryland, Ohio, Indiana, Pittsburgh, Kansas and Iowa-Missouri. It will aid us greatly if Conference Secretaries will forward the new publications at the earliest moment possible. We depend upon them for the correct addresses of pastors, superintendents and presidents.

Eighteen young men and womenh ave been promised help from the Student Loan Fund for the current school year. It is significant that 10 of this number are children of Methodist Protestant pastors. More of our pastors would send their sons and daughters to college if they could afford it. Small salaries make it impossible.

It will take $2,650 to provide for these 18 young people. We have a fairly dependable income of at least $1,000. There is at present a deficit of $500, so at least $2,000 is needed to close the year with no obligations. As long as our invested fund is so small—it is now less than $3,000—it will be necessary to appeal to our friends for help in this work.

Word comes to us from Westminster College, Tehuacana, Texas, that there is a fine group of students there this year. The enrollment is smaller, but the type of students is much higher. The outlook is encouraging except for the old story of a lack of sufficient funds. Acting-President Willis is handling affairs in a splendid manner and is confident the year will be a profitable one to all concerned. The discontinuance of the inter-collegiate program has resulted in a more serious attention to studies and to better discipline.

More Light

Where did the denominational dollar go the last fiscal year? There was distributed to the various enterprises included in the General Conference Budget an amount equal to $1.35 per member. When it is remembered how much each annual conference is raising for benevolent purposes it is likely that figure would be greatly increased. However, we know what the church is doing for the denominational program by the support they give to the General Conference Budget. Here is where the Methodist Protestant dollar went last year:

Home and Foreign Missions	$ .76
Christian Education	.15
Denominational Administration	.04
Promotional	.03
Special Benevolences	.02

The Methodist Protestant Church cannot prosper as it should, nor be the power for Kingdom-building that it might when that which is central to all is so grievously neglected.

Frank W. Stephenson.

HISTORIC ITEMS—JAPAN

Japan's long period of seclusion was terminated and she was introduced, near the middle of the last century, to the developments of the West by our Commodore Perry, followed by others, among whom as teachers and in notable instances advisors to the government were missionaries.

The first missionaries to reach her ocean-swept shores landed in 1859, and found on the highways the edicts against Christianity which were not taken down until February 19, 1873.

It was to be expected that a people so long limited to their small territory, in gross ignorance of the outside world, and everything Christian repressed by drastic governmental measures, and with unsurpassed devotion and loyalty to their emperor, revered as a god, and to their national institutions, would be slow to renounce their old faith represented by great, towering temples and the gorgeous displays in their ceremonials, and accept that of strange and unknown aliens, even while accepting and utilizing with great eagerness the wonderful things presented by Western civilization.

And yet, in that repellent and hostile land, the Gospel demonstrated its divine power, and the first Japanese church was organized in Yokohama, known as the "Kaigan" church, March 10, 1872.

Its membership consisted of nine young men and two middle-aged men. There were at that time four more Japanese Christians at Kanagawa and Tokyo, but they were not mem-

bers of that church. Up to July, 1875, the church had received 166 communicants in 19 children.

There had been 10 Japanese baptized in different parts of the country before the church in Yokohama was organized, and by 1876 the number of Christians had passed the 1,000 mark. The converts were largely from the middle class, students being well represented.

In medical work, Dr. J. C. Perry, of the American Board, taught in the Hiogo Hospital a number of students in *materia medica,* chemistry, physiology and anatomy, and it was probably the first time in Japan when anatomy was taught by the dissection of the human body.

In educational work as early as 1862 Mrs. J. C. Hepburn taught a class of five boys in Kanagawa, opposite Yokohama. But in 1869 the first real missionary school was established by Rev. Carrothers, who established a school for boys in Tokyo, and Mrs. Carrothers established one for girls, and in different cities schools for boys and for girls were started from 1870 on by different missions.

The Doshisha, at Kyoto, was the first Christian school of high grade to be established.

Joseph Neesima who, athirst for knowledge, left Japan by stealth, brought to America by the captain of a sailing vessel, given an education under Christian influences, given $5,000 while here and returned to Japan December, 1874, and with Dr. J. D. Davis laid the foundations of that great Christion institution.

Doshisha opened November 29, 1875, in an old rented building, with eight students, increased to about 30 in the winter.

On opening of the school in three new buildings in 1876 about 30 of the boarders were from Captain Janes' school in Kumamoto—the famous "Kumamoto Band"—who had great influence on its future history, and did much for their nation.

The Girls' Department of Doshisha was begun in 1877 in a missionary's home. The first Christian kindergarten school was opened in Kanagawa by the Presbyterian mission in 1885.

Dr. S. R. Brown, of the Reform Mission, probably taught the first Protestant theological class in 1874, as it was the first Protestant theological school in Japan.

Aoyama, Tokyo, the fine institution of the Methodist Episcopal Mission, began in a day school in Tokyo in 1878, and November, 1882, secured its present site of 25 acres, provided by Dr. John F. Goucher, of Baltimore, and moved there in 1883.

FRED C. KLEIN.

WEEK OF PRAYER FOR YOUNG MEN AND BOYS

HOWARD B. GROSE

The World's Committee, which federates the nearly 40 national and international alliances of Young Men's Christian Associations, has issued a call upon the Associations of all lands to unite in observing November 14 to 20 as a Week of Prayer for Young Men and Boys. Never has such a summons been more important. The reports from all nations made at the Helsingfors Conference showed the need of prayer and effort if the youth of the world are to be reached with the saving Gospel of Christ. As the Call says, "In view of the ripeness of fields unto harvest on every hand, we need to heed the command of Jesus Christ and make definite intercession that He, with whom alone is the authority and power to commission men, may thrust forth laborers with a sense of mission and contagious enthusiasm into these dead-ripe harvest fields."

In these days of material expansion the danger is recognized that the Associations may become so occupied with the material, mechanical, social and humanitarian aspects of the program that the supremacy of the spiritual may be obscured; hence, it is imperative that the members give themselves humbly and devoutly to prayer. The Call goes on to say, "There is something highly inspiring in the fact that in a genuine observance of this Week of Prayer we are entering into fellowship with men and boys of virtually every land who know Christ, love Christ, and whose dominating purpose is to establish His kingdom."

Accompanying the Call is a most stimulating leaflet by Dr. S. Parkes Cadman, entitled "Consider Jesus." The American Association is fortunate in having this series of meditations, prepared by the President of the Federal Council of Churches and a beloved friend of the Brotherhood. The churches may well share in the wide use of this vital leaflet, which considers Jesus in His sureness of God, His captivating character, His controlling power, His direct summons, His dynamic energy, His assuring guidance, and His confident expectation.

Each day also has questions, reasons for praising God, and a suggestion for prayer. Pastors might well take the topic for Sunday, November 14, for a sermon. For an evangelistic period this Week of Prayer affords the best opportunity to fix the attention of parents upon the young people in the homes and the absolute necessity of a genuine revival of religion if our country is to maintain its standards of righteousness, now threatened by home demoralization.

PLAN NOW FOR A GREAT CHRISTMAS SERVICE

No season of the year is better adapted to a great service of worship and praise than Christmas. The church that fails to make the most of the Christmas season is missing a wonderful opportunity. Then, as perhaps at no other time, every heart is strangely warmed with the story of the birth of the Savior and is susceptible to the message of the Gospel.

To assist our churches and Sunday Schools in fittingly observing the commemoration of our Savior's birth, the Budget Council has prepared a beautiful Christmas service that will lend beauty and grace to your Christmas exercises. It will be furnished free to all churches and schools applying for it. The service consists of a pageant, "Gifts to the King," simple but beautiful and effective, and a choice selection of recitations and exercises for the use of those who do not wish to use the pageant.

We are asking in return for the use of this service that an offering be taken to apply on the General Conference Budget. Every agency of the church is in urgent need of funds with which to carry on the work of the Kingdom. This is an especially lean season with most of our boards and institutions. Your offering is applied without any deductions to the apportionment of your church and is distributed to all the agencies of the church. It is a splendid opportunity of raising a generous portion of your church assessment.

Make the most of the service. Pray for it; work for it; advertise it; and lead your people to make an offering worthy of His whose birth we commemorate.

Samples of the program will be mailed about the 10th of November to every pastor and Sunday School superintendent whose name and address we have on file. If you do not receive your copy by November 15th, please notify Rev. Lawrence Little, Concord, North Carolina, and duplicate will be sent you promptly.

Plan now to make this a great service!

HOW I LOST MY FAITH AND HOW I REGAINED IT

By Dr. David James Burrell

(Pastor of the Marble Collegiate Church, New York, in "The Bible Today")

I left my home, on the western frontier, in my boyhood to prepare for college at Phillips Academy, in Andover, Massachusetts. Having finished my course, I set out for Harvard, where I remained only three weeks. Then because most of my former classmates had gone to New Haven I followed them to Yale. There I found myself caught up in conflicting winds of controversy, and yielding little by little, my faith in the old-time religion entirely passed from me.

The fact that a Christian mother had dedicated me to the Christian ministry at my birth dropped out of my memory; so that I planned with two of my classmates to enter the law department of Columbia University.

On graduating from Yale, I returned to my western home, the second time in six years; and was met by my dear mother at the gate, who threw her arms about me, kissed me on both cheeks and said, "Now, my boy, my dream is coming true; you are going to be a minister of Christ." It was like a blow in the face. I loved my mother devotedly (she was the best woman in the world), but my plans were made. What could I do? For three days a wrestled with the problem; I had no heart to disappoint the elect lady, but how could I enter the ministry when my faith was gone? I had lost even the power of prayer.

I was resolved not to enter the ministry unless I could honestly assume its solemn vows.

I tried most earnestly to recover my faith. I resolved to try an experiment; I would take a year's course in theology and abide by the result. So I entered a "liberal" institution in Chicago, where, by a kind providence, I roomed in old Farwell Hall, which was Mr. Moody's headquarters. I cannot thank God sufficiently for my association with that devoted man. But the lectures in the seminary gave me no help. I returned to my room after each hour in the classroom, and the only prayer I could make was "Lord, I believe; help thou mine unbelief."

Still I did not abandon my purpose. A second year in Union Theological Seminary served me no better. In order to pay my expenses for a third year, I undertook the superintendence of a Newsboys' Mission. The boys asked me to hold an evening service. I consented and spoke to them on such subjects as "Telling the Truth" and "Keeping Clean" and "Living An Honest Life."

One day as I sat in my room at 9 University Place, New York City, there was a knock at my door, and one of my newsboys entered with his heart in his throat and his hair on end, asking me to come quickly, for his father was dying. The boy knew no minister but me, and I must go.

I followed him down Eleventh Avenue and climbed the rickety stairs to an attic room, where his father lay dying, an old man who had wasted his life in drink and riotous living.

As I approached his bed he looked at me and said, "You are pretty young to tell an old man like me how to die." But I did my best to help him.

I shall never forget that night! The old man began by asking me if I thought God would have mercy on an old sinner like him. I answered by quoting Wesley's lines:

Betwixt the saddle and the ground,
Mercy sought is mercy found.

"How do you know that?" I replied that Christ had said so. "How do you know Christ said so?" I referred to the Bible as my authority. He said, "Do you believe the Bible?" What could I answer? I lied to him, saying that I did. He asked me, "Do you believe Jesus died for a low-down sinner like me?" I lied again and said that I did. "How do you know that?" Again I referred to the Bible as authority. "How do you know the Bible is true?" I did my best to explain—insincerely. But what could I do? The dying man shot questions at me all night, thrusting me, metaphorically, from one corner of the room to another, and keeping his filming eyes on me as I sought to answer him. Oh, that dreary, momentous night! I had never seen a man die before. At last the old man, who had been bred in a Highland home by Christian parents, began to remember; and presently he was murmuring to himself the Scottish version of the Shepherd's Psalm:

The Lord's my shepherd, I'll not want;
He makes me down to lie
In pastures green; he leadeth me
The quiet waters by.
Yea, thought I walk through death's dark vale,
Yet will I fear no ill,
For thou art with me and thy rod
And staff my comfort still.

The past was coming up before him! Presently he said, "Pray with me." I fell upon my knees by his bedside, and poured out my soul in the first real prayer I had offered in years. When I rose from my knees, the old Scotchman had gone; the morning was dawning; and I had reason to thank God, that in trying to teach a sinner how to die, I had myself learned how to live. My faith had come back to me! I had discovered that henceforth there was no middle-of-the-road for me; I must believe or disbelieve. Since then, thank God, I have never wavered.

I am entering on my 82nd year. For nearly half a century I have served in the ministry of Christ, and the memory of that night in a tenement house on Eleventh Avenue always abides with me. And the Lord, who has been my faithful keeper, will keep me to the end.

So I ask you to join with me in singing,

Oh, the "old-time religion"
Is good enough for me.

—*Selected.*

A CENT A PIECE

Mrs. Grace Jewett Austin

All the women of the Auxiliary of the Woman's Home Missionary Society had gone home except the Mite-box Secretary.

It had been her special day—Mite-box opening day—and she was still busy with her work. She sat in the pleasant Sunday school room of Prosperity Street church, with a heap of opened boxes before her, and the list of givers. The Treasurer had carried away sixty-three dollars that the boxes had contained and the fifty-two women who had been present when the amount was reported murmured to each other, "Such a satisfactory result"! "Such a generous offering"! "How faithful dear Mrs. Mallard, our Mite-box Secretary, is."

Mrs. Mallard herself felt very comfortable indeed. The offering was larger by several dollars than it had been before. The western windows began to glow with late afternoon sunbeams, but still she lingered, comparing the list of boxes brought in with her little list-book of boxes given out, she had just said to herself:

"Now of course there are some boxes out that probably never will come in. From poor Mrs. Patch, for instance—" But before the sentence was complete in her mind the door was gently pushed open and a child peeped in. She had a shy, sweet smile, and wore a very clean but decidedly outgrown dress. In a happy tone, she said:

"Is this the Mite-box lady?"

"Why, surely, dear; I'm Mrs. Mallard. I'm not quite sure that I know you."

"I'm Mary Louise Patch. Mother couldn't come to the opening today, for she was house-cleaning for Mrs. Lamson, so she sent her box by me. She said to tell you she tried to have a cent apiece—and that you would know." The child walked across to the table, then put up her head and listened.

"Oh, ain't that beautiful?" she said in a hushed tone, then with a cheerful—

"Good-bye, Mrs. Mallard," she was gone.

Mrs. Mallard had been so busy with her thoughts that she had not noticed the organist practicing in the church, but evidently the soprano had come in to rehearse, and while the child spoke, her clear voice rang out:

"He is despised and rejected of men; a man of sorrow"—then the organ and singer paused.

After the door closed upon the little girl, Mrs. Mallard tore open the box, which felt unexpectedly heavy. A pile of pennies rolled out, and Mrs. Mallard counted them—sixty-three, just as many as the dollars the fifty-two women had brought. Still the Secretary looked puzzled—

"Now what did she mean by a cent apiece?—Let me see, she was at the meeting almost a year ago when we gave out the boxes, and I said—what did I say? Oh, I remember; I said the Mite-box was to go to the General Fund. Somebody asked what that was, and I said I understood it was what kept up our work all over its extent, exclusive of special gifts. And then to make the work more real, I remember I took the last annual report and counted up hurriedly all the different places where we have workers—for Indians, or colored people, or immigrants, or orphans—the general list, in fact. Yes, I did make it sixty-three, I remember, though I hurried so much in counting that I may have skipped one or two. All I wanted was to make the women see how widely their offering would spread—but, oh, that blessed woman—her heart took them all in, and, I believe, with prayer." A vision came over her of the little crowded cottage and the widowed Mrs. Patch bringing up her five little folks, until the pathos of it came over Mrs. Mallard so strongly that she rested her head on her hands for a moment and let the tears come.

"He was despised, and we esteemed Him not," rang out the glorious voice in the church adjoining, and Mrs. Mallard did not hear the door open again and a quiet step enter. But when someone said:

"Could I help in any way?" she hastily sat erect, almost ashamed of her emotion. But it was only old Mr. Enderby, whom she had known since she was a child, in his beautiful home across the park from the church. An invalid daughter had been for years all that was left of his family, and now this spring she had gone away to heaven. Tears were not strange to him. Yet she said hurriedly:

"O, Mr. Enderby, I don't know why I cried—I think I must have been ashamed." She told him the little story of Mrs. Patch's Mite-box, with its pathetic sixty-three pennies. Then with a quiver and a break in her voice she added:

"And—and I thought I was really generous to put two dollars into my box—though I'd just paid nine dollars for my hat. I never thought of how the gift must stretch."

The old man leaned forward from the front seat he had taken, and rested his forehead upon his cane. There was silence until the organist played chords again, and the singer began once more:

"We hid as it were our faces from Him; He was despised and we esteemed Him not."

Mr. Enderby raised his head and looked keenly at the sorrowing Secretary.

"Mrs. Mallard, I came in, intending to study out my choice of a place for a memorial window for Clare, but someway those sixty-three pennies affect me deeply. The window was to cost a thousand dollars. It wasn't like a hat—and yet I did expect to feel comforted—and I need it sorely."

"Surely He hath borne our griefs and carried our sorrows," sang the soprano, in a beautiful burst of melody. Mrs. Mallard rose, and the old man rose, also. It was a moment of great decision. Almost breathlessly she murmured:

"You could put it into some special memorial to Clare in the work." But he slowly shook his head.

"Not this time, not this time. That may come later. But now I want to follow those sixty-three pennies—out to all the work of the General Fund."

And so it came about that the Woman's Home Missionary Society of Prosperity Street Church had the quite astonishing Mite-box offering of a thousand, sixty-three dollars and sixty-three cents. But it is quite possible that to the Recording Angel the sixty-three pennies outweighed all the rest.

THE RIGHT DOOR

An aged man—one of the happy, sunshiny spirits that never really grow old—met with an accident which resulted in his death. He mistook one doorway—opening upon a flight of stairs—for another, and in the semi-darkness fell. A few hours later, when consciousness had fully returned, he explained to one who watched beside his bed how the mistake had occurred.

"You took the wrong door," she said.

"Yes," he answered. Then his eyes flashed wide open, and with the old cheery note in his voice he corrected his statement: "No, it was the right door. God let it happen."

From that happy faith he never wavered, and for him it was indeed the door that opened homeward.

Into all our lives there come happenings that seem like dreadful mistakes. Things do not turn out as we expected, and instead of the bright and joyous path which we fancied stretching before us, a sudden grief shuts us in. We find ourselves where we never meant to be; the pleasantness of our days is all swept away by some unwelcome change, and it seems as if occurrences so unexpected and bewildering must be blunders. But if we have used our best judgment, and consciously chosen no wrong course, we need not be dismayed. —*Selected.*

Our Task and Our Privilege

Paid All Claims in Full

1. State Street, Lexington.
2. West End, Greensboro.
3. Charlotte
4. Grace,
5. Siler City,
6. Asheville,
7. South Winston,
8. Asheboro,
9. Calvary.
10. High Point, 1st
11. Reidsville
12. Henderson
13. Fountain Place
14. Burlington
15. Concord
16. Winston-Salem

Churches

1. Bethel and Elbaville, Mocksville Charge
2. Efland and Union Grove, Orange Charge
3. New Hope, Why Not Charge
4. Bethel, Alamance Charge
5. Spring Valley, Vance Charge

Paid A. C. B. in Full

1. Whitakers.
2. Melton's Grove
3. Thomasville, First
4. Orange
5. Mt. Pleasant
6. Richland
7. Welch
8. Mt. Hermon
9. Pleasant Grove
10. English Street
11. Enfield
12. North Davidson
13. Davidson
14. Granville
15. Bess Chapel

Churches

1. Jerusalem, South Davidson
2. Yadkin, South Davidson
3. Byerly's Chapel, Mocksville
4. Rock Creek, Alamance
5. Love Joy, Why Not Charge
6. Fairfield, Cornelius Charge

Paid College Assessment in Full

1. Whitakers.
2. Grace.
3. Mebane.
4. Glen Raven.
5. Burlington.
6. Fountain Place.
7. Reidsville.
8. South Winston.
9. English Street.
10. Asheboro.
11. Concord.
12. Graham.
13. High Point, First.
14. Welch.
15. Mt. Pleasant.
16. Siler City.
17. Charlotte.
17. Gibsonville.
18. Orange,
19. Granville.

Churches

1. Julian on Tabernacle.
2. Hickory Ridge, Forsyth Circuit.
3. Gray's Chapel on Randolph.
4. Bethesda on North Davidson.

Paid on College Assessment

1. Randolph	$34.00
2. Tabernacle	24.00
3. Littleton	24.00
4. Halifax	22.80
5. Forsyth	19.90
6. North Davidson	18.00
7. Alamance	17.88
8. Why Not	17.00
9. West Forsyth	15.40
10. Enfield	15.00
11. St. Paul	15.00
12. Spring Church	14.50
13. West Thomasville	10.55
14. South Davidson	10.28
15. Friendship	10.00
16. Saxapahaw	8.48
17. Weaverville	8.25
18. Spencer	6.70
19. Randleman	5.25
20. Albemarle	5.00
21. Thomasville First	5.00
22. Union Grove	1.00

Paid on A. C. B.

1. Forsyth	$257.39
2. Tabernacle	235.65
3. Flat Rock	180.62
4. Mebane	142.50
5. Glen Raven	131.25
6. Randolph	130.00
7. Vance	74.25
8. Why Not	72.03
9. Haw River	70.00
10. Lebanon	70.00
11. Mocksville	62.75
12. St. Paul	60.00
13. West Forsyth	57.75
14. Littleton	56.75
15. South Davidson	54.93
16. Fallston	52.50
17. Friendship	48.25
18. Saxapahaw	46.89
19. Anderson	43.45
20. Spring Church	42.16
21. Halifax	38.60
22. Albemarle	35.00
23. Roberta	31.50
24. Weaverville	30.00
25. Randleman	29.90
26. Yarborough	29.00
27. Kernersville	28.72
28. Pinnacle	27.80
29. Cleveland	25.50
30. Rockingham	25.00
31. Chase City	24.20
32. Pageland	21.05
33. Spencer	10.00
34. Alamance	10.00
35. Denton	8.88
36. Union Grove	8.50
37. Guilford	4.45
38. Draper	3.25
39. Fairview	2.50

Paid on G. C. B.

1. Orange	$215.00
2. Mt. Pleasant	178.69
3. West Thomasville	156.40
4. Whitakers	148.20
5. Forsyth	136.86
6. Randolph	117.65
7. Enfield	113.28
8. Vance	112.83
9. Saxapahaw	98.27
10. Spring Church	97.69
11. Why Not	90.85
12. Mebane	89.60
13. North Davidson	85.42
14. Pleasant Grove	79.30
15. Glen Raven	78.94
16. Randleman	64.30
17. Alamance	61.55
18. Gibsonville	58.68
19. Littleton	58.25
20. Graham	50.39
21. Tabernacle	49.01
22. Mt. Hermon	46.56
23. Richland	45.72
24. Thomasville, First	39.60
25. West Forsyth	37.76
26. Anderson	37.74
27. Guilford	37.28
28. Albemarle	36.00
29. Midland	35.20
30. Haw River	35.00
31. Halifax	33.68
32. Mocksville	32.84
33. Friendship	32.78
34. Davidson	28.90
35. Pinnacle	22.75
36. Cleveland	21.08
37. St. Paul	20.84
38. English Street	20.62
39. Lebanon	20.05
40. Bess Chapel	17.98
41. Mecklenburg	17.00
42. Flat Rock	16.34
43. Roberta	14.05
44. Rockingham	14.00
45. Granville	13.50
46. Denton	13.14
47. South Davidson	13.00
48. Union Grove	9.58
49. Lincolnton	7.52
50. Yarborough	7.40
51. Weaverville	7.00
52. Chatham	5.04
53. Pageland	4.30
54. Porter	3.35

A. G. DIXON.

HERALD SUBSCRIPTION RECEIPTS

Rev. J. B. Trogdon, $1.50; Rev. B. M. Williams, $13.50; Rev. E. Suits, $4.50; Rev. C. L. Spencer, $6.50; Rev. W. D. Reed, $6; Rev. W. F. Ashburn, $6; Rev. J. A. Burgess, $3; Rev. F. L. Gibbs, $1.50; Rev. H. L. Isley, $1.50; Rev. J. H. Trollinger, $1.50; Rev. T. A. Williams, $3; Rev. G. R. Brown, $1.50; Rev. A. D. Shelton, $4; Rev. G. F. Millaway, $3; Rev. C. E. Ridge, $3; Rev. D. I. Garner, $1.50; Rev. S. W. Taylor, $1.50; Rev. H. L. Powell, $3; Rev. C. H. Whitaker, $1.50; Rev. M. P. Chambliss, $2.25; Rev. A. Ridge, $1; Rev. W. H. Neese, $1.50; Rev. Robert Short, $3; Rev. E. A. Bingham, $1.50; Rev. W. M. Pike, $1.75; Rev. F. L. Gibbs, $3; Rev. T. M. Johnson, $1.50.

—Mussolini, Italy's dictator, has been fired upon again. The bullet did him no harm, but the assailant, a youth, was immediately killed by a mob. This is said to be the eighth attempt on Mussolini's life.

—Senor Padilla, the new Spanish Ambassador to the United States, has arrived in this country and has taken up his duties at Washington, D. C.

WOMAN'S MISSIONARY DEPARTMENT

MISS ESTHER ROSS, *Editor*
Asheboro, N. C.

SUGGESTED PROGRAMS FOR THANKSGIVING SERVICE

Woman's Home Missionary Society

Number I

Opening Song, "America," No. 529 Hymnal
Scripture Lesson, Ps. 100—Home Circle in Concert (Where there is no Home Circle a Sunday school class 6-9 or 9-12 years of age may take this part)
Prayer
*Story of Our Children's Home, written by Mrs R. T. Pickens
Song, No. 389, Hymnal
Reading, "A Cent A Piece" (printed in this Herald)
Song, No. 480, Hymnal
Reading, "Mrs. Wilder's Thank-offering" (to be printed next week)
Thanksgiving Offering (for Children's Home)
Doxology
Benediction.

Number II

A praise service,* "Thank you" in connection with* "Home Pageant Section." This is a service for eight young people and children, in which all of our Home Missionary interests are represented. This could be used in connection with Program No. I if a longer program is desired.

*"Story of Our Children's Home," "Thank You," and Home Pageant Section can all be supplied by Pearl McCulloch, Secretary of Literature, Greensboro.

(Gleaned from the October Missionary Record.)

Slides

The missionary slides have been brought up to date and a number of auxiliaries are finding them helpful. These are views of our foreign work and workers, there are 125 slides and they are free except for postage or express. If interested write to Mrs. L. F. Warner, 2705 St. Paul Street, Baltimore, Md.

Miss Sampson

Our new missionary, Miss Marguerette Elizabeth Sampson, sailed September 30th for Japan. The first year will be spent in a Language School in Tokyo and then she will be a missionary kindergarten teacher. Miss Sampson gives as her motive for desiring to enter upon missionary service "To tell others, especially little children, about Jesus." "This first month, away from home and loved ones, in strange surroundings and amid stranger scenes, she needs our prayers more perhaps than she ever will again. Let us pray that her faith fail not—that her courage triumphs over all difficulties—that she be kept in bodily health and vigor—that she may be a blessing to others, and be the means of bringing to the Master many of the little ones she so loves."

Scholarships

"One of the greatest acts any one can perform is to educate or assist in educating a boy or girl, to help them to be of the greatest service to their God and their country.

STEEL HEAD IS EIGHTY

One of America's greatest business men and industrial leaders was eighty years old the other day (Oct. 8.) He is Elbert H. Gary chairman of the board of directors of the United States Steel Corporation. He helped to organize that corporation and has had a large part in making it one of the biggest and most prosperous companies in the world. Starting life as a farmer boy in Illinois, he has achieved wonderful success in the business world. At eighty he is strong and vigorous and has, he says, no thought of retiring.

In an interview, given on his birthday, he expressed high optimism for the future of the United States. He said that he strongly favored national prohibition, but was not convinced that the five-day work week would be a good thing for American industry. Speaking of his early life on the farm, he said: "I worked hard. My father believed in hard work. He worked hard himself. But hard work did not hurt me. It prepared me for the labors that were to come with the years. All that I have ever achieved has come through hard work. Everybody worked hard when I was a boy—everybody, that is, who had the respect of his neighbors."—Current Events.

GREAT YEARS IN THE NATION'S HISTORY

Interesting things have happened in 1926. Commander Byrd in a Fokker airplane, circled the North Pole. Photographs taken in Europe were transmitted on radio waves to America, and published in newspapers a few hours later. Gertrude Ederie, daughter of a New York butcher, swam the English Channel one hour faster than any of the five men who had swum it before her.

Is anything interesting going to happen in 1927?

For one thing, the Youth's Companion on April 16, will celebrate its HUNDREDTH BIRTHDAY. During 1927, the Companion will contain more interesting reading than ever before during its century of successful life. Consider what you will get for $2.00: 52 issues, containing nine book length serials, 260 short stories by the most popular authors, more than 100 special articles, a weekly section for ingenious boys, called the "Y. C. Lab," a thorough girls' department, and 52 pages for children. Also in each issue, an extensive survey of current events, making it easy for you to follow the affairs of this busy world.

Don't miss the greatest year of a great magazine. Subscribe now, and receive:

1. The Youth's Companion—52 issues in 1927, and
2. The remaining issues of 1926.

All for only $2.

3. Or include McCall's Magazine, the monthly authority on fashions. Both publications, only $2.50.

THE YOUTH'S COMPANION
S N Dept., Boston, Mass.
Subscriptions Received at this Office.

—Calvary church was pleased to receive two new members last Sunday, Mrs. Williamson and Mrs. Harris.

OUR CHILDREN'S HOME

Ladies' Aid Society, Enfield, for clothing a child, $50; Macedonia, Fallston, $1.60; Oak Grove, Cleveland, $2.76; Friendship, Fallston, $9.25.

Sunday Schools

Mt. Moriah, Cleveland, $3.18; Fairfield, Guilford, $1.01; Denton, $2.41; Friendship, Davidson, $3.28; Asheboro, $14.03; Moriah, Tabernacle, $3.58; Henderson, $25.15; Midway, Haw River, $5.

Other Gifts

Mrs. Hayworth, High Point, sweaters for her two nieces; Rev. Fred C. Klein, Berwin, Md., a pack of good magazines for the boys; Friendly class of Calvary church, Greensboro, a supply of winter clothing for Margaret Coble.

Good people, you are helping this institution and without your help it could not go, but I am sure more good work could be done, by individuals, classes, or societies obligating to clothe a child.

I was in a cottage building of an institution of a Children's Home sometime ago in which there were 28 girls, and all these girls were clothed but two by societies, Sunday school classes or individuals.

Reader, let me say to you, if you want to do good, and I believe you do, "Go thou and do likewise."

All who want to be duly credited for what you do, please give your name and address, and also the name of both your church, and circuit. This is very important if correct reports are to be made.

This report closes another conference year. Have we all done our best?

What shall the answer be?

Thank you. E. G. LOWDERMILK.

CHRISTIAN ENDEAVOR

Topic for November 7.—How Make War Against War? Matt. 7:12; Isa. 2:1-4.

Topic for November 14.—How May We Promote Interdenominational Fellowship? 1 John 1:3-7; Eph. 4:1-6.

SUNDAY SCHOOL

Lesson for November 7.—The Fall of Jericho. Joshua 6:12-20.

Lesson for November 14.—Caleb's Faithfulness Rewarded. Joshua 14:6-15.

—Houdini, the magician, died in Detroit last Sunday of peritonitis following an operation for appendicitis. He is commonly supposed to have been an Asiatic, but he was born in Wisconsin and was the son of a Jewish rabbi. He exposed the tricks of spiritualistic mediums and challenged them to do anything that he could not duplicate. He even remained in a coffin under water for 90 minutes. He was a very skilful sleight-of-hand performer.

—The man who buys liquor in the United States is just as guilty of wrongdoing as the man who sells it; the buyer is paying the seller a bribe to break the law. So said John G. Sargent, Attorney General in the Cabinet, in a recent address before a meeting of the Missouri Bar Association at Kansas City.

FROM PASTORS *and* PEOPLE

Graham.—A report has not been made from our church for sometime due to the fact that the last reporter has moved out of town and a new one elected just recently.

Our revival meeting began the second Sunday in September and closed the following Sunday night. Dr. T. M. Johnson conducted all the services except the first service on Sunday morning, which was conducted by our pastor. Dr. Johnson brought to us some very inspiring messages which made a lasting impression. Brother Pender of Mebane was with us during the meeting to lead the singing, which was enjoyed very much by all. We appreciated the services rendered us by both Dr. Johnson and Brother Pender and enjoyed having them with us. As a result of the meeting, four members were received into the church on profession of faith and one by certificate.

The fourth quarterly conference held its meeting at the church Friday evening, October 22. The attendance was good and there was a unanimous vote of the conference authorizing the delegate to conference to bring Brother Williams back to us for another year.

We have recently put down a new carpet in the church which makes the interior much more attractive and the plans are well under way for the installation of a heating plant in the church.

Our pastor has been ill for the past week and Brother Ross filled our pulpit last Sunday and brought to us some very fine messages both in the morning and evening services. Brother Williams is improving and we hope he will be able to be back with us next Sunday.

Brother Williams has done some fine work in our church, and has been inspiring and helpful to us at all times, and we are looking forward to having him back with us during the coming year.

MARY TOME HUGHES, Reporter.

Henderson.—Quite a number of important and interesting events have occurred in our church since the close of the revival. It was held by Dr. T. M. Johnson, of Mebane, and the effects are continually being felt and manifested in all the organizations of the church.

The"Young Ladies' League" held its regular monthly meeting at the home of Miss Agnes Harris, October 14th. All members, excepting four, answered to the roll call, and three new members were enrolled. A splendid report from special committees was given, and $25.00 ordered sent to the Children's Home, and $15.00 to be paid on the missionary work in China. Officers for the new year were elected. Much interest was shown in the meeting and plans for greater things in the future were made.

The "Woman's Home and Foreign Missionary Society" held its regular monthly meeting at the home of Mrs. L. R. Gooch, October 18th. It was a delightful meeting with increased attendance and interest. The devotionals were taken from "The Rose Jar," and conducted by Mrs. R. A. Hunter. After a brief business session the program leader, Mrs. Clyde L. Finch, gave a summarized talk from the first chapter of the study book, "Moslem Women."

Mrs. S. R. Harris led the Question Box with prompt response from all the members. The meeting closed with a special prayer, by Rev. R. A. Hunter, for those requested in the "Prayer Calendar."

Sunday morning, during the Sunday school hour the officers for the following year were elected. Mr. J. M. Baity elected superintendent, and Mr. Jasper Hicks assistant. Not many changes were made in the other offices. Our Sunday school is making much progress and special mention should be made of Mr. Clyde L. Finch's class of boys. They have held the banner for six consecutive Sundays, with all members present and three to four visitors.

At the close of the morning church service Rev. R. A. Hunter asked the newly elected Trustees, Stewards, and other church officials to come forward and stand before the congregation while he read the duties and privileges of these officers.

Wednesday night after prayer meeting the fourth quarterly conference met. All reports were read and were very encouraging. The pastor's salary and all general interests had been paid in full. Also the remaining debt on our new Sunday school rooms was reported paid. Mr. Blanie Hight was elected alternate to the annual conference and by a unanimous vote our pastor is asked to be sent back.

With our earnest prayers and hopes for the success of the Annual Conference.

MRS. CLYDE L. FINCH, Reporter.

Burlington.—Our closing services were well attended yesterday. The pastor preached at 11 a.m., and at night he read a report of the work covering the six years of the present pastorate. The report shows gratifying progress along all lines. A total of 335 have been added to the church, with a net gain of 196. The gain would have been much larger, but for the number transferred to Fountain Place. The membership is now 692. However, at this writing the roll has not been officially revised, and there may be a slight scaling when this is done.

The seven missionary organizations in the church are all active, and have a membership of 422. They have raised during the six years of this period, $4437.54—an average of $739.59. The membership in the Aid Society is 60, with seven honorary members. They have raised, $3896.00—an average of $649.33. Our three C. E. Societies have an enrollment of 59. This department of the church has been somewhat fluctuating, and we have found it difficult to maintain it at satisfactory standards. However, good work has been done. The Sunday school enrollment now stands at 603. The average enrollment for six years, 564. During this period the school has raised $7,089.61. The total raised by the church during this year for all purposes—not including college pledges—is, $7729.61, an average per member of $11.32. During the six years the church has raised—not including college pledges—$49,729.78. The average raised for six years is, $8,288.30. The average per member is, $14.25. Of course this average would be considerably increased by college pledges, and other contributions for benevolences that do not belong to church records.

The year closes with the spiritual condition of the church good—at least an average. There are no divisions nor dissensions among us. Perfect harmony reigns, and every thing will be ready for marching orders on the first Sunday in the new conference year. In their scheme for keeping the church in running condition, the Burlington people will be found difficult to excel. The church here certainly has a wonderful field, and the years ahead will no doubt reveal great progress in the work. In no far distant date there should be two strong and growing churches in this growing city. This could be done quickly if the the more than 100 Methodist Protestants living here could be induced to transfer their memberships.

In our special October services we have had the good fortune to have the following brethren preach for us: Rev. L. W. Gerringer, Rev. G. H. Hendry, Rev. J. R. Anderson, of the Georgia Conference, and Rev. F. G. Overton, of the M. E. Church, (Brother Overton is pastor of the West Burlington church). We are grateful to all of these brethren for their helpful messages.

One of the most spiritual services that we have had during the entire year was the service of last Friday night in our series of revival services for the week. There was no preaching; we sang the old revival songs of long ago; such as, "O Fathers, Will You Meet Me"; "My Heavenly Home is Bright and Fair"; "The Old Ship of Zion"; "We Have Fathers Over Yonder," etc., and the people were given an opportunity to testify. God greatly honored the service, and many were made happy by his presence.

During October the following persons were received by letter: Mrs. Curry Hargrove, Mrs Mary Flint, Mr. and Mrs. Dewey Fogleman The church is happy to add these to the roll.

And now the conference! May it be filled with the spirit of the Lord.

S. W. TAYLOR.

West End.—At the close of a two and a half years' pastorate, it seems fitting that the pastor should write a word of commendation for the good people of West End church.

Upon arriving in Greensboro, a "foreigner," and taking up the work so successfully carried on by my predecessor, I was received most graciously. In response to the question as to whether or not the spell of homesickness had worn off, after having been here a while, it was my good pleasure to be able to truthfully say that I had never experienced it. These folks make a pastor feel at home from the start.

Every church and pastor have trials, discouragements and unpleasant experiences but the man who serves West End church enjoys so much of the favorable and pleasant that it would be unfair, to say the least, to emphasize the untoward.

If I find a more loyal people in any church that I visit or serve as pastor, it will be to my utter surprise. Through the most problematic periods, they faithfully "carry on" with faith in God that cannot be shaken, and

tenacity that will not relinquish, in spite of adversity.

It is needless to ask why this loyalty, for any thoughtful Christian knows that such a spirit is born of the indwelling Christ—in one word, consecration. If the sublime fellowship experienced among such people is only a foretaste of heaven, what bliss must be up there!

One thing that helps to make smooth the rough places and add pleasure to the labors of a pastor is appreciation. This abounds among the people of West End. A pulpit message that impresses receives commendation abundant. The slightest act of service is rewarded by sincere expression of gratitude.

Aggressiveness is another attribute that is praiseworthy. These people have no desire to remain at a standstill, if such were possible. They are zealous for the future of their beloved church. Plans are made in all of the organizations for greater achievements in the future. And these plans are of the most modern and efficient.

We would not forget the corps of splendid young people with which this church is blessed. Just as consecrated as the older folks to the tasks that lay before them, they are laboring faithfully for the salvation and training of young people for Christ and His church.

There is a future for West End church. Its pinnacle has not yet been reached. The membership will grow. The congregations will enlarge. The Sunday school will increase in number and power. The other organizations will do greater work. God will abundantly bless them. Happy are the pastors who are privileged to serve this people.

E. LESTER BALLARD.

Randolph.—We have had a good people to serve. While we have only received twenty-four into the church, we think some good has been done. But for the loss of a great number of our people by death the year would have been a very pleasant one.

We have received many tokens of kindness during the year. But we have received two poundings recently. Just two weeks from the time the good people at Bethany came and gave us a surprise pounding; a number of our good people from Bethel came, and served a good dinner on the lawn, in front of pastor's home; after a short stay, left us many things to use, which we highly appreciated. Only those who know these good people have a true idea of what they brought.

They left us happy; and in our hearts there was a prayer for God's blessings upon them.

A. O. LINDLEY.

Pleasant Grove.—The fourth quarterly conference was held the 22nd. 'Most all the officials were present, also some visitors. The business was transacted in a very fine spirit. The pastor's salary was fixed at $1600. Mr. Fred N. Kennedy is the delegate to conference, Mr. Homer Veach alternate delegate. The delegate was instructed to ask for the return of the present pastor. We sincerely hope the conference will send him back to us next year. We feel very grateful to Brother Reynolds and family for the splendid work they have been doing here at Pleasant Grove.

Brother Reynolds filled his appointment Sunday morning with an installation service. The officers installed were:

Board of Trustees—Mr. W. S. Cecil, Mr. F. N. Kennedy, Mr. J. M. Kennedy, Mr. I. W. Burton, Mr. W. H. Burton, Mr. J. M. Hilton, and Mr. Homer Veach; Board of Stewards—Mr. B. E. Kennedy, Mr. J. E. Veach, Mr. B. E. Payne, Mr. J. R. Meridith, Mrs. Vivian Cecil, Mrs. W. H. Burton, Mrs. Ralph Kennedy, and Mrs. O. W. Cecil.

Our Sunday school is still increasing; there are nearly 225 on roll; the attendance yesterday was 131. That does not seem so bad for a country church on a rainy day.

May God's blessings be upon the conference.

MRS. RALPH KENNEDY.

Rehoboth Church, Granville Circuit.—It was indeed a great pleasure to hear a Gospel message from Dr. Dixon, the second Sunday of October.

Dr. Dixon is so genuine that it is an inspiration to hear him. We hope he will come again.

Our pastor, Rev. W. F. Kennett, has been giving us splendid service. Recently he preached a sermon which was especially for the children, and they were very attentive and interested.

Mr. and Mrs. Kennett have endeared themselves to us during their service on this charge. They have indeed been faithful workers for the Lord.

The Missionary Auxiliary held its October meeting with Mrs. D. I. Wrenn. Each member was asked to give twenty-five cents to help raise the budget. Our next meeting will be with Mrs. W. C. Cheathem. Mrs. D. I. Perkins, of Raleigh, sent a generous offering to the Auxiliary, for which we are grateful.

On the third Sunday in October we elected church officers for the coming year. Mr. Tom Chandler was re-elected as Sunday school superintendent.

The fifth Sunday Rally was held at Union with a goodly crowd attending, inspite of the inclement weather.

Mr. Ellis, of Mt. Carmel, is delegate to conference from Granville circuit.

REPORTER.

South Davidson Charge.—When this article appears in the Herald we will have been in session at the Annual Conference at least two days.

Because of the fact that I have had associated with me for the past year a very efficient and faithful reporter I have not attempted to write very much for the Herald. Brother C. B. Way has been very kind in relieving me of that very important work and has acted in the capacity of reporter for the West Lexington church and has reported numerous items from the other churches. We as pastor and people of this charge are deeply indebted to him for his faithful service. Not only has Brother Way been faithful in reporting for us, but has assisted the pastor by filling appointments and assisting in services on other occasions. On the fourth Sunday it was the privilege of the writer to have Brother Way preach at both the morning and evening service at West Lexington church. A severe cold caused the pastor to call the preacher to help in these services. At the morning service Brother Way brought a forceful message to which a goodly number listened with interest and received much help. It was Communion Service and the pastor was assisted in this service by the preacher. A large number were present for the service which was very encouraging to the pastor of the church. At the evening service a good number came and heard another interesting message. It was gratifying to see the large number out in spite of the chilling rain that fell before and after the service.

The year has been very profitable in many ways to the charge. Improvements have been made at the West Lexington church and much better work is being done now. The four Sunday school rooms add greatly to the work and the Ladies' Aid has improved the interior by having a coat of paint put on and by placing rubber carpet on the aisles at the cost of about one hundred dollars.

The records show a marked improvement in the attendance, interest and offerings over last year. The membership is small at the churches but many good people are to be found on this charge.

The finances are right much behind at this writing and will be when the final report is finished, but the people art to be congratulated on the effort that they have put forth. West Lexington pays pastor's salary in full and gave the pastor $13.50 in addition. Some of the ladies were instrumental in securing funds during the summer to purchase the pastor a new suit. They have paid a good sum on the budgets. Yadkin college and Jerusalem have paid the A. C. B. and College assessment in full. Mt. Carmel has made some improvement over last year on the claims but are the most behind of the four churches on the charge. Dr. Dixon told the fourth quarterly conference in September that we had already paid more than was paid last year.

The membership has been increased some, but not as much as the pastor had hoped for. West Lexington has the largest increase due to the fact five members of another church on the charge transferred and six others have been received by confession or by letter. Death has only once entered our ranks and this time claiming Brother George G. Gibson, the oldest and a very faithful and devoted member of this church. The people are asking and working for some changes that will help the work of the church in this section and I trust the conference officials will see fit to make the changes if it can conscientiously be done. All the churches are weak in numbers and therefore weak financially and the work needs help from some source and I trust the matter will be arranged to the best interest of all the people.

Wishing for every pastor the best year yet in your history and the readers of the Herald every success in making the Kingdom larger and stronger.

M. IVEY CRUTCHFIELD, Pastor.

Orange Charge.—Rev. A. G. Dixon, D. D., and Mrs. Dixon were with us yesterday at Chestnut Ridge. Mrs. Dixon spoke at 10:40 a.m., giving us a splendid address. Dr. Dixon preached at 11:00 a.m. one of his best sermons. Owing to the threatening weather, the congregation was somewhat off. However, a good sized congregation was present. Both messages were of a high order, and gladly re-

ceived. Will be glad for Mr. and Mrs. Dixon to come this way again.

Brother Contrell, pastor of the Baptist church, preached for us at Efland last night, giving us a good sermon.

This brings our year's work to a close. One church (Efland) has paid all claims in full. Union Grove has pledged all claims. Hope to have this all in hand by conference. Hebron is out on pastor's salary and Annual Conference claims. Chestnut Ridge hopes to follow Hebron's example. College assessment has been paid in full. B. M. WILLIAMS.

Chestnut Ridge, Orange Charge.— Yesterday was a good day for us. Rally Day service was held, a very good congregation was present considering the weather.

Rev. A. G. Dixon and good wife was with us for the 11 o'clock service, sorry that it was so they could not be with us all day. A very interesting talk was given by Mrs. Dixon on Power of Choice; then Mr. Dixon preached a splendid sermon which was enjoyed by all. Come again, Mr. and Mrs. Dixon.

Mr. Browning of Hillsboro failed to be with us, so our pastor filled the pulpit Sunday afternoon and delivered a helpful sermon. This closes up this Annual Conference year on this charge. We are hoping to send our delegate to conference with all claims paid, so pastor and people are busy at this time getting up their report. At the last quarterly conference it was unanimously voted for the return of our present pastor.

With best wishes to the Herald and its readers. ANNIE SQUIRES, Reporter.

Pleasant Hill, West Forsyth.—Our revival services began the third Sunday in October and closed on Sunday night following. We had the help of the Billy Sunday Club of Winston-Salem. The services were enjoyed by all and the church was gloriously revived.

We have recently installed a Delco lighting plant in our church.

We are very well pleased with our Sunday school work. We have had a very good attendance.

Our Missionary societies are doing nicely too.

We all like Mr. Whitaker so much and do hope he will be sent back to us.

May God's blessing be upon the conference.

REPORTER.

Siler City.—Sunday was Rally Day at Siler City. Regardless of a rainy day seventy-three were present at Sunday school.

The morning service was well attended; a quartette composed of Messers. Dark, Fraizer, Smith and McMasters of Liberty. A solo by Miss Lucile Boone, student in Elon college. These musical numbers were much enjoyed. Dr. J. D. Gregg of Liberty delivered the Rally Day message. "God's Man" was his subject and it was presented in a very forceful manner.

Quarterly conference was held at Liberty three p.m. Sunday. We were glad to have with us Dr. and Mrs. Dixon and daughter of Greensboro. Dr. Dixon presided over the meeting. All organizations had written reports. These reports showed progress being made along all lines. A motion was made and carried that the report presented by the pastor be placed in the Herald. The salary for the coming year was raised in this manner: The pastor will be given a leave of absence to attend the Seminary without any change in the present salary. The local churches will provide supply. There was a good spirit between the two churches and the work was considered to be in the best condition ever before. There was unanimous vote for the return of the present pastor.

The Christian Endeavor leader Sunday night was Miss Hazel Pickett; had a well planned program. A number of visitors were present.

The program given by the children was enjoyed by all. Mrs. Dr. Dixon made an interesting talk which was gladly heard by all. An offering was taken for our educational interest. A solo by Miss Boone. We were glad to have with us Miss Lucile Gibbs and Mr. Brooks of Burlington.

The Senior Christian Endeavor Society had a Hallowe'en Social Friday night. A large number was present. A good spirit prevailed during the business meeting.

(Miss) LEBERS STONE, Reporter.

High Point.—The last quarterly conference of the year was held last Wednesday evening in the Christian Endeavor room of the church, and was well attended by official members. The pastor, Dr. Geo. R. Brown, presided, and the Secretary, Mr. J. W. Hinkle, read the minutes of the preceding session. The pastor then made his report, and in his resume of the year's work gave some interesting statistics. He has received 85 new members during this conference year, but 13 have been transferred to other churches at their own request, and four have been called to the Church Triumphant above, making a net gain of 68, which is a splendid record for one year. The membership now totals 623 souls. Dr. Brown urged upon the congregation the necessity of securing an assistant to the pastor, since the work has enlarged and grown so rapidly. Mr. R. H. Shaw, superintendent of the Sunday school, reported that the school is in splendid working order, being a standard school with all Departments, Cradle Roll, Beginners, Primary, Junior, Intermediate, and Adult, including Philatheas, Baracas, and Home Department. All these are organized with competent officers and teachers and are doing splendid work. Approximately 600 are enrolled in the entire school, and on Rally Day last September the attendance was more than 500. Mr. Shaw is closing his tenth year as superintendent, and is to be congratulated on the splendid record he has made in this very responsible position. The church owes him a lasting debt of gratitude, which must forever remain unpaid. The President of C. E. Society gave an excellent report, showing that this group of estimable young people is banded together in loyal service to their pastor and their Lord. The Ladies' Aid Society, through Mrs. C. L. Gray, Treasurer, reported fine work for the year, showing the total amount of money raised was $1460. The Foreign Missionary Society, Mrs. H. A. Garrett, Treasurer, reported the sum of $560 raised, and Mrs. R. T. Pickens reported $435 from the Home Missionary Society. Thus it will be seen that the impecunious women of the First church have contributed almost $2500 this year in addition to their regular church pledges. The men have been generous also; in addition to pastor's salary, the Conference Budgets, assessment for High Point College, and various items for maintenance, they have reduced the indebtedness on the new church by $4000. The church property including parsonage is estimated to be worth more than $200,000. This is a plant of which any congregation may be proud. Dr. Brown is closing the ninth year of his ministry among us, and he and his lovely wife have the esteem and regard of our people in great measure. They have won a high place in the civic life of our city also, and are greatly loved and esteemed by the entire city of High Point. Dr. Brown has led a consistent, Christian life in his daily walk among us, and naught but good can be said of him. He has endeared himself to the people of the First church in an unusual degree and they will love and honor him to the close of their lives as an examplary, upright, Christian gentleman and consecrated minister of the Gospel.

According to our custom, the quarterly conference was followed by the sacrament of the Lord's Supper on Sunday, which was observed by a large number.

The Woman's Foreign and Home Missionary Societies held a most interesting and delightful meeting on Monday afternoon in the home of Mrs. C. L. Whitaker at High Point College. There was a good attendance, and three new members, Mesdames J. W. Mitchell, J. H. Ferguson, and J. W. Meredith were gladly received into our ranks. The Rally for the Young People's Societies, which was postponed, was discussed at length, and it will be given at a later time. The Home Society decided to hold their usual Thank Offering service on Sunday evening following Thanksgiving Day, which will be November 28th and the program will be presented by a group of the children from the Home under the training of Mrs. Cook, one of the new teachers. The Foreign Society has a membership of 113, while the Home Society has 76. The Foreign Society recently made Miss Millie L. Bowman a Memorial member. The Home Society has recently contributed $141.00 to Scholarship Loan Fund in High Point College and $9.00 to Bethel Home. Boxes of clothing have been sent to Pine Ridge, Ky., and others are being packed.

Mr. and Mrs. George T. Penny are building a very handsome residence near Jamestown on the Greensboro-High Point highway. Extensive grounds have been laid off and beautified, and work on the residence is well under way. When completed, this estate will be one of the most beautiful of this section, and will be occupied by Mr. and Mrs. Penny.

High Point now boasts a Public Library, which will fill a long-felt need. After several years' struggle on the part of the Woman's Club and a few faithful ones, the cherished dream will be realized when the Library is opened to the public in a few days. Nine public-spirited citizens have donated $500 each, and with contributions by other citizens, various clubs, etc, the amount of $6000 has been raised with which to purchase books. One thousand books have already been received and catalogued. The Library occu-

pies handsome quarters on third floor of the Municipal Building, and is nicely equipped. Miss Mariame Martin, of Norfolk, Va., is the capable Librarian, and Miss Lucille Pickens is her Assistant. High Point people will no longer bear the stigma of being too commercial and "money minded," but with High Point College and a new City Library, the cultural side of life is being taken care of.

In a pretty and impressive ceremony at the home of the parents, Mr. and Mrs. Clyde Cox, on Colonial Drive, little Miss Sara Cox was baptized on Monday evening by Dr. Brown in the presence of a few relatives and close friends.

Rev. and Mrs. J. J. Eadds of Mt. Airy are guests in the home of the latter's sister, Mrs. W. P. Pickett on N. Main Street. Rev. Mr. Eadds is a member of the W. N. C. Conference of the M. E. church, South.

We regret very much to note the illness of Mrs. E. G. Lowdermilk at the Children's Home, and her many friends wish for her an early recovery. .

Mangum and Harrell and Fletcher Cox, who are students at Oak Ridge, spent the past week-end with their grandmother, Mrs. W. P. Pickett and Mrs. Minnie P. Harrell.

MARRIED

Shoemaker-Dameron

A marriage of no little interest was solemnized on Saturday afternoon October 16, when the writer said the words that made Miss Esther Myrtle Dameron the wife of Mr. William Garland Shoemaker. These happy folks are among the most promising of the younger set of the First Church, Thomasville, and their union is a source of many congratulations on the part of their friends.

Mrs. Shoemaker is the youngest daughter of Mr. and Mrs. Z. R. Dameron, while Mr. Shoemaker is a young business man, connected with the W. P. Beck Grocery, of this city. Both parties have been noted for their interest in church work, and their marriage will strengthen our church.

Only a few invited friends accompanied the happy couple to the parsonage, but hundreds join the pastor in wishing them the best of life's bounties. J. L. TROLLINGER.

HERALD'S HONOR ROLL

(Pastors who during year collected over $20 each from subscribers.)

Rev. S. W. Taylor	$52.50
Rev. B. M. Williams	42.75
Rev. W. D. Reed	39.60
Rev. J. B. Trogdon	39.00
Rev. C. L. Spencer	37.50
Rev. W. F. Kennett	36.75
Rev. H. L. Isley	30.00
Rev. J. M. Morgan	26.25
Rev. E. Suits	25.25
Rev. W. F. Ashburn	25.00
Rev. F. L. Gibbs	24.00
Rev. H. F. Surratt	23.50

We thank these and all others who have ided the Herald by field work. Without this elp publication of a church paper would be mpossible.

IN HONOR OF THE DEAD

Gibbs

Mrs. Ida Gerringer Gibbs, a most loyal member of this church, Sunday school and Ladies' Aid Society, passed to her reward Friday, October 8, 1926, at her home, Elon College, N. C. The funeral services were conducted at Fairview Methodist Protestant church, the church of her childhood, and her body laid to rest in the church cemetery, beneath a mound of flowers. The services were conducted by her pastor, Rev. G. H. Hendry, assisted by Rev. S. W. Taylor, Rev. C. G. Isley, Rev. T. F. McCulloch, and Rev. Mr. Alexander. The large number of people attending the services evidenced her popularity.

Whereas, our Heavenly Father has seen fit to transfer Sister Gibbs from our midst to the Church Triumphant; and

Whereas, in the death of Sister Gibbs, this church, Sunday school, and Ladies' Aid Society have lost one of the most loyal and consecrated members, one who was always present whenever possible, and who was always anxious to do her bit for the Master and His Kingdom; and whose life revealed her love for Him. Therefore be it

Resolved, that we bow in humble submission to the will of our Heavenly Father; and be it further

Resolved, that we hereby express our appreciation for the noble and consecrated life, and loyalty of Sister Gibbs, and our deeply felt loss in our church and kindred organizations of which she was a faithful member, and be it further

Resolved, that a copy of these resolutions be sent to the bereaved family, that they be spread upon the minutes of this church, that they be published in the Methodist Protestant Herald, and that they be read at the next service.

Fountain Place Methodist Protestant Church, Sunday school and Ladies' Aid.
MRS. T. A. AMICK, for Ladies' Aid,
C. B. AMICK, for Sunday school.
HERBERT W. WADE, for Church.

Culler

Sarah Ann Eliza (Stone) Culler, born July 22, 1860, died October 1, 1926. She was married June 10, 1881, to Egbert Culler. Unto this union were born six children, three boys, and three girls, all of whom survive her.

She joined the M. P. church at Mt. Zion several years ago, and lived a consistent member until death.

We have visited in her home a number of times, and always found her, seemingly, willing and glad to receive us, with a pleasant smile.

Brother Culler preceded her only about eleven mounths. She has been in failing health for a few months, owing to heart trouble, but the end came very unexpectedly. She had peeled and cut fruit until about 8:30 p.m., and was a corpse at 10:00 p.m. Life is very uncertain. She has a very aged mother, near 100 years old. She had been watching and listening for the end to come to her, for some time, but for some unknown cause she was taken, and the aged mother left.

May this dispensation of providence serve to draw us all nearer the Master so we may go some day and dwell with Jesus, and all our dear ones who are gone before. We extend our sympathy to the bereaved.

A. L. HUNTER.

Braswell

In remembrance of our dear father, James Cumberland Braswell, aged 73, who passed away at a local hospital at Winston-Salem, N. C., on July 18, 1926. The deceased was a son of the late John and Lucy Braswell. He was a native of Anson county but moved to Richmond county twenty years ago and lived here until two years ago when his health failed and he had to give up work, and for the past two years has spent the most of his time in Winston-Salem with his children. He visited his daughter, Mrs. J. R. Cherry at Rockingham several times during the past two years. The funeral was conducted by Dr. C. M. Compher, the pastor of the First M. P. church at Winston-Salem. He was assisted by Rev. Mr. Ashburn, of Greensboro.

Mr. Braswell was a member of the Pee Dee M. P. church at Rockingham. He has been a loyal member and loved to go to the church and lend a helping hand in any way he could; but in his last days had almost lost his hearing and he often spoke of how glad he was that he could remember some of the good sermons he had heard. He was laid to rest by the side of his wife in the May cemetery, near Polkton, N. C., where he will rest until the resurrection morning. Father was converted at the age of fourteen and he often spoke of the way growing brighter as he grew older. He leaves to mourn his loss four sons, H. W. Braswell, of South Carolina, M. D., N. B. and L. F. Braswell, of Winston-Salem, N. C., and two daughters, Mrs. W. T. Collins, of Winston-Salem, and Mrs. J. R. Cherry, of Rockingham and one brother, Rev. D. A. Braswell, of Concord, N. C. Fifteen grand children and four great grand children all whom he was so fond of and seemed to be delighted to be with. He was often giving the young and older ones good counsel, he told them the only life worth living was a Christian life. He said he was ready to go just a few days before he died and spoke of the Bible saying: "The Lord has promised to be with us through the valley and shadows of death." Oh, 'tis hard to part with you, dear father, we miss you so much in every way, we miss you around our family altar in explaining the good old Bible to us. We miss your good advice when we are in trouble or sorrow in any way. Oh, 'tis then we miss you the most for when we could tell you our trouble and sorrow it seemed that it would relieve us so much for it seemed that you could show us where the ray of sun was shining. Dear father, thou art gone to be with Jesus and left us here below, but we hope some day to meet you in that land so fair, where we will never say good by nor take the parting hand.

Oh, here is your Bible, the one you used to read to us. The leaves have faded and backs are worn, but it seems to us most precious because it was yours, and it seems to me I

Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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could not take the worth of it in gold for it is the one that led you through the world and placed your feet on the streets of gold. Oh, how I miss you, dear father, but thou art safe with Jesus and free from all sickness and sorrow and where pain is felt no more. We hope to be as faithful as you were and go to sleep in Jesus as you did. Oh, the end was so easy, just as going to sleep.

We wish to thank the many friends of Winston-Salem and other places for their kindness during the illness and death of our father.

MRS. J. R. CHERRY, His Daughter.

Smith

Aldora Smith, daughter of W. H. and Augusta Smith, died September 30, 1926, at Salisbury hospital, where she had spent most of her time since last November. During that time she had undergone eight operations, and no one but her and her Heavenly Father knew what she suffered. Yet those who were with her most say that she bore it all with as much patience as any one could, and seemed to have a very great desire to get well, all the while putting up a very brave fight for her life, and seemed perfectly willing to bear almost anything, if she could be entirely restored to health, and seemed hopeful until all hope and strength were exahusted, yet all the while expressed herself as being ready to go.

She professed faith in Christ and joined Pinnacle M. P. church, July 1915, and has ever since been true to her church, seeming greatly concerned about its success and we now feel assured that she is gone beyond these earthly sufferings, to the church triumphant, Funeral services conducted by the writer, in the presence of a large number of relatives and friends, after which the remains were laid to rest in Pinnacle cemetery.

The bereaved have our sympathy.

A. L. HUNTER.

Andrews

Thomas Winburn Andrews was born in Randolph county, July 7, 1832, and entered into his heavenly rest October 22, 1926 at the age of over 94 years. His early days were spent at his birth place, but later the family moved to Davidson county. From this county he enlisted in the confederate army, serving in Company F, Second N. C. Regiment. He was captured and kept in prison at Fort Delaware for ten months On October 8, 1866 Mr. Andrews was united in marriage to Mrs. Amy Elizabeth Hicks with whom he lived happily until her death thirteen years ago. Soon after his marriage he returned to Randolph county and became one of its leading citizens, living about five miles west of Asheboro and near Charlotte M. P. church. From childhood days Brother Andrews had been a professing Christian. He first joined the M. E. church, South, but later transferred his membership to Charlotte M. P. Church, where, it is said, he held every office in the church except that of pastor. He was an exceedingly well-informed man and made a most excellent Sunday school teacher. He often held class meetings and prayer meetings and many people were helped by his splendid testimonies.

The funeral was held at Charlotte M. P. church Sunday afternoon, October 24, at three o'clock and was conducted by the writer who had known him for many years. Daughters of the Confederacy were flower bearers and the Masons had charge at the grave.

Brother Andrews is survived by the following children: H. R and N. S. Andrews, of Asheboro, J. M. Andrews of Lake Stears, Florida, Mrs. Bettie Poole and Miss Lula Andrews of Asheboro, Route 2, and one step son, T. C. Hicks of Greensboro. Mr. C. F. Finch of Thomasville, so well known to Methodist Protestants in this state, is a nephew of the deceased.

J. E. PRITCHARD.

EXPEDITION TO SOUTH POLE

The government of Argentina, South America, and the Argentine Geographical Institute, are sending out an expedition, Nov. 15, that will try to reach the South Pole. The party will go by boat to Graham Land, where a base will be established. From this base exploration flights in an airplane will be made over the western coast of Graham Land and the Weddell Sea. When the weather permits, a flight to the South Pole will be attempted. The members of the party hope to find documents and other things left near the South Pole by Captain Robert F. Scott, the English explorer. Captain Scott reached the Pole on Jan. 18, 1912, but perished on the return journey.—Current Events.

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MRS. L. B. STREET.

Methodist Protestant Herald.

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Pres Elderdtice 5dec7
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VOLUME XXXIII. GREENSBORO, N. C., NOVEMBER 11, 1926 NUMBER 1

The Eternal Distinction

The emphasis we place on many of the distinctions we make is due to prejudice begotten of a narrow experience. We learn in the course of the years the unimportance of some things we have been counting as essentials. In other words, we escape from the bondage of our prejudices and emerge into the liberty of a wider knowledge. Advancing knowledge affects our devotion to parties and to creeds. Advancing knowledge leads to the breaking up of parties and to the abandonment of creeds. This process has led some to wonder whether all our beliefs are not simply relative to our degree of knowledge and has suggested the thought that there is no such thing as fixed and abiding truth. "What is truth?" asked Pilate, and waited not for an answer, possibly because he thought there could be no answer. Are all our beliefs simply results of an accidental experience? Would a wholly different experience have resulted in the formation of a wholly different set of beliefs? Were our minds blank in the beginning, and are our beliefs today simply the marks that a fluctuating environment have made upon the plastic material of our minds? We know that many of the beliefs of mankind vary from age to age with a deeper investigation and closer scrutiny of the processes of the natural world. The reaction of mind to the impress of nature is constantly varying. The next generation will modify our conception of the natural world. But is not nature a system of abiding substances and fixed principles, and is not the change in our conception a possible indication of progress toward a final and true conception? Is not nature knowable? Is there not abiding truth in the heart of nature and is it not the business of science to advance toward that perfect knowledge which when it comes will abide as long as the world endures? We believe this is the true conception of the science of nature. The changeableness of human conception is not due to any changeableness in the subject of our knowledge, but to the fact that we know in part as yet and are constantly getting new views of a world too great for our present comprehension.

When we turn to the realm of moral ideas, we find the same tendency to regard distinctions as mere accidents and therefore to ignore them. When we cannot quite annihilate them we minify them; we say, "There is but little difference between this course and that." If we cannot identify white with black, we bridge over the gap between them with all intervening colors, merging into black through dark gray. We justify our conduct by wiping out the distinction between right and wrong. We resolve moral distinctions into mere ethical prejudices begotten of a narrow experience. We obliterate all moral limitations and turn ourselves out into absolute freedom. As the skeptical Pilate asked, "What is truth?" so we ask, "What is morality?" By a mere fiat of our own minds we emancipate ourselves from moral law.

But while we may derive some temporary comfort by this process, it is a most dangerous course to pursue. It is simply committing moral suicide. The distinction between right and wrong cannot be obliterated from the human mind, though it may be for a time obscured. It is engraved deep in the soul of man. It is an eternal distinction, and the man that tries to ignore it and perhaps succeeds for a time will hereafter awaken to the voice of condemnation within his own soul. The path of "nearly right" diverges far from the path of "wholly right." As the material world about us is the creature of God, incorporating His unchangeable truth, so the great world within us, the world of conscience, the world of moral ideas, is a world in which God has expressed eternal law. To obliterate our noblest moral ideals is to unmake ourselves and reduce ourselves toward brutehood.

After Conference

Conference is a time of anxiety to many and of strain to at least a part of the members. The end of Conference brings new responsibilities to all the ministers and they have to take up new burdens at once. In former less strenuous days the pastor might defer the beginning of his work for a few weeks and no blame was attached to him, and he did not seem to realize that he was recreant to his trust. But in these more active days the pastor will be missed if he does not report for duty at once. This makes it rather hard upon some, and consideration should be given to the fact that conference sessions are not periods of relaxation but periods of anxiety and strain. Pastors entering new fields should be given special consideration. They will be able to do better later than they can do at first.

How a New Church Was Started

Two copies of the METHODIST PROTESTANT HERALD stuck together and were delivered to the same person. He saw the name on the other. He did not know before that there was another Methodist Protestant in that city. He took the paper that did not belong to him and went to seek the owner of it. Thus began an acquaintance that resulted in a new church organization. The HERALD is glad to have had this small part in bringing these two loyal Methodist Protestants together. Both were live coals before or the meeting would have amounted to little.

More Convenient Money Needed

Has it not occurred to you that the United States government could improve on our paper money by making the bills smaller? With the present size of bank notes it is difficult to carry them in the pocket without crumpling them. If they were made one-third or one-half as large they might be carried without folding them. They would last longer and look better and be less bulky. When you get in position to determine this matter, we trust that you will give it your serious attention.

PRESIDENT'S MESSAGE TO CONFERENCE

(Continued from last week)

Rural Church Life

We are still largely a rural people. We have great opportunities in the country, and there is no place where intense cultivation brings more fruitful returns than in many of our country districts. Where a circuit pays sufficient salary for a pastor to devote his whole time to the work they almost immediately see good results.

These conditions are being remedied by paying better salaries, beautifying the church grounds, and the church buildings. In many places we are now building Sunday school rooms about our country churches. Our country people have just the same need for modern church plants as do the city people.

With a view to getting some definite plans laid at this Conference we have appointed a Special Committee on Rural Church Life, and the chairman of this committee has invited Dr. Taylor, of the State College, to address this Conference on Rural Church opportunities. We have also alloted a time for this committee to report, and for discussion of this important theme. I suggest that this become a regular committee, to make report to Conference each year, as do the other committees.

Church Music

It is good to report that a change for the better in our Sunday school and church music is perceptible in many of our communities. The tendency is back toward congregational singing. It is getting to be out of date for the choir to get off in one corner and do all the singing on all occasions. We thank God for this trend, and will rejoice when we have plenty of good books in all our churches and when all who can sing are joining in the worship in song.

Much improvement needs to be made yet, and much jazz needs to be cut out yet; but, thank the Lord, we are on the way to better things.

Literature

The Methodist Protestant, The Methodist Recorder, THE METHODIST PROTESTANT HERALD, and *The Missionary Record* are all our own church papers. We cannot be intelligent with reference to all the work of our church unless we read all four of them.

Our ministers and our laymen should take both of the general organs of the church, if possible. They are both good papers, and ably edited. Our own conference paper is very greatly improved since putting on its new dress in the early fall. We rejoice with Dr. McCulloch in the relief that has come to him in the coming of his son, Warren, and Mr. James Swain, son of Dr. W. E. Swain, into the office. We wish for them success in their enlarged plans.

The Missionary Record is our only Missionary publication. It should have a much wider circulation. The price is 75c per year. Mrs. E. Lester Ballard, Greensboro, N. C., will be glad to give you any information concerning *The Missionary Record,* and take your subscription.

We thank Rev. C. W. Bates for giving us an occasional digest of the outstanding happenings in the other conferences through the HERALD, and for giving the other conferences something of our doings through the two general church papers.

Methodist Protestant Sunday School Literature is the best possible literature for Methodist Protestant Sunday Schools. There is no law to compel our people to use it, except the law of common loyalty to ourselves and to our own.

We have every reasonable assurance that our Sunday school literature in the coming months will be better than ever.

Evangelism

This is the real business of the church—the winning of the unsaved to Jesus Christ. I trust we will continue to hold our old-time revivals; but all of us know that besides doing that we must resort to many other plans and methods. We must get back and down to the elementary principles of evangelism, and "Train up the children in the way they should go." The best time to lead a person to Jesus is in childhood, certainly before they pass the age of 16; for when they pass that age and grow up into maturity the chances that they will ever come to Jesus decrease very rapidly.

We should be very careful and prayerful, lest in the midst o fthe multiplicity of church functions in this day, we forget the main object of the church—the winning of our fellow men to Jesus.

District Parsonage

The district parsonage has no driveway leading to the back lot. We are using a driveway belonging to others, and it is being used over their protest. We have asked that a driveway be opened on the south side of the parsonage, and a garage built. This will not cost a great deal, but if the President of this Conference is to continue to live there the Trustees of the parsonage should certainly be directed to open this driveway and build a garage.

Group Insurance

A special committee on Group Insurance for the Conference has been appointed, and the committee will make very definite report to this Conference concerning the plans for carrying group insurance, also concerning the caring for our Superannutes, who for a long time have been members of the Conference Brotherhood. I trust this plan may be adopted.

Recommendations

I recommend:

1. That pastors be urged to work faithfully the every member canvass in raising the local benevolences and the budgets. That the weekly and monthly payment plan be stressed. And that the Honor system be tried out in our churches, the stewards following that up by seeing all who did not report to make their own pledges.

2. At the request of the President of the General Conference, I directed that Rev. C. W. Bates visit the Tennessee Conference in its recent sessions, and bear to them our fraternal greetings. They were celebrating their One Hundredth Anniversary, and for this reason Dr. Lewis asked us to send a messenger. I recommend that the expenses of the trip be paid.

3. The Commission on Methodist Co-operation requested the continuance of fraternal greetings as practiced last year. Our commissioners asked me to name the man to go to Gastonia, N. C., to represent us before the Western North Carolina Conference of the M. E. Church, South, during its sitting, October 20th to 25th. I asked Rev. R. M. Andrews, D. D., to go. This he did. I recommend that his expenses for the trip be paid. I also recommend that Rev. T. M. Johnson, D. D., be asked to represent us before the Eastern North Carolina Conference of the M. E. Church, South, when they meet in Durham early in December. One or more messengers are expected from these Conferences to address us during this session.

4. Our Pastors' Summer Conference and our Young People's Summer Conference have already agreed to meet on Monday after the second Sunday in July, 1927. The Young People's Summer Conference will last one week. I recommend that all pastors, insofar as possible, plan to remain over Sunday with the young people, and participate with them in the closing exercises.

5. I recommend that the College management be asked to work out a Summer School of four or five weeks' duration for the benefit of some of our young men who wish to take this extra course, provided the expenses of such a school can be cared for. Those young men who are interested in the project should be elected to work it out with Dr. R. M. Andrews, President of the College.

6. I recommend that February, 1927, be designated as Stewardship Month, that the Bible teachings on Stewardship be stressed in classes and from the pulpit, and that during February each church endeavor to raise in full the allotment for Church Extension.

7. Rev. B. M. Williams suggested "Annual Conference Day." Plan to have the work of the Annual Conference presented in detail. This to be done, if possible, by the laymen. Get church officers to prepare a paper explaining the work of their offices. Then the pastor or some invited speaker explain fully the work of the Annual Conference. I believe this will do good, so recommend that "Annual Conference Day" be planned for each church, preferably during February.

8. I recommend that all the unordained men serving in the regular pastorate of this Conference be required to attend the Pastors' Summer Conference at High Point College, unless they have an excuse that will be acceptable to the Conference Faculty. And that the President of the Summer Conference be required to do his best to get charges to pay the expenses to the Summer Conference of pastors who may be serving them.

9. We have just a few charges whose churches cannot well be grouped with other so as to pay a living salary. They are truly mission fields—some of them have said to me, "We cannot live by ourselves, and we don't want the Conference to throw us away. Please help us out in some way." I recommend that the Board of Church Extension be directed to assist such charges to pay a pastor a reasonable salary.

10. The Conference Trustees, who hold, for the Conference, the Old Yadkin College, should be directed to make thorough investigations, and if this building is not rendering a service to the community sufficient to justify its standing, then it should be sold and the money put into High Point College.

11. As this is our One Hundred and First Conference Session, and yet not our one hundred and first annual session, I recommend that the Conference secretary be asked, with the aid of any of our older men whom he may call to his assistance, to find out what Annual session it is, and in calling the next Annual Conference to meet give its proper setting as to Annual sessions. I think it will be found that in the fall of 1927 we will meet in our One Hundredth Annual Session. If so, I recommend that the program committee be instructed to prepare for a suitable celebration.

With thanksgiving to our Father, Who has led us through another year, and with gratitude to you and your people for your kindness to me, and for your co-operation in the work, and praying His blessings upon all of you, I am

Faithfully years in His service,

A. G. Dixon.

A THOUSAND-DOLLAR PRIZE OFFER RENEWED

Two years ago the Foreign Mission Board of the Southern Baptist Convention offered a prize of $1,000 for the best manuscript treating of "Evangelical Christianity As An Alternative For a Lost or Decaying Religious Faith." The purpose of this advertisement was to provide a book which should be helpful to a large company of intelligent men and women in all lands who, having outgrown certain religious forms and faiths, but left with unsatisfied religious needs, could be induced to give Evangelical Christianity consideration if it were presented to them in attractive and appealing form. In response to this advertisement a large number of manuscripts were submitted. These have had the attention of a committee selected to examine them. The committee reports that, while there were several most excellent manuscripts among those submitted, there was not one which the committee feels meets the conditions of the advertisement and which should be given the $1,000 under it. That contest is, therefore, closed, but the $1,000 which was offered having been contributed by individuals who were interested in this piece of mission work, and the Foreign Mission Board of the Southern Baptist Convention having this amount on hand with no authority to use it for any other purpose, makes this announcement of the renewal of its offer to pay $1,000 for a manuscript to which a competent committee shall make this award. The offer is open to everybody, and we shall be glad to send anybody upon application a copy of the advertisement which defines the sort of book that is wanted and the terms on which the $1,000 will be paid. All manuscripts must be submitted on or before January 1, 1928.

All who are interested in this matter should address J. F. Love, Cor. Sec'y Foreign Mission Board, S. B. C., Richmond, Virginia.

THE WORLD SPEAKS TO THE CHURCH

To crowds that throng the city street,
Or jostle in the marts of trade;
To carefree youth whose joyous feet
Dance through the world that Thou hast made;
To masters in the realm of thought,
And toilers bent beneath the rod;
To lonely hearts by men forgot,
Be thou to all—the House of God!

When men cry out, confused in mind,
For Truth's clear, guiding beam of light;
When blinded teachers lead the blind,
Or rob the seeing eyes of sight;
When Knowledge walks with faltering stride,
The path which Faith so grandly trod;
When Reason fails, and doubts abide,
Be thou to all—the Voice of God!

Above the strife and race and creed,
And hate which scorns the common good;
Above the narrowing lust of greed
Which laughs at dreams of brotherhood;
Above a nation's trust in war
Which thrusts its youth beneath the sod;
Above the glamorous lies that mar—
Be thou to all—the Peace of God!

—*The Congregationalist.*

Denominational Enterprises

FLNANCIAL MATTERS—JAPAN

The following from "The Christian Movement in Japan" casts light upon the early financial conditions confronting the newly organized churches in that land, and shows that there were difficulties then to meet the demands which equaled those of the present at home and abroad.

"The Japanese had been baptized in different parts of the country previous to organizing the first Christian church in Yokohama, March 10, 1872. Doubtless they were duly instructed in the matter of giving, judging from the practical character of the missionaries who were instrumental in leading them to Christ. But no data has come down to us as to what gifts were made, or how they were administered.

The first pastors of these churches were missionaries whose salaries were provided by their respective Boards, but there were current expenses which would be borne by the Christians themselves. The converts were multiplying rapidly, as in Yokohama church alone 166 communicants and 19 children had been received up to July, 1875, and a year later the total number of Christians had crossed the thousand mark. A paper read before the Osaka Conference in 1883 by Rev. C. K. Knox states the Christians were largely from the middle classes with a fair proportion of wealthy men, and suggests 25 sen per month as a minimum average contribution per member.

In 1873 a Thelogical Class was organized by Dr. S. R. Brown, composed of a dozen or more members, and within a year or two these young men were being sent out to take charge of work that had been established. Three candidates were ordained to the ministry in 1877, replacing the missionaries as pastors of the churches, so that the expense of the work gradually increased. Data is not at hand to show how these first Japanese workers were supported, but presumably in whole or part by the Missions, as in 1882 56 ordained and 81 unordained ministers are reported, working in 146 congregations, of which only 14 were self-supporting.

The salaries received by these early ministers were very small. The instance of the Rev. Paul Sawayama, who returned to Japan after four years of study in America, and entered the pastorate of the Naniwa church in Osaka at a salary of seven yen per month, is well known. Many other good men work for years with salaries not much beyond that. Even in the late 80's, the writer recollects that the ordinary salary paid to evangelists was only 12 to 15 yen, and the pastors of churches received only a little more.

Rents also were cheap, and a good, substantial building could be secured for one or two yen per month, to serve as chapel or parsonage, and a rental of four or five yen was looked upon as very high. Wages were very low, a coolie or carpenter receiving 12 or 15 sen a day, while a maid servant was content with three yen a month, boarding herself. A good-sized church lot was purchased on the main street of Kanazawa, in the heart of the business section for yen 31.20, and remains the site of the thriving church to this day. Land for missionary residences usually could be bought for less than a yen per tsubo, and the large missionary houses erected in those early days cost about $2,000 gold.

These facts are given because of their bearing on the financial problems confronting the Missions and the churches at the beginnings of the Christian work in this country. Looked at from the present high costs, the problems seem simple, but in reality they were no less difficult than they are today. Japan was poor and it was just as hard, or possibly harder, for the Christians then to raise the meager sums needed for their work as it is to raise the much larger sums required at present. And the Missions on their part were just as hard pressed to make ends meet as they are now. Fred C. Klein.

LAYING THE FOUNDATION

One of the most subtle enemies the nation has today is the tobacco trust. And it is one of the richest and shrewdest with which the world has ever had to deal. With the exception of the movie trust, it has perhaps the strongest grip upon the life of the world that is held today by any organization which caters to the carnal man in order to make money. During the war, we wrote for the Arkansas *Baptist Advance* an article in which we called attention to the inevitable result of the movement to provide the soldiers with free cigarettes. Every prediction made in 1917 has come true.

Now, we call attention to the sly and contemptible propaganda being spread by the tobacco interests in the form of billboard advertising. If our readers have noticed, they have been struck by the fact that practically every one of the billboard posters features a beautiful young woman. Step by step the "ad" writers (expert psychologists they are) lead up to the hour when they can begin to enlist openly, the womanhood of the nation in the use of cigarettes. Now, they merely show a pretty girl along with a pack of cigarettes or show her beside a handsome man who is smoking. More recently, they have had a postor on which the young woman is made to say as the smoke rolls out of the mouth of the man, "That smells good; blow it my way." Within a few more months they will be putting out posters on which the girl is shown smoking! And, unless the moral forces of the nation rise up soon, another decade will see the entire population enslaved by the cigarette habit.

And in this connection, it may be well to call attention to the increasing number of physicians who claim that the cigarette. is not harmful. A few years ago, our books on hygiene and physiology contained many chapters that dealt with the evils of tobacco. Physicians and nerve specialists declaimed against the evils of the cigarette habit, and it was not unusual to find lengthy articles in the press of the day concerning the hurtful effects of cigarettes. And the social-welfare organizations heaped their anathemas against the evil.

But those days have passed. A few lecturers dare to give facts and figures to show that the cigarette evil is damaging the youth of the land. Some preachers still proclaim it a curse. Some factories still boycott cigarette users. Some clubs prohibit their members indulging in its use. However, the constant propaganda of the tobacco trusts has succeeded in overcoming most of the opposition once faced by their business. The effort now being put forth by them to popularize the cigarette will bear its fruit and we may expect to see the day when girls and women will smoke as nonchalantly, and much more vigorously, than the men and boys now do.—*The Baptist and Reflector.*

—The Jordan River in Palestine has never been navigable. No important towns exist along its banks and it empties into a salty inland sea. Its valley was the Wilderness of Hebrew times, and today is thickly forested.

MRS. WILDER'S THANK-OFFERING

HELEN MINSHALL YOUNG

The dull November day was drawing to a close, but Mrs. Wilder sat by the window. Why, she could hardly have told. The anniversary was bitter enough without adding to its dreariness by the vision of dead leaves, bare branches tossed in the autumn storm, and a withered vine that rattled mournfully against the stone wall bounding the Wilder property. On just such a day two years before, Tom had gone—left home in a fit of hot temper, and flung himself down the walk heedless of the cold rain that beat upon him. Not so much as a postal had come from him in the 24 months.

Detectives had been put on the case to no purpose; many clues had been investigated, only to lead to nothing, and in the two years that had elapsed Mrs. Wilder's brown head had turned gray, and wrinkles had appeared on Mr. Wilder's fine face. The home that had rung to the gaiety and laughter of young people was desolate and quiet.

Mrs. Bement, the minister's wife, had been struck anew that afternoon by its orderly unhappiness. Not knowing that this was a sad anniversary for Mrs. Wilder she had come on a special errand—to urge upon her friend the need of an unusually large thank-offering for Home Missions; but her pleas had been all unavailing.

"A thank-offering!" Mrs. Wilder's voice had been bitter. "Why should I give a thank-offering? My heart is too crushed to think of anything but my boy! I gave and gave—gladly and freely—but since he has been taken from me I have no desire to give. Why should I help people who would not lift a finger to help me, if our places were reversed?"

"Ah, but they would help," cried Mrs. Bement eagerly. "And as for a reason for a thank-offering—everyone has some thing to be thankful for. Remember, you had your boy for 18 happy years, Mrs. Wilder!"

Finding her efforts fruitless, Mrs. Bement had gone away sorrowful—not so much because the Wilder money was no longer doing its part in the great work of the church as because of the change in the once loving heart of her friend—a heart that had throbbed with a vision of the world need and the need of the homeland, and had generously responded to every call for help. After her visitor had gone, Mrs. Wilder watched idly as a young man, hardly more than a boy, shabby and weary-looking, came slowly along the sidewalk. As he shrank under an unusually heavy blast of the storm the ice about Mrs. Wilder's heart suddenly melted in the warmth of pity for him. She ran to the door and out on the porch, calling, "Won't you come in and wait until the storm is over?"

The young man started, then with a bound was over the wall and running across the yard. Mrs. Wilder had no time for wonder or dismay. Strong young arms were around her, a rough head was upon her shoulder, and a broken voice was whispering over and over into her ear one word: "Mother!"

Tom had come home! For a time that was all Mrs. Wilder could think of—her joy in his recovery; then came care for his comfort, and a message that brought Mr. Wilder from his office as fast as his auto could carry him. Tom's old room, ready for his occupancy every moment since his departure, rang again to his voice, even to his laughter, for though there were new seriousness and earnestness in his face, there was a new joy there, too. Father and mother felt that their boy was back for good—that his wild spirit had been checked by his experiences, but that his old life and enthusiasm had been turned into the right channel.

Not until the next day could Mrs. Wilder follow the promptings of her heart and send for Mrs. Bement to tell her the story of the wanderer's return. Then, before she spoke, she put a check into the hands of the minister's wife.

"It's my thank-offering," she explained, lips quivering but eyes shining through happy tears. "But it is more than that. It is the amount we promised to give as a reward for information about Tom, and it belongs rightfully to the Woman's Home Missionary Society. Tom would never have come home, I believe, if it hadn't been for our work."

Then she told the story. Tom had started West, and had worked his way almost across the continent by taking employment wherever he could find it. The woman who kept the poor boarding-house at which he last lodged took a fancy to him, seeing that he was not of the class among whom he worked. Tom learned that she had come to this country as a young girl, friendless and alone; that her steamer had been met by representatives of the Woman's Home Missionary Society, and she had been cared for in one of their immigrant homes, where she had been converted. Quietly she talked to Tom, drawing from him his story, and gently pointing out, in her quaint English, the sorrow he must have caused in his home. Finally she persuaded him to go to the little mission church where she worshipped, and the minister added his voice to hers. Then Tom, with a new light in his eyes, made his stand for the right and started home, not knowing how he would be received, but eager to make what amends he could.

"It was the work of our Society for immigrants that brought my boy back!" cried Mrs. Wilder. "He told me he would never have come if it hadn't been for Mrs. Schmidt. And I said only today that those people would not help me if our places were reversed! How far-reaching the work is! Who would ever have dreamed that it would bring Tom home?"

"The spirit of loving service brings its own reward," said Mrs. Bement gently. "What you did for others has now been done for you. And what I said yesterday about every one having something to be thankful for—isn't it true?"

"I can see it now—see that my thank-offering should have been made even if Tom had not come back to me. Trouble had hardened my heart—but, please God, it never will again!"

"This time," said her friend, "you have caught the real vision of what a thank-offering stands for, a vision that will never leave you."

And Mrs. Wilder rejoiced in the confidence that the prophecy would be fulfilled, for that vision once seen grows brighter as the days pass, until it lights the heart to greater gifts of love and service.

—"Democratic Methodism in America," by Dr. Lyman E. Davis, was brought out a few years ago, bringing the history of the Methodist Protestant Church up to date. This book has been adopted as a text-book in a number of conference courses. The edition is now nearly exhausted. Before another edition is printed the book will be revised by the author and additions will be made to include the latest history of the church. Dr. Davis has rendered an important service to the denomination in writing this book. It is worthy of a still wider use and a more extended reading. It should be in our family libraries as well as on the book shelves of our ministers.

—There are over 20,000,000 blind persons in the world.

OUR STORY PAGE

AS GOOD AS HER WORD

For some reason or other, little Emma Embody disliked her own name very much—that is, the "Emma" part of it, for she thought a name like Mary or Ruth much prettier. But there was no help for it. She had been christened Emma, and Emma she must be to the end of the chapter.

One day when her Grandma Embody was there, the little girl was surprised to hear her rather young and good-looking grandparent exclaim:

"Well, well, just to think that I have a little grandgirl with such a fine name as Emma! Do you know what that means, Honey?"

Emma began to frown at once.

"No," she shook her head, "no one ever told me."

"Then I have a surprise for you," beamed her grandmother. "The name Emma means 'a nurse,' and a real nurse to be successful, must be very gentle and kind and patient, and willing to do whatever she can to make other people comfortable, and to help them get well if they are ill. Why, my dear, if you are as good as your name, you will make the whole family proud of you! Just watch for opportunities to live up to that name of yours, and first thing you know, everyone will think your name is one of the very nicest in the whole world, because they love you so much."

Emma looked thoughtful. This was a brand new idea. But there it was right in the book that her grandmother showed her, and she was interested to find that Margaret meant "a pearl," and Agnes "purity," and Bertha "brightness," and Edith "happiness." She had never realized that names have a meaning all their own before.

And the very next day who should come to visit them but Emma's Aunt Ruth and her little cousin, Billy Boy. Billy Boy had been sick—so very, very sick that his parents and even the doctors had been worried for fear he would not get well again. And when he was able to travel, the physicians advised a change of climate, and that he go out into the country somewhere for a month at least, until he would gain a better appetite and begin to take a cheerful interest in things about him.

So Aunt Ruth came with him to her sister's home where there were plenty of trees, and grass, and flowers, and lots of fresh air, and creamy milk, and even a pony which Emma had had since she was a wee little girl.

But Billy Boy wasn't very strong yet, and at first the best he could do was to sit in the sunshine on a rug inside, or to be wheeled in a carriage up and down the path, for his little legs were still weak and he was tottery and ready to cry at everything.

At first, Emma thought he was going to be a good deal of trouble. Then Grandmother Embody, who was still there, whispered:

"Oh, what a wonderful chance for you to be as good as your name, Emma! It's a great thing to be first aid to the doctors, and that's what a nurse always is. I know you are going to help Billy Boy get strong and well. See how wistful and sad the little chap looks! I believe if you try real hard, you can teach him how to smile again, and when he goes home, he will be able to run and laugh and play like other children."

Emma didn't know just what she was going to do, or how she was going to do it, but here was a Big Thing which any girl ought to be glad to help with.

And so Emma put on her Thinking Cap. It was a Magic cap, you must understand, and no one could see it with the naked eye. But it was right there, just the same, on Emma's fluffy brown head, and after the little girl had worn it a few minutes, she jumped up, clapped her hands, and ran to the kitchen.

Betsy, the cook, was making ginger cookies, and she would ask her to make an elephant for Billy Boy. It would be such fun for him to take a bite off the trunk, then to nibble the tail, and to wash the delicious mouthful down with some fresh milk from a little tumbler with a gold band around it. Perhaps Billy Boy would have quite a nice lunch without realizing that it was anything but play. So Emma stayed in the kitchen and Betsy and she worked very hard over that elephant.

First, the dough was rolled out, and it was so spicy and good that Emma likes to take a taste of it even before it was baked. Then the animal was cut out, very, very carefully, and two of him made just alike, for Emma and Betsy decided that this elephant must stand up, at least until his feet were bitten off.

A clove was put in each side for an eye, and two pieces of macaroni for tusks. Then both sides of the elephant were baked. After that, some white and chocolate frosting was put on for a little blanket over the elephant's back, and a band around the body to hold the blanket on.

But still the elephant was in two pieces—a right side part and a left side part, until Emma got three or four big, fresh marshmallows, softened them in the oven, and then she and Betsy put a thick layer of marshmallow between the two sides. And sure enough, the elephant could stand up on its four legs. To be sure there was a little crack down the back and along the trunk, but Emma took a little more of the chocolate frosting and covered up the white edge so it matched the brown ginger-cookie part very nicely.

It looked so good that Emma hopped right up and down and ran in to show the elephant to Grandma Embody, who said it was all she could do to keep from eating it herself.

But Emma had another idea by this time, and back she went to the kitchen. She remembered that Billy Boy simply would not eat his orange that morning, nor the figs and prunes which his mother had tried to get him to take a taste of at least.

Emma was so excited that she could hardly work, but in a few minutes, Betsy and she had the most remarkable "Goody-Goody Man" you ever saw. Betsy laughed until the tears came into her eyes.

"Laws a massy!" she gasped at last. "I'se glad I don't have to fix up a meal like that fer a whole family! But bless his little heart, if it pleases pore little Billy Boy, we'se mighty glad to do it!"

The Goody-Goody Man was made of prunes which had been soaked in warm water over night, and a little opening made in the end so the pit would slip out. Then it was a simple matter to fill the cavity with some stiffly cooked corn meal mush. With a darning needle threated with clean white string, the Goody-Goody Man began to take form.

His head was a hard-boiled egg with the shell taken off, and eyes and nose and mouth painted on with a little pure food coloring. His body was a fine, plump orange with the rind cut away like a belt right around the middle. Then there was a collar and a body piece under the orange, made of two plump, whole wheat raisin crackers which had each been baked with a hole in the middle. The cord came right to the top of the Goody-Goody Man's head, and ended in a small, ivory ring which Grandma Embody had in her basket.

At first, Billy Boy didn't pay much attention even to the elephant. Perhaps he didn't know it was good to eat. But when he turned around and saw Emma and the Goody-Goody Man grinning at him, he began to smile and for the first time since his arrival he burst out laughing. In two minutes he was nibbling at the strange, jolly-looking little creature, and then at the elephant, and before long, Billy Boy picked up the tumbler of milk beside him and took several drinks just as though it tasted good.

That was the beginning. Emma kept that Thinking Cap of hers on. Animal crackers were fastened upright on saltines with white frosting so they could parade across Billy Boy's plate. And there were delicious surprise sandwiches of all kinds.

When Billy Boy's father, Uncle Dan, came in a month to see how his little son was getting along, he could scarcely believe his eyes, for a sunburned, plump, rosy-cheeked youngster ran gaily to meet him.

And when Uncle Dan and Aunt Ruth and Billy Boy said goodbye, they left a little package in Emma's hands. She almost forgot to open it, she was so sorry to see Billy Boy go. But when she did take the wrapping off, there was the cunningest little wrist watch imaginable. And inside the case was a note which said:

"A real nurse who is First Aid to real doctors, needs a watch to keep time.

"To Emma from Billy Boy." —*Selected.*

FAINT, YET PURSUING

By Rev. J. N. Darby

Though faint, yet pursuing, we go on our way;
The Lord is our Leader, His Word is our stay;
Though suffering, and sorrow, and trial be near,
The Lord is our refuge and whom can we fear?

He raiseth the fallen, He cheereth the faint;
The weak and oppressed—He will hear their complaint;
The way may be weary, and thorny the road,
But how can we falter?—our help is in God.

Though clouds may surround us, our God is our light;
Though storms rage around us, our God is our might;
So, faint, yet pursuing, still onward we come,
The Lord is our Leader, and heaven is our home.

—*Selected.*

LUTHER'S MODESTY

Of vanity he had not a trace. "Do not call yourselves Lutherans," he said; "call yourselves Christians. Who and what is Luther? Has Luther been crucified for the world?"—*Froude.*

A NEEDED LESSON

There are some people who accomplish very little because, instead of using their present powers and opportunities, they sigh for larger gifts and a wider field in which to exercise them. Because they have not five talents or 10 talents, they neglect to use their one talent. Because they cannot shine in a conspicuous sphere, they are blind to the near-by open doors which invite them. Such a spirit is most unfortunate.

In the first place, it is only by using the powers that one already possesses that they are so developed and strengthened that one is capacitated for larger service. It is only by making the most of present opportunities that one may hope to go forward to wider ones. Nobler conquests await only him who shows himself the master of the situation where he is. Moreover, no work done to help humanity for Christ's sake is small or unimportant. The world may take no notice of such work in the out-of-way places, but the Master's eye is upon all such toilers. He ever sees them, is pleased by their efforts, and will not fail to reward them.

It is a striking fact that our Lord when he was on the earth counted no opportunity to help a needy soul too insignificant to be faithfully utilized. Some of His most luminous and inspiring utterances were spoken to single individuals, and no suffering outcast upon the highway appealed to Him in vain. This lesson of capitalizing to the fullest extent the resources and possibilities already within our reach is one that we urgently need to learn.

"Not more of light, O God,
But eyes to see what is;
Not sweeter songs, but ears to hear
The present melodies;
Not more of strength, but how to use
The power that I possess;
Not more of love, but skill to turn
A frown to a caress;
Not more of joy, but how to feel
Its kindly presence near—
To give to others all I have
Of courage and of cheer.
No other gifts, dear God, I ask,
But only sense to see
How best these precious gifts to use
Thou hast bestowed on me."

—*Selected.*

"BE STILL FOR FIVE MINUTES"

Once a week, for a quarter of an hour, after making some acts of reverence, be perfectly still. Say, "I know God is here, nearer than my own soul, and I am going to wait for Him to come." At least, be quiet; let your mind be quiet; and practice it first of all for five minutes—that will be as long as you can do; perhaps a little longer the next time, and so on, until you at least can be quiet for a quarter of an hour, resting in God; what the Hebrews call "Waiting upon the Lord," or as the margin translates it, "Being silent before God;" and your soul will be touched with that which I believe to be the supremest gift to the human spirit here in this life. "Ask and ye shall receive." It is the passive side of prayer. "Whatsoever ye ask in prayer, believe that ye shall receive it;" you shall find, as a matter of fact, that you have it.—*N. Y. Advocate.*

ANNUAL CONFERENCE NOTES

—Someone—perhaps more than one—remarked that the personnel of the Annual Conference has greatly improved as compared with former years. Particularly do the laymen present an improved appearance. Four lady delegates perhaps helped to bring up the average.

—Dr. Klein was missed this year. He has been so uniformly present for years that we could but miss him. We were also disappointed in the failure of Dr. Lewis to reach this session of our Conference. Dr. Benson was also missed. Dr. Davis, editor of the Recorder, was present and made two addresses which were appreciated highly. Dr. Straughn, of the Maryland Conference, now employed in the interest of the weaker conferences, was prsent and inspired us with his addresses, even if he did conclude one of them with a pessimistic picture. But he referred to the darker possibilities of the future that he might move us to take the steps necessary to realize the brighter possibilities. He spoke of the church of the future and summarized by saying that the church of the future depends upon the General Conference budget. We can move forward to a glorious future if we will, but we can also drift into obscurity and extinction as a denomination. Here is a motion that we do the former. Our own Lawrence Little, now Secretary of our Young People's Work, was present and spoke in his usual lively manner with an optimistic note. Brother Reiner, of Baltimore, was present with a supply of books for sale.

—There was a large number of candidates for admission to our ministry. Those admitted among whom are promising men will be noted in the Annual Conference Journal.

—Rev. C. H. Whitaker was elected to take the place of Rev. J. H. Bowman, deceased, as a member of the Conference Faculty. Rev. F. W. Paschal was made examiner in Lewis' Divine Credentials.

—The president expressed the view that ministers should wait until they become old before they locate. They should not tie themselves down with material interests so that they cannot obey the command to go.

—Four preachers were ordained on Sunday after the ordination sermon by Rev. J. R. Hutton. They were Brothers Short, Garner, Chambliss and J. L. Trollinger.

—The new church in which the Conference met was much admired by those present, not only for its beauty, but also for its convenience. Grace church has rendered a distinct service to the whole state and the whole denomination in building this splendid church. And it should be known that this has been done at a heroic sacrifice on the part of many of its members.

—A large number of Greensboro pulpits were filled by our ministers on Sunday of conference. At Calvary church we were favored with two good and helpful sermons; in the morning by Rev. H. F. Surratt, at night by Rev. R. A. Hunter.

—Among the new ministers in our Conference are Rev. C. M. Compher, from the Maryland Conference; Rev. H. W. Maier, from the Ohio Conference, and Rev. J. R. Anderson, from the Georgia Conference.

—Bros. J. Norman Wills and V. W. Idol were made honorary members of the Conference.

—One new feature in this Conference was the election of a committee to advise the President throughout the year. This was done at the President's suggestion and request. The names cabinet and executive committee were proposed, but the preference was for advisory committee.

—Dr. H. L. Elderdice, president of Westminster Theological Seminary, delivered a series of lectures on Soul-Winning. The speaker felt the importance of his subject and presented very clearly and forcibly the results of his extended study of the subject. He pointed out the fact that methods that were formerly successful have largely ceased to be so, and that the church and Christian people in order to succeed in this incomparably important work must adapt their methods to the times in which we are living. The unconverted do not attend evangelistic meetings as formerly and they must be gone after individually. The speaker paid his respects to the sensational evangelists, condemning their spirit and their methods.

—At his request Rev. W. F. Kennett was placed on the list of Superannuates. When asked by Rev. D. A. Highfill how old he is, he replied: "Don't you know, Brother Highfill, that women and preachers don't like to tell their ages?"

—In the memorial service on Sunday afternoon papers were read and speeches made in honor of Rev. G. E. Hunt, Rev. J. W. Quick, Rev. C. L. Whitaker, Rev. J. H. Bowman, Miss Millie Bowman, Mrs. Harriet Swain, Mrs. W. D. Fogleman.

—The ladies of Grace Church served excellent noonday meals to members of the Conference.

—Rev. E. L. Ballard and Rev. N. M. Harrison were accompanied by their respective brides.

—Rev. Mr. Plyler brought fraternal greetings from the Methodist Epesicopal Church, South. Dr. R. M. Andrews carried fraternal greetings to the Western N. C. Conference of that church and Dr. T. M. Johnson was appointed to greet the N. C. Conference to meet in Durham.

—Quite a number of changes were made in the boundaries of pastoral charges. The division of Tabernacle circuit into two charges is one of the most notable.

—Group insurance for the ministers of the Conference was considered, but the proposition brought before the Conference did not seem wholly acceptable. The committee on the subject was continued.

—Next session of Conference is to be in Asheboro, beginning on Wednesday before the first Sunday in November. Brother Pritchard's invitation was so attractive that no other place could be seriously thought of.

—The Stationing Committee in reporting declared that they had done the best they could, and they hoped for the largest measure of satisfaction possible.

—Brother D. H. Hunter, of Tabernacle church, who is 95 years old, was introduced to the Conference. Brother Kennett spoke of him as "the grand old man" of our Conference. He has been one of the pillars of our church at Tabernacle for many years.

—On Young People's Night, Rev. Lawrence Little and Mrs. Rev. H. W. Maier spoke. Brother Little is an expert in young people's work, and this fact was recognized in his election to the office of Secretary of Young People's Work for the denomination. Mrs. Maier is also an expert. She is so highly appreciated that she is called to go far to make addresses. She is a charming story-teller. She is the wife of the new pastor of Thomasville Community Church, and our Conference is fortunate in having these two good people added to our working force.

—There were some groups of people before the Stationing Committee asking to be heard regarding pastoral supplies. How embarrassing it must be to be asked by the delegate elected to represent the charge to do one thing and to be asked by others to do a different thing. A sense of propriety should reduce to very small proportions the practice of going before the Stationing Committee by those not elected to go. There may be rare occasions that would justify such a procedure, but they must be very rare. It is of course in order for deputations to make representations and appeals to their own delegate.

—It was the pleasure of the editor's family to entertain Rev. B. M. Williams and Rev. E. A. Bingham during Conference.

A DEDUCTION

The Observer still firmly believes that it was the good example of the late James B. Duke that directed the minds of the wealthy people to the better way of disposing of their money—in promotion of the cause of education and religion—and if one should take time to reflect upon the flow of money in this direction since the death of Mr. Duke, and comparative rarity of instances of the kind previous to his death, there might be found ground for strengthening the view taken by this paper. Scarcely a week passes that the papers do not carry information of destowal of beneficence on colleges and churches, the latest instance being that of the bequests left by Mrs. Ann C. Kane, widow of John Inniss Kane. Mrs. Kane died last July at her Long Island home, and it is disclosed that she left bequests to the amount $200,000, is to be distributed among charitable, of almost $4,000,000, all of which, except educational and religious institutions, the South not being skipped, as evidenced by a bequest of $50,000 to Tuskegee Institute. Columbia University got a lump sum of $1,000,000, as did the New York Home for Incurables. Instances of this kind were mighty rare before the magnificent will of James B. Duke became public; since then they figure as ordinary news events of the day. Is The Observer's deduction correct?—Raleigh News and Observer.

REPORT OF STATIONING COMMITTEE

Alamance—J. A. Burgess.
Albemarle—J. R. Anderson.
Anderson—M. I. Crutchfield.
Asheboro—J. E. Pritchard.
Asheville—C. W. Bates.
Bess Chapel—E. A. Bingham.
Bessemer City—W. L. Carson.
Burlington, First—S. W. Taylor.
Burlington, Fountain Place—W. M. Loy.
Caroleen—L. S. Helms.
Charlotte, First—H. F. Surratt.
Charlotte, North—D. A. Braswell.
Chase City—C. W. Saunders.
Chatham—C. G. Isley.
Cleveland—J. D. Morris.
Concord—G. H. Hendry.
Connelly Springs—D. M. Dew.
Creswell—R. L. Hethcox.
Davidson—C. E. Ridge.
Democrat—To be supplied.
Denton—M. C. Henderson.
Draper—J. S. Riddle.
Enfield—R. C. Stubbins.
Fairfield—E. A. Bingham.
Fairview and Glen Raven—T. A. Williams.
Fallston—J. M. Morgan.
Flat Rock—J. B. Trogdon.
Friendship—C. H. Hill.
Forsyth—G. L. Curry.
Gibsonville—T. M. Johnson.
Haw River Mission—To be supplied.
Graham—D. R. Williams.
Granville—H. F. Fogleman.
Greensboro—Grace, S. K. Spahr, pastor; N. M. Harrison, assistant pastor. Calvary—L. W. Gerringer. St. Paul—N. Brittain. West End—J. D. Williams.
Greensville—H. L. Powell.
Guilford—O. C. Loy, Jr.
Halifax—C. L. Spencer.
Haw River—W. D. Reed.
Henderson—R. A. Hunter.
High Point: First, senior pastor to be supplied from High Point college; E. Lester Ballard, associate pastor. English Street—J. H. Moton: Lebanon—J. R. Moton. Welch Memorial—T. E. Pierce.
Jerusalem—C. B. Way.
Kernersville—E. G. Lowdermilk.
Lexington: State Street—N. G. Bethea. South Lexington—Atlas Ridge.
Liberty and Siler City—F. L. Gibbs.
Lincolnton—W. L. Carson.
Littleton—J. B. O'Briant.
Mebane—Edward Suits.
Mecklenburg—W. T. Totten.
Melton's Grove—J. H. Trollinger.
Midland—J. W. Hulin.
Mocksville—J. T. Sisk.
Moriah—M. P. Chambliss.
Mount Hermon—J. Elwood Carroll.
Mount Pleasant—G. F. Millaway.
Orange—B. M. Williams.
North Davidson—R. S. Troxler.
Pageland—C. E. Phillips.
Pleasant Grove—G. L. Reynolds.
Pinnacle—A. L. Hunter.
Porter—C. H. Hill.
Randleman—W. H. Neese.
Randolph—A. O. Lindley.
Reidsville—George R. Brown.
Richland—W. M. Pike.
Roberta—Robert Short.
Rockingham—J. H. Trollinger.
Roseneath—F. W. Paschal.
Saxapahaw—H. L. Isley.
Shelby—L. S. Helms.
Spencer—Glenn Madison.
Spring Church—A. D. Shelton.
Tabernacle—W. F. Ashburn.
Thomasville: Community, H. W. Maier; First, J. L. Trollinger; West Thomasville, G. W. Andrew.
Union Grove—Glenn Madison.
Vance—E. G. Cowan.
Weaverville—J. D. Cranford.
West Forsyth—C. H. Whitaker.
Whitakers—F. W. Paschal.
Why Not—D. I. Garner.
Winston-Salem: First, C. M. Compher; South Winston, P. L. Kinnaman.
Yarborough—M. I. Crutchfield.
Yadkin College—N. G. Bethea.

Left without appointment at their own requests: G. W. Holmes, H. S. B. Thompson and C. J. Edwards.

In hands of the president: O. B. Williams and J. F. Whitley.

Superannuates: D. A. Highfill, W. P. Martin, T. F. McCulloch, J. F. Dosier, J. H. Stowe, D. A. Braswell, D. M. Loy, W. F. Kennett.

Secretary of General Board of Young People's Work—L. C. Little.

Editor the Methodist Protestant Herald—J. F. McCulloch.

President of High Point College—R. M. Andrews.

Professors in High Point College—P. S. Kennett, P. E. Lindley, J. D. Hardy; professor in Wesminster Theological seminary, C. E. Forlines.

Loaned to Board of Foreign Missions—J. C. Auman and J. F. Minnis.

District Chairmen:
First District—R. C. Stubbins.
Second District—R. A. Hunter.
Third District—T. O. Pender.
Fourth District—L. W. Gerringer.
Fifth District—W. T. Hanner.
Sixth District—J. E. Pritchard.
Seventh District—N. G. Bethea.
Eighth District—R. M. Cox.
Ninth District—J. D. Morris.
Tenth District—H. F. Surratt.
Eleventh District—C. W. Bates.
Twelfth District—J. Lee Poole.
Trihteenth District—J. U. Whitlock.
Fourteenth District—J. T. Sisk.

A. G. DIXON, Chairman,
W. L. WARD, Secretary.

John is a small boy, youngest of a minister's family. As a punishment for some misdemeanor at the table, it was decided that John must not eat with the family at the next meal. So his dinner was placed on a small table at the end of the dining room. When all was seated, the minister said: "Now John, you should ask a blessing before you eat." This was a new duty for John, but he bowed his head and said reverently: "Our Father in heaven: Thou has prepared a table for me in the presence of mine enemies. Thanks for the food. Amen."—The Christian Register.

"Yes, we have our troubles," complained the park-keeper. "For instance, there's Lady Dibbs, who has given us a marble bird bath. Only yesterday she called me over and told me it was for sparrows and not to allow any other birds to bathe in it!"

THE WINDMILL

The windmill is a very ancient piece of machinery. The oldest one in America is located on the island of Nantucket, off the Massachusetts coast. It is an old Dutch windmill, and dates from 1746.

The Nantucket Historical Association thinks so much of this old relic that it has bought it, and will preserve it as long as possible. It was built by Nathan Wilbur, a Nantucket mariner, who had seen many such mills in Holland. Very few nails were used in erecting it, as nails were made by hand in those days and were very scarce and very expensive. Wooden pegs were used, and the iron work used was brought over from England.

It has been many years since the mill has done any work. It performed its task constantly for 150 years, and now is entitled to a rest.

There are two other famous windmills in this country—giant windmills. They are located near Golden Gate Park, San Francisco, Cal.; in fact, they are the largest in the world. Even Holland has none so large and powerful. Hundreds of thousands of gallons are pumped every day into immense reservoirs, from which the water is distributed all over the park for irrigation and to supply hundreds of animals kept there.

What a wonderful work of mercy and love the old giant windmills, are doing, keeping fresh and green and beautiful the park for the pleasure and enjoyment of young and old; carrying cool and refreshing water from the depths of the springs that God has furnished for all His creatures.

Suppose some day the mills should stop their work, grow tired and want to take a rest. What do you think would happen?

Well, the poor, tired horses would come to the drinking-fountain and find no water. The cows, sheep, chickens, dogs and birds, besides many people, would all have to go thirsty. The flowers and the grass would all dry up and die.

But no such thing will happen so long as the machinery of the mill is well taken care of and replaced when worn out, and the wind will blow hard and long to keep the wheel in motion. Then the tank will always be full of clear, cool, sparkling water, and the old wheel will move merrily on, singing as it goes:

"With the wind to help me,
Round and round I go;
Then the sparkling water
To my tank will flow."

Can we not learn some helpful lessons from the windmill?

First, let us be unselfish, doing all we can for others to make their lives brighter and better; by our example show them the beauties of a clean, pure life, free from evil habits that injure and stain our hearts and lives. Then, like the old mill, let us keep at it, not get tired, and let us keep cheerful and sing as we travel along.

"Smokeless" Teachers Wanted. Because he thinks smoking "an immoral practice," Mayor Bauer of Lynn, Mass., has asked the school board to discharge any public school-teacher—man or woman—who uses the weed.

PREACHERS AND THE BIBLE

By Bishop W. A. Candler

(I hope every preacher who is "weak in the faith," if we have any, will read carefully the following article by Bishop Candler. It would be difficult to better it. What he says is so very, very true. Let all read and think and be wise.—J. F. Dosier.)

Preaching presupposes a divine revelation. A preacher is not a philosopher or a scientist, endeavoring to discover something more or less useful. Under a heavenly call he is sent to expound and proclaim revealed truth delivered to him and not discovered by him.

The most abscure messenger of Christ may say equally with St. Paul, "Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." (I Corinthians ix:16.)

The gospel he must preach—that and nothing else.

If he proposed nothing more than the utterance of his personal and changeful opinions, he would be under no such compelling necessity to speak. Both his obligation and his authority arise from the fact that a dispensation of the gospel is committed unto him. His ministry therefore if it is Christian, is founded on the Word of the Lord, and it will be feeble or powerful in exact proportion to the weakness or strength of his conviction that God has revealed Himself through Christ in the Holy Scriptures.

Hence, all the great and influential preachers from the days of the Apostles until now have been great believers in a divine revelation. With the Hebrew Psalmist and the Apostle to the Gentiles they all with one voice declare: "We also believe and therefore speak". (Psalms cxvi:10 and II Corinthians iv:13.)

Any impairment of a preacher's belief in the divine revelation enfeebles his ministry, and, if not cured, it evenually destroys the spiritual effects of his preaching.

Herein is found the forcefulness of not a little preaching of the present day. Many weak men in the pulpit have lost their faith in the Bible at the bidding of strong critics in the lecture room. They accept without hesitation anything the critics declare, overlooking the fact that the critics themselves are not agreed, and that their theories are in a state of perpetual flux. Some preachers, overawed by rationalizing critics, seem to have reached the conclusion that anything may be true provided it is not the Bible, and their pulpit performances can except by a strained courtesy, hardly be called preaching at all. These are they who berate all creeds—most naturally because they do not believe that there is such thing as settled truth.

There are they also who lug into the pulpit all sorts of theories that have no remotest relation to the gospel of Christ—political issues, criticismc of books, discussions of magazine articles. Instead of feeding hungry souls with the bread of life, they spread before the people Sunday by Sunday all sorts of wild stuff until discerning souls turn away in disgust from the house of God, or cry, with some of old who had set before them poisonous pottage, "O thou man of God, there is death in the pot." (II Kings iv:40.)

Men of this type vainly imagine that something has happened to the Bible in recent years to make it less believable and less available for spiritual purposes.

Nothing could be further from truth. More and more the Bible is being confirmed daily by the discoveries of the archaeologists, and these confirmations have been multiplying since Layard, Rawlinson and others of like character began their explorations.

One man, Sir William Ramsey, has almost alone disconcerted the critics who endeavored to discredit the parts of the New Testament written by St. Luke; and their critical theories propounded so confidently fifty years ago are utterly exploded.

Theories of "subjective criticism," which frightened some timid preachers, are as old as Celsus, whom Origen refuted with overwhelming force.

Nothing has happened to the Bible to justify any diminution of confidence in it. It is just what it has been and just what it always will be to the end of time. If it could be overthrown, preaching would have to cease and churches would have to be abandoned.

Years ago Matthew Arnold, notwithstanding his rationalizing tendencies, said: "To the Bible men will return; and, why? Because happiness is our being's end and aim, and happiness belongs to righteousness, and righteousness is revealed in the Bible. For this simple reason men will return to the Bible, just as a man who tried to give up food, thinking it was a vain thing, and he could do without it, would return to food; or a man who tried to give up sleep, thinking it was a vain thing and he could do without it, would return to sleep."

Through inspired lawyers, seers, psalmists, prophets and apostles belonging to the Hebrew people God has given mankind this "Book of Books." It has no parallel or likeness in the literature of any other nation. It is "the lonely book of a lonely people."

It is idle to seek to qualify or explain away the supernatural quality which pervades it, and which has been justly described by the word "inspiration." If it be not inspired how shall we account for its immeasurable superiority to all other literatures?

But someone will say, "there is a human element in it." How could God have spoken to men at all if He had used an inhuman method of revelation? To reach and redeem mankind the eternal Son of the everlasting Father had to become incarnate. The all-important fact is God has spoken; He has broken silence with the revelation of redeeming love. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last lays spoken unto us by His Son." (Hebrew 1:1-2.) The Christian church and the Christian gospel are "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief corner stone." (Ephesians ii:20.)

Another will say, "The Bible is a record of the experience of its writers." Quite so, but did they or did they not experience inspiration? The prophets were accustomed to say that "the word of the Lord" came to them. Did they speak truly or falsely when they so said?

Paul wrote to the Thessalonians, "When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God." (I Thessalonians ii:13.) Did he deceive the Thessalonians, or was he self-deceived in so saying?

Yet another will say, "I do not accept any mechanical theory of inspiration, but I believe that the idea of the Bible, but not the words are inspired." What sort of revelation would be an unuttered and wordless communication from heaven? And what did Paul mean when, in referring to the revelation made through him, said, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." (I Corinthians ii:13.)

And why did he exhort Timothy to "hold fast the form of sound words?"

Why was the phrase "the word of God" ever applied to the Scriptures? Why did the Apostle say to his beloved Son in the gospel, "Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine?" (II Timothy iv:2.)

It is well not to try to analyze the processes of Divine inspiration even as it is not wise to endeavor to accomplish the impossible task of scrutinizing the incarnation by which the God-Man—very God and very Man—is revealed unto us.

It is enough to know that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (II Timothy iii:16-17.)

Certainly a Bibleless man in the pulpit is utterly helpless and powerless. He cannot speak with authority; for he has repudiated the only source of authority he ever had.

An equivocal or ambiguous revelation furnishes no basis for any spiritual authority within or without the pulpit. It is no better than the Delphic oracle of the Greeks with its vague and uncertain utterances.

But "we have a more sure word of prophecy: Whereunto we do well to take heed, as unto a light that shineth in a dark place, until the day star arise in our hearts; knowing this that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (II Peter i:19-21.)

CHRISTIAN ENDEAVOR

Topic for November 14.—How May We Promote Interdenominational Fellowship? 1 John 1:3-7; Eph. 4:1-6.

Topic for November 21.—How "Praise God from Whom All Blessings Flow." Ps. 116:12-1. Luke 17:11-1. (Thanksgiving meeting.)

SUNDAY SCHOOL

Lesson for November 14.—Caleb's Faithfulness Rewarded. Joshua 14:6-15.

Lesson for November 21.—Joshua Renewing the Covenant. Josh. 24:14-25. Devotional reading, Ps. 107:31, 35-41.

—Georges Clemenceau, Premier of France during the last year of the World War, was eighty-five years old the other day.

Our Children's Home

Mt. Pleasant, N. Davidson, $5.89; Charlotte, Richland, $2.69; Harris Chapel, Vance, $1.77; Spring Valley, Vance, $6.40; Brown Summit, Haw River, $1; Mrs. W. C. Lassiter, Walnut Cove, $5; Union Grove, $1.20; A Friend, Washington, N. C., $5; Union Chapel, Granville, $91.75; State Street, Lexington, $6.01; Welch Memorial, High Point, $12.57; Browers Chapel, Richland, $2; W. D. Moore, of Macedonia Church, Why Not, $5; Charlotte, Richland, $2.80.

Sunday Schools

Bess Chapel, $3; Pleasant Hill, Spring Church, $7.16; Roberta, $4.40.

Other Contributions

Ladies' Aid Society, Lincolnton, two nice quilts; Mrs. Cora Mendenhall, four pair window curtains; C. M. Pace, High Point, hat, ties, shirts, handkerchiefs, and underwear; C. B. Cherry, Charleston, S. C., 15 lbs. Martha Washington candy; Mrs. Florence Guice, East Flat Rock, six suits of underwear, caps, sweaters, and ties for two boys; Mrs. J. W. Thacker of High Point, a fine Rhode Island Red Crower; Union Grove Home Missionary Society, Orange Circuit, two nice quilts.

Thank you, but don't forget, dear reader, that I am hoping to get the chance of thanking you for the largest Thank Offering that you have ever made to this institution. Come on with it, it will do you and us both good.

E. G. LOWDERMILK, Superintendent.

THE GOLD PICKLES

Florence Scott Hurst

Marguerite was wearing her airmail apron. It had come from her little nine-year-old cousin Eleanor in New York by the aerial route to California as a wedding gift, and she counted it among her dearest possessions.

She had a busy day in her little bungalow home, for even though everything was so new and dainty, it did get dusty. And even though the gas range was all white and very modern, it needed experienced direction to "bake to perfection," as the advertising man had promised. And even though Daniel Hanover Bruce, her very new husband, was the best of men, he had a very large appetite.

So at five o'clock, Marguerite was glad that at last everything was done, and she could slip on her pretty apron and finish a bit of embroidery while she watched for Dan. She had not long to wait. A familiar whistle rang down the street, and Dan appeared, swinging along in the buoyant way Marguerite loved. He was carrying something ever so carefully in a little pasteboard carton.

"Pickles?" she asked as she took the box from him.

"You'll see," he replied with a twinkle in his eye. "They were so lovely, I couldn't resist them."

"Gold pickles!" she exclaimed delightedly. "Oh, Dan, just what I wanted! The new little aquarium looked so empty and lonely today."

Yes, there were four lively goldfish ready to inhabit the shining globe on its pretty iron stand which had been a belated wedding gift. With much ceremony they were established in their new home. But as Dan and Marguerite sat down to dine, Marguerite said:

"The gold pickles must receive names worthy of themselves and their association with us. I can think of two," and she began to sing Neidlinger's little song:

"Tiddledewinks and Tiddledewee
Are two little fishes that live in the sea,
They look just alike, so every one thinks
That Tiddledewee is Tiddledewinks.'"

"That's just it," said Dan. "Even if you name 'em, you can't tell 'em apart."

"Surely I can. Didn't you notice the different designs in their coats of many colors? But we must have four names for four fishes. We have two too many for Tiddledewinks and Tiddledewee. What shall we call them?"

"Sleep over it," suggested Dan, carving the steaming roast.

But Marguerite did better than that: she wrote to her little cousin Eleanor 'way back East, told her the story, and asked her to name the "gold pickles."

And Eleanor suggested Tweedledum and Tweedledee to complete the quartet of names.

With that, the goldfish were properly designated. Dan, however, never would do more than chirrup at them as if they were canaries, and call them rather jokingly the Tiddles and the Tweedles.

But Marguerite really did know them apart—or so she said. She could tell if Winks ate more than Wee, and if Dum exercised more vigorously than Dee. She fed them and petted them and loved them, and they seemed perfectly satisfied.

So now they live in a globe on a stand,
The happiest goldfish in all the wide land.

—Zion's Herald.

CHAVANIAC—THE HOME OF LAFAYETTE

One night in Metz, in 1776, the commander of the forces of that city was giving a dinner for the Duke of Gloucester, writes Katharine Stanley-Brown in the July St. Nicholas. This light-hearted brother of George III of England was amusing the company with tales of a "tea-party" in Boston Harbor. But he added that he felt sympathy for these American rebels and that what they really needed was recruits. Now, at the far end of this table was a silent young man with keen eyes—a thin, red-haired, hawk-nosed boy. Straightway, when the dinner was over, this eager young captain of dragoons walked over to the duke and spoke: "I will join the Americans. I will help them fight for freedom! Tell me how to set about it." Sturdy words, these, from a member of the French nobility, and met with laughter.

But neither the laughter of friends nor even parental refusal could keep the Marquis de Lafayette from his purpose, for he was one of the greatest champions of freedom the world has ever known. No moral theories, though he was honorable beyond the standards of his day, nor airy imaginings, these ideas of his. He was willing to make sacrifices, to undergo privations, actual sufferings for that freedom so sorely needed by the world just then.

On the sixth of September, in 1757, was born the infant who on the following day was christened Marie Joseph Paul Roch Yves Gilbert du Motier. His father the Marquis de Lafayette, was an officer of distinction in the army of Louis XV, and fell, two years later, at the battle of Minden. His mother, the beautiful Julie de la Riviere, was left, with only the help of her mother and two maiden sisters, to bring up the little boy. He "was delicate and small, requiring much attention" at first, but his mother determined to make him strong. Their home, the chateau of Chavaniac, had been for generations the possession of their family, and, before the Revolution, was a vast estate. In the cold, mountainous district of Auvergne, the Roman country of the Arverni, it offered little opportunity for coddling a delicate child. Indeed, one of Lafayette's earliest memories was of wandering about in lonely, cavernous districts at the age of eight in the hope of meeting and perhaps killing a wolf that was proving dangerous to the neighborhood. Though delicate at first, he rapidly grew stronger and took on the warlike characteristics of his race. With this ancestry, a vigorous outdoor life made a strong appeal to the young marquis, and he escaped the usual drawing-room training of that day. At the death of his mother, he came into an immense fortune, but even that did not tempt him from his chosen interests, and he devoted almost all of it to the cause of freedom. Even when at sixteen he married the charming fourteen-year-old daughter of the Duc d'Ayen, Adrienne de Noailles, and took his place at court, he remained unspoiled.

His chateau, now called Chavaniac-Lafayette, still stands, a great and rather heavy manor-house. During the Great War the chateau was purchased by an American organization and now, as the Lafayette Memorial, shelters and educates nearly three hundred French children, orphans of the war.

One cannot help feeling that here, in this historic, rugged chateau, is to be found some explanation of the character of the great Lafayette, which stands forth so vividly from the luxury-loving, frivolous people of his time, a character marked, by absolute fearlessness and energetic action. This was the man whom Cornwallis could not capture, or Napoleon intimidate—Lafayette, who gave his life to a dream, the dream of universal freedom.—Zion's Herald.

REAL HERO OF THE AIR

Lester Kirk, an aviator of Evansville, Ind., is a real hero. Recently he rescued a trapeze performer from certain death by one of the most daring and heroic acts ever accomplished in the air. The man was performing on a trapeze suspended from an airplane when he became numbed by the cold and slipped. He was hanging by one leg which had caught in a loop in the rope. The pilot of the plane signaled for aid and Lester Kirk responded at once. Taking off in another plane, he flew upward until his plane was just under the dangling performer. Then, working the controls of his plane with his feet and one elbow, he pulled the trapeze performer into his plane and made a safe landing.—Current Events.

Father—Well, Lulu, if your mother and I should get a divorce, which one of us would you come to live with?

Lulu—The one that kept the auto.—Paris Rire.

FROM PASTORS *and* PEOPLE

Mount Zion.—Last third Sunday officers and teachers were elected for the ensuing year as follows: Superintendent, C. W. Allen; assistant superintendent, O. P. Jones; secretary, E. S. Mickey; teachers—class No. 1, Mrs. Ed Jones; No. 2, J. R. Stone; No. 3, Wilbur Lane; No. 4, Mrs. W. E. Jones; No. 5, Mrs. Bertha Fowler; No. 6, Miss Thelma Kellam; No. 7, Mrs. Gorrell Kiger; No. 8 (cradle roll), has no teacher or manager for 1926-27, but from all accounts and reports we will be compelled to have a teacher for that particular department, because it certainly does increase in number.

Mr. and Mrs. Charles Mikles are the very happy parents of a new daughter. Mr. and Mrs. Roy Stone also have a new baby boy.

Brother Mikles has accepted a position with Brown Music Co., of Winston-Salem, and he and family expect to move there soon. We shall miss them very much.

C. W. ALLEN, Reporter.

Orange Charge.—Greetings! Am pleased to be assigned to Orange Charge for another year. Hope to begin the regular appointments (as per last year) as follows:

Chestnut Ridge, second Sunday, 11 a. m.

Hebron, second Sunday, 3 p. m.

Efland, third Sunday 11 a.m.

Extra appointment, Union Grove, third Sunday 3 p. m.

May God's blessings be upon us all as we labor together for another year.

Sincerely,

B. M. WILLIAMS.

Mount Zion.—Isn't a strange thing how we forget His goodness? Remember last summer when it was so dry and we were all complaining more or less, and whether we let the public know it or not, down deep in our hearts we almost daily sent up a prayer beseeching God to send us some rain? Oh, how we secretly promised Him how we would work, ever work, for Him and support His cause and work for our church and attend Sunday school and just simply live a brand new Christian life if He just only would send the much needed rain. What happened. Here around about Mount Zion we received abundant rain, and the results were far beyond our greatest expectations. But, alas! As soon as prosperity came we began to forget those promises made to Him back there when things looked so blue and some of the real Mount Zion church members didn't only refrain from attending Sunday school, but worked at home with their tobacco on Sunday—cured tobacco and hauled water and moved tobacco. That's the biggest reason why our Sunday school hasn't had better success.

On the other hand, there are the "faithful few" who keep things going all the time and are always there; isn't it fine to have some like that?

Another thing that has affected attendance is some say: "I am not going any more so long as so and so is teacher or superintendent or secretary, etc." Yes, we have our full quota of those.

My idea of a real church and Sunday school worker is the person that the stronger the discord and criticism the more loyal they are.

Brother Hunter has served us well and we are glad that our delegate goes to Annual Conference this time with the unanimous consent of the last quarterly conference for his return, and we hape that Brother Hunter sees fit to come back to us.

The last few weeks have been very busy ones, but I am proud of the fact that our folks can come through in great style and do things when they will and things are in good shape financially just now.

We are expecting some more fine work of our missionary societies again this time. They have just about borne the burden of responsibility of what we've put on our regular budget this year.

Our annual church meeting for electing officers for the ensuing year was well attended and this meeting made the the writer reporter to the Herald, and after doing so voted to pay for and have the Herald sent to me for one full year. I appreciate that act very much and shall endeavor to serve them in that capacity more faihtfully from this on.

C. W. ALLEN, Reporter.

North Davidson Circuit—Christian Endeavor Society of Shiloh M. P. Church. Last year after the Annual Conference our C. E. Society decided to raise $100 on the General Budget and we have given several programs on Sunday nights and at these meetings we took up a free will offering, so on October 31 we gave another very interesting program, "Love, Faith, Hope and the Cross." The discussion of each topic was very good and we had several other talks and songs. At the conclusion of the meeting we were all anxious to see how we came out. The collection was counted and found that we had raised $106.35 during the year with that collection. We were very proud of what the society had done during the year.

On last Friday night our society met with Mr. and Mrs. Ray Leatherman and the discussion was on Peace and War. The meeting proved to be very interesting and we had a good attendance.

The society will meet with Miss Florence Sink on next Friday night and we are trying to have 100 per cent attendance.

MRS. PROTUS KOONTZ, Reporter.

Ancients Made Glass

According to Sir Flinders Petrie, the British archeologist, in 2500 B. C. the inhabitants of the Euphrates valley were making glass. Only a short time later they were exporting glass to Egypt, Finally, about 1500 B. C., the Egyptians decided to import glassmakers from Syria. It was not many years after the arrival of these Syrian artisans in Egypt that glass was almost as common in that country as it is today. One of the principal uses of glass is in making beads, which the ladies of Egypt were fond of for articles of personal adornment. Such beads in those days were made from glass-plate, for blowing liquid glass did not come into practice until the Christian era.

IS THERE A SECOND MOON?

On the day after the recent total eclipse it was said that, although the event had occurred with what seemed to the lay observer praiseworthy punctuality, astronomers were agitated to discover that the moon was between four and five seconds late in arriving at the moment of totality. They were agitated perhaps, but not really astonished, for in spite of all the marvelous achievements of mathematical astronomy you can never pin the moon down to absolute punctuality. It never arrives at a given point at the exact second at which its hitherto observed rate of motion leads the observer to expect it.

The curious "perturbations" in the motion of the moon can be accounted for, say the astronomers, only on the supposition that there is some celestial body, of the existence of which we are as yet unaware, that exercises on it a slight gravitational pull. We can calculate the effect of the sun and the earth and the other planets, if need be, down to the twentieth decimal point; but there is something else at work—a tiny, unknown force that just succeeds in making our most patient calculations incorrect.

What is that force? Astronomers think it must be the pull of a second moon, a body so small that not even our most powerful telescopes have revealed it; but, though they have never seen it, the men of science can calculate from its observed effects its probable size and speed and its distance from the earth. That is the way in which Adams and Leverrier discovered the planet Neptune eighty years ago. Uranus was observed to behave in a peculiar manner, as if there were a planet still farther out in space acting upon it. The two men, working independently, calculated just how large the unknown body must be, and just what its orbit must be in order to produce the observed effects. They turned their telescopes in the indicated direction—and there was Neptune!

Now the astronomers think they can tell us just what sort of body this supposed second satellite of the earth must be. They say it can hardly be larger than four hundred feet in diameter, that it is approximately twenty-five hundred miles from the earth, and that it moves at such speed that it makes a complete revolution about the earth every three hours. It is almost hopeless to search for so diminutive an object, but some time the instrument may be constructed and the conditions met that will result in some one's actually seeing the tiny satelite flying briskly round and round the earth at a distance no greater than that of New York from San Francisco.

As for the origin of the supposed second moon: there are quantities of asteriods, or minute bits of earth stuff, drifting about in space. Not infrequently some of the smaller and nearer bits fall to the surface of the earth as meteors. The four-hundred-foot moon may have been a wandering asteriod the orbit of which cut the orbit of the earth at a moment when the earth was near enough to "capture" it; that is, turn it away from its course and set it spinning forever in attendance upon itself.—Youth's Companion.

—December 5 is Golden Rule Sunday.

LIBERTY AND SILER CITY

Report to Fourth Quarterly Conference at Liberty, October 31.

(By vote of the conference, on suggestion of Dr. A. G. Dixon, the secretary has been asked to place the following report in the Herald. The report was made to the conference by our pastor. C. L. Highfill, Secretary.)

Dear Co-Workers:

This report will be brief since the leader of every organization has been furnished a blank to report in detail. This year has been one of growth along the following lines: Organization, Spiritually, Socially, Financially, Numerically, and interest outside the local church.

1. Organization

Realizing the importance of organization to the work of the Kingdom the local church has strengthened the old organizations and established the following new ones: Junior C. E. and Intermediate C. E. at Liberty; two new Home Missionary societies, one in each church; two prayer services per week, one in each church; (5252 chapters of the Bible were read and reported at these services during the quarter); a Worker's council for the Liberty S. S., a Junior Baraca Class at Liberty; and a Junior Philathea Class at Siler City. All these organizations are doing good work due to the willingness of the supervisors to make them go regardless of the sacrifice they are called upon to make.

2. Spiritual Growth

Two members remarked to me on joining our charge that they were joining because the church seemed to be spiritually alive. This remark did my heart good because this is one thing that we have emphasized during the year. Although there has been growth along this line there is always room for more such growth. We have made a special effort to line up all of the new converts and accepted members in some activity of the church so they would grow by doing. We have failed in only one case out of 57, and this one is on our hearts and we hope to win him back to the Kingdom.

3. Social and Recreational

I am glad that this phase of our church life has not been neglected. The entire membership, and on many occasions, including our friends, has enjoyed from time to time wholesome recreational activities. This was in the form of socials in the homes, oyster supper, outings such as picnics; water-melon feasts; weinie roasts, fish frys, etc. The pastor appreciated invitations to all of these. They were well chaperoned and proved a spiritual and social uplift to those who took part.

4. Financially

Due to the good work on the part of our treasurer and stewards, and the hearty response of the entire membership of the churches, we are able to report all claims paid in full before the Annual Conference meets. The pastor recommends that "Pay-up Sunday" be placed permanently in the church calendar and that letters be issued by the Sec'y-Treas. of the two churches quarterly instead of annually, showing each quarter the financial status of each member.

5. Numerically

Fifty-seven members have been added. Thirty-three by confession and baptism. Twenty-four by letter. Forty-three at Liberty; 14 at Siler City; eight have been removed; one of these by death which we regret very much. The net increase is 49; our present membership: Siler City, 81; Liberty, 161; total 242.

6. Visitation

For seven months the pastor couldn't be in the field to work and visit as much as he was needed and desired to be there. For the five months that he has been in the field it has been a privilege to live with and visit among the members of the church and friends of both communities. This work was not confined solely to the communities, but our members and sick were visited in Asheboro, Greensboro, Burlington, and other surrounding communities. I challenge anyone to say that they have enjoyed as many good eats as I have during the year!

7. Out-Side Interest

a. Special Meetings: The pastor held two special meetings during the summer. One at Hickory Grove the other at Zion. Assisted in four others; Piney Grove, Flint Ridge, the Union service at Siler City, and the meeting in the church at Liberty. Approximately 115 came into the various churches as a result of these efforts.

b. Chatham Circuit: At the death of Brother Bowman I was called upon to help some of the Chatham work. For the last two months it has been a privilege to care for four of these churches in the afternoons. These folks are very appreciative of the work done and are anxious to move forward. Lack of leadership is their great handicap.

c. G. C. B. All of the special programs have been carried out that the General Conference has requested, except on Easter Service at Siler City. A special offering was taken for the various interests at these services. The church has paid $575.00 to the G. C. B. against $50.00 for the previous year.

d. Young People's Conference: Six of our young folk, including the pastor, attended and passed the prescribed course at the Y. P. S. Conference. Five, also qualifying as C. E. Experts. We were represented at the State C. E. convention; the County S. S. Conventions, and the M. P. District Rally of our district.

e. College: Siler City has paid to the college cash amounting to about $200.00. Liberty sent a check for $500.00, which is being cared for in the local bank. $40.00 was sent in for running expenses, and an educational offering will have been taken at both churches by the close of our Rally Day at Siler this evening. The College has been placed before our folk from time to time. Three students are in H. P. College and are liking fine. I trust we can do more in the future!

8. Conclusion

All of the officers of the church and Sunday school have been elected; the above shows that we have laid a good foundation for a new year, especially in the new organizations; there is even greater conquest for our Christian work; the fields are white unto the harvest; let us pray and so labor together that even a greater harvest will be gathered for the Master in the Years to come.

Respectively Submitted,

F. L. GIBBS, Your Servant In Christ.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$170,469.81
Chas. D. Auman	15.00
J. R. Hutton	200.00
Welch Memorial Church	50.00
Miss Annye Hull	5.00
Miss Matilda Alexander	5.00
C. L. Whitaker, Jr.,	10.00
Melton's Grove	5.00
Mrs. Ida J. McDaniel	2.00
Mr. and Mrs. R. W. Pegram	3.00
Mrs. J. W. Landreth	4.00
E. S. Pearson	15.00
Mrs. E. S. Pearson	15.00
R. M. Pearson	10.00
J. A. Walton	5.00
G. W. Massey	25.00
J. W. Long	5.00
Rev. J. M. Morgan	30.00
Rev. C. H. Whitaker	5.00
J. G. Julian	10.00
Gray's Chapel	1.50
A Friend	5.00
M. D. Robinson	5.00
Roberta Church	10.00
H. G. Self	10.00
W. E. White	250.00
L. D. Nally	3.00
	$171,173.31

Endowment Insurance Fund

Amount previously reported	$6,900.61
A. V. Ferguson	10.00
	$6,910.61

THE PACE THAT KILLS

"Every man I meet looks as if he'd gone out to borrow trouble with plenty of it on hand." This comment from a distinguished French visitor to our shores reminds us how quickly we Americans exhaust life. With what panting haste we pursue everything.

Every man you meet on the streets seems to be late for some appointment. Everybody is going to a conference or a meeting or a luncheon. Hurry is stamped in the wrinkles of the American face. The old, serene days are gone with the great trees that used to line our business thoroughfares. Both faces and trees reflected the spirit of the times, a spirit of serenity and poise.

Today the Americans are people of action. We are bored without it. Faster and faster we go as the years speed by. The marhinery of body and mind is forced to the breaking point. The slender cord of life is stretched until it snaps. There is no time even for a leisurely death. We live at high pressure until the boiler bursts. The type of our diseases has actually been changed to suit our changed constitution and environment. The lingering maladies of our fathers are little known today. Heart disease and apoplexy are the most dangerous ailments of the present. Even death has adopted our terrific gait.

What's to be the end, nobody knows. Medical science and skill are attacking this problem. The lure of the out-of-doors is growing apace, and this tends to bring back the more leisurely view of life and to put in the proper place many of the pursuits of the present day that are subordinate to the great business of living.—Harrisburg Telegraph.

BEASTS, BIRDS AND FISHES

The dog will come when he is call'd,
The cat will walk away,
The monkey's cheek is very bald,
The goat is fond of play.

The parrot is a prate-a-pace,
Yet knows not what she says;
The noble horse will win the race,
Or draw you in a chaise.

The pig is not a feeder nice,
The squirrel loves a nut,
The wolf will eat you in a trice,
The buzzerd's eyes are shut.

The lark sings high up in the air,
The linnet on the tree;
The swan, he has a bosom fair,
And who so proud as he?

Oh, yes, the peacock is more proud,
Because his tail has eyes.
The lion roars so very loud,
He fills you with surprise.

The raven's coat is shining black;
Or rather raven gray.
The camel's hunch is on his back,
The owl abhors the day.

The sparrow steals the cherry ripe,
The elephant is wise;
The blackbird charms you with his pipe,
The false hyena cries.

The hen guards well her little chicks,
The useful cow is meek;
The beaver builds with mud and sticks,
The lapwing loves to squeak.

The little wren is very small,
The humming bird is less;
The lady bird is least of all,
And beautiful in dress.

The pelican, she loves her young,
The stork his father loves;
The woodcock's bill is very long,
And innocent are doves.

The spotted tiger's fond of blood,
The pigeon feeds on peas;
The duck will gobble in the mud,
The mice will eat your cheese.

A lobster's black, when boil'd he's red,
The harmless lamb must bleed;
The goldfish has a clumsy head,
The goose on grass will feed.

The lady, in her gown of silk,
The little worm may thank;
The sick man drinks the ass's milk,
The weasel's long and lank.

The buck gives us a venison dish,
When hunted for the spoil;
The shark eats up the little fish,
The whale, he gives us oil.

The glow-worm shines the darkest night,
With candle in its tail;
The turtle is the cit's delight,
It wears a coat of mail.

In Germany they hunt the boar,
The bee brings honey home;
The ant lays up a winter store,
The bear loves honey-comb.

The eagle has a crooked beak,
The plaice has orange spots;
The starling, if he's taught, will speak,
The ostrich walks and trots.

The child, that these things does not know,
May yet be thought a dunce;
But I will up in knowledge grow,
As youth can come but once.

—From "Original Poems for Infant Minds," published about 1830.

WHO GO TO CHURCH?

Are business men the worst of "church slackers?" So it would appear, if we are to credit the findings of a recent survey of Protestant churches conducted by the Chicago Church Federation. For it was discovered in this study that men of affairs show the smallest proportion of attendance upon religious services of any of the classes investigated. Professional men have the best record. The officers of the Church Federation came to the conclusion, on the basis of the data just collected, that the wage- earners in proportion to their ratio in Chicago's total population are not so active in the church as doctors and lawyers, but that "church membership is fairly representative of society as a whole." It was also found that union membership stabilizes the laborers and increases the chances of his participating in church and community activity.

Who go to church among the gainfully employed in proportion to the total wage-earning population of the city and the total bread-winning Protestant church membership? A partial answer to this question will be found in the following table:

city as a whole		Church membership
5.4	Professional	9.
8.6	Business Men	6.8
21.	Clerical	31.7
20.6	Skilled Manual	17.3
36.7	Unskilled Manual	18.1

The survey reveals the fact that wage-earners make up 76 per cent. of Chicago's total gainfully employed population and that they comprise 67 per cent. of gainfully employed church members. To compile these statistics a study was made of 96 representative Chicago Protestant churches with an average membership of 230, of whom 42 per cent. were males.

The three-year-old son of a Methodist minister was with his mother at a gathering of ladies. At the proper time he was given a cooky. He ate it in short order and asked for another. The hostess said:

"I'll give you another if you will sing for us."

"Can't sing," was his reply, "but I know something I can say."

"That will do all right," the lady answered, expecting to hear "Twinkle, twinkle, little star," or some other nursery classic.

But the little fellow drew himself up in real Sunday school fashion and said his piece:

"'God loveth a cheerful giver.'"

The lady gave him the cooky, and the whole company seemed to be very cheerful about it.—Harper's.

THE MANY-SIDED CHRIST

What think you of Christ? Whom say you that He is? This Christ challenges the attention of the world by His many-sidedness. He meets the needs of all classes and conditions of men. As deep answers unto deep, so does He respond to the movings of each soul of mankind. If we were to call the roll of the world's workers this morning and ask them, "What think ye of Christ?" their answers would be something like this, and they would amaze us by their wonderful revelations of His many-sidedness:

To the artist, He is the One Altogether Lovely.

To the architect, He is the Chief Corner-Stone.

To the astronomer, He is the Son of Righteousness.

To the baker, He is the Living Bread.

To the banker, He is the Hidden Treasure.

To the builder, He is the sure Foundation.

To the carpenter, He is the Door.

To the doctor, He is the Great Physician.

To the educator, He is the Great Teacher.

To the engineer, He is the new and Living Way.

To the farmer, He is the Sower and the Lord of the Harvest.

To the florist, He is the Rose of Sharon, and the Lily of the Valley.

To the geologist, He is the Rock of Ages (and it is more important to know the Rock of Ages than the age of rocks).

To the horticulturist, He is the True Vine.

To the judge, He is the Righteous Judge, the Judge of all men.

To the juror, He is the Faithful and True Witness.

To the jeweler, He is the Pearl of Great Price.

To the lawyer, He is the Counsellor, the Law Giver, the Advocate.

To the newspaper man, He is the Tidings of Great Joy.

To the Oculist, He is the Light of the Eyes.

To the philanthropist, He is the Unspeakable Gift.

To the philosopher, He is the Wisdom of God.

To the preacher, He is the Word of God.

To the sculptor, He is the Living Stone.

To the servant, He is the Good Master.

To the statesman, He is the Desire of all Nations.

To the student, He is the Incarnate Truth.

To the theologian, He is the Author and Finisher of our Faith.

To the toiler, He is the Giver of Rest.

To the sinner, He is the Lamb of God, that taketh away the sin of the world.

To the Christian, He is the Son of the Living God, the Saviour, the Redeemer, and Lord.—Rev. Melville E. Lederer, in United Presbyterian.

It is reported that an English University, to cost $250,000, is planned to be built within the next two years on the slope of the Mount of Olives. The nucleus is the present English College in Jerusalem, also known as the Anglican Bishop's Mission. In enlarging the scope of the institution, the American University at Beirut will be taken as a model, it is stated.

IN HONOR OF THE DEAD

Harmon

William Harrison Harmon, was born in Davidson county August 7, 1872. Early in life he was converted and upon moving to Thomasville, he united with the First Methodist Protestant church. He was married to Mrs. Mary Jane Miller, on December 18, 1904, and during these 24 years, he was a loving and tender husband, and was always desirous of bringing happiness into the life of his companion.

Brother Harmon was a quiet unassuming Christian gentleman of the old school. Friends, whose name can be called Legion loved him for his Christian character. His honesty was unquestioned, and his integrity unblemished.

Some weeks ago Brother Harmon was taken to the Thomasville Clinic for treatment, and during his stay there failed to respond, and becoming suddenly worse Thursday night, he passed away in the early morning of October 29. An autopsy revealed that Cancer of the stomach and bowels was the cause of death.

He will be missed in his Sunday school class, in his church, in the walks of life, but most by the devoted widow.

May the dear Father comfort those who mourn and teach them that He never makes a mistake. J. L. TROLLINGER.

Whitaker

Clifton Lawrence Whitaker was born and reared in Eastern North Carolina, of sturdy stock and gentle lineage. His ancestry reaches back through centuries of the noblest and greatest races in history, nurtured by Christian parents, who were among the pioneers in Methodist Protestantism in North Carolina.

He was educated by teachers who were thorough and accurate in imparting instruction and scholarly attainments.

Passing over that period of his life, in which he was so useful in training and preparing youths in the secondary schools known as academies, before the establishment of high schools for education of all, he dedicated his talents to a wider and more consecrated field of endeavor. Dr. Whitaker devoted his life to the cause of Christ. He was a preacher of fine ability and possessed unusual qualities endowed with a fine common sense and superior tact and capacity as well as executive ability of high order.

His outstanding characteristics were his high ideals and his conscientious, sincere desire to be of the greatest possible service in his Master's cause.

As a pastor, he had no superior. His residence in Asheboro was notable for his popularity, not alone with the members of his own church, but he was beloved alike by the great majority of our citizens regardless of denominational following. He was at all times a believer in the tenets of Methodism but was tolerant of other beliefs whose "shibboleths he could not pronounce."

His life is a striking example of one who has courage to think and act, with convictions that he did not conceal. A beautiful trait in his character was his comradeship among men with whom he came in daily contact, whose affections were universally inspired. He was never too busy to be loyal to friends, or to sympathize with those in distress. This tribute from the membership of the Methodist Protestant Church of Asheboro should not conclude without a tribute to Dr. Whitaker's beloved and estimable wife who stood so loyally by her husband in all of his daily walks of life.

"Now Earth's last picture is painted,
The tubes are twisted and dried;
The sweetest roses have faded
And the fairest flowers have died.
He can rest now, as long as he needs it;
Lie down for an eon or two,
Till the Master of all bids welcome,
And shall put him to work anew."

MRS. J. S. LEWIS,
MRS. WM. C. HAMMER,
J. D. ROSS.
Committee.

Balentine

John Henry Balentine died November 4, after three weeks' intense suffering. He had been in declining health for six years. He was the faithful superintendent of Harmony Sunday school for about 25 years.

The funeral service was held at Harmony church. Rev. R. L. Rountree had charge of the service, assisted by Rev. Mr. Snyder. His body was laid to rest in the church cemetery beneath a mound of flowers, tokens of love and friendship.

He leaves four daughters and one son and nineteen grand children, to mourn their loss.

The bereaved family have the sympathy of the church and community.

Bowman

Whereas, God in His infinite wisdom has removed from this earthly sphere Rev. J. H. Bowman, long a solider of the Cross, the builder of the Midway Methodist Protestant church, beloved for his good works, his high character and many kindnesses bestowed upon the poor, the weak and the suffering, and;

Whereas, Rev. Mr. Bowman in his endeavors for the advancement of the Master's Kingdom, labored unceasingly to promote the interests of the church and its people, being especially active in the work of the Sunday school as well as the ministry, and;

Whereas, he held very dear in heart and mind the spiritual welfare of the members of the church, not only of Midway church but also of others; the welfare of the church members and their families, and other people, as well, and gave himself without restraint to his Master's business, and;

Whereas, the Methodist Protestant conference, the churches he served and the people among whom he labored so faithfully, especially the people of Midway church and the Bowman Bible class (named in memory of him), composed of ladies, has suffered a great loss in his death;

Be it resolved, that his passing we mourn, but rejoice that he was spared to do the great work that he did, and we know that he did not live in vain but fulfilled the Lord's purpose, well and faithfully, and we bow to the will of Him above who doeth all things for the good of those who love Him.

Be it further resolved, that a copy of this resolution of love and respect and tribute to a valiant servant of the Lord be spread on the minutes of the Midway church, of the Bowman Bible class, and be sent to the bereaved family and be presented to the annual meeting of the North Carolina Methodist conference, to be read at memorial services and put upon the minutes.

ELIZABETH BOWMAN,
J. BYRON LAMBE,
C. F. PINNIX.
Committee of Midway Church.

The above resolutions were adopted at memorial services Sunday, October 31, 1926.

JOHN A. SUITS, Chairman.

THE GOLDEN DAY

(December 5, 1926, International Golden Rule Sunday.)

The guns of war are silent,
The bugles' lips are still,
And hands across the world unite
To banish hate and ill,
To join all lands and nations
In trust that shall not cease,
To make one day the golden day—
The Golden Day of Peace!

No more do homes burn redly
In battle's after-glow,
But little children wait in vain
A mother's greeting low.
The world's great heart must succor
Frail hands that blindly grope,
And make of childhood's darkened day
A Golden Day of Hope!

The years with tender meaning
Shall hide old griefs away,
And new dawns light the distant hills
And bring a nobler day;
And this shall be the promise
And prophecy thereof,
This day of open hearts and hands—
A Golden Day of Love!

Arthur Wallace Peach, Morgenthau Poetry Prize Winner.

Arthur Wallace Peach, who tied with Mary Carolyn Davies of Portland, Oregon, as winner of the poetry prize in the Morgenthau Thousand Dollar poetry-poster-slogan Contest to promote the observance of International Golden Rule Sunday through Near East Relief, is a Vermonter by birth, heritage and residence. A graduate of Middlebury College and on the English faculty of Nerwich University, he is a member of the Poetry Society of America, a frequent contributor of verse to many magazines and the author of a book of poems, "The Hill Trails." He lives in Northfield, Vermont.

—Now that the cattle tick has finally been eradicated from all sections of eastern North Carolina, plans are being made by the North Carolina Experiment Station to begin some work with beef cattle in this territory. The first tests will be made at the Blackland Branch Station at Wenona in Washington County.

—Another sweet potato storage house has been built in Halifax County. This one will hold 1,000 bushels.

Methodist Protestant Herald
J. F. McCULLOCH, Editor and Publisher

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HOW MELLON CAME TO BE CHOSEN

Soon after the election of President Harding in November, 1920, and before he had announced any member of his Cabinet, the big Republican politicians were concerned as to who should be appointed to certain positions in the Cabinet, especially who should be Secretary of the Treasury. One day at that time a personal friend of the editor of the Reform Bulletin was in the office of a big influential wet Repulican National Committeeman in an eastern State. That Committeeman was very much agitated lest President Harding might appoint as Secretary of the Treasury Mr. Charles E. Hughes, a man whom they feared would not do everything the politicians wanted done for them.

Sitting in that office at that time and talking over the matter with our friend, this national Republican Committeeman suddenly said: "I have the man, Andy Mellon of Pittsburg, for Secretary of the Treasury. He will take care of our interests and the interest of the wets." By "our interests" he meant the interests of the National Republican machine. While our friend was there that National Republican Committeeman called up U. S. Senator Boise Penrose of Pennsylvania, who was then resting at a hotel in Atlantic City, and said to him, "I have found the man we want for Secretary of the Treasury, Andy Mellon of Pittsburg." Penrose instantly agreed with the suggestion and asked this Committeeman to go at once and see Mr. Mellon for him concerning the matter, and a little later Mr. Harding announced he had selected Mr. Mellon for Secretary of the Treasury!

It will be remembered that Senator Penrose, sick in his hotel at Philadelphia at the time of the National Republican convention at Chicago in 1920, by long distance telephone directed the moves by which Harding was nominated for President. This National Republican Committeeman when talking at the time above referred to turned to our friend immediately after his telephone conversation with Senator Penrose and said: "The chief (referring to Senator Penrose), says that for all he has done for Harding the only thing he will ask of him will be the appointment of Andy Mellon as Secretary of the Treasury." That message or request went to President Harding, and he complied with it. Senator Penrose was one of the most bitter enemies of Prohibition in the U. S. Senate.

Secretary Mellon may be a great financier but he is utterly unfit to be in charge of the department of Government under which is directed the whole Federal forces for the enforcement of Prohibition. This accounts for the continually shocking scandals with reference to the Prohibition enforcement in Pennsylvania, New York and some other States.—Reform Bulletin.

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Man (in barber chair)—"Be careful not to cut my hair too short—people will take me for my wife."—The Epworth Herald.

Methodist Protestant Herald.

ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN.

VOLUME XXXIII. GREENSBORO, N. C., NOVEMBER 18, 1926 NUMBER 2

Pres Elderdice, Select
Westminster MD

One Cause of After-Conference Troubles

After Annual Conference closes its session usually a few protests are heard here and there. As a rule they come because an unexpected pastor has been assigned. He may be as good a preacher and pastor as the one expected; yes, he may be even a better preacher and pastor than the one expected. But because an unexpected change has been made some of the people are disappointed and hence dissatisfied, and some will express their dissatisfaction in protests that are almost sure to do harm. It may be granted that some particular appointment was unwise and unfortunate. Before there is an outcry of dissatisfaction, there should be a consideration of how the mistake came to be made. Generally speaking, such a mistake occurs because the charge is not represented in Conference when the mistake is made, and the Stationing Committee is not apprised of some of the pertinent facts. Why is the charge not represented? Because the delegate has gone home. Before he goes home he states his wish to the Stationing Committee and is told that his wishes will be respected and if seen to be for the good of the whole work will be complied with. But the Stationing Committee tell him that they do not know what will come up and that he would better stay till the end of Conference. He takes his chances, he goes home, some other charge calls for the same minister, the delegate is sent for, and cannot be found because he has gone home. In this situation the Stationing Committee can only follow its best judgment, and sometimes its mature judgment is that the minister in question would render a larger service in another charge and he is assigned accordingly. When the absent delegate learns that an unexpected man has been assigned to his charge, he or somebody associated with him will protest mightily. We have offered for publication such a protest reflecting on not only the Stationing Committee but the whole Annual Conference. The writer should know that the Annual Conference appointed a committee to hear appeals from any aggrieved charge or minister. When the Stationing Committee's report was offered to Conference for adoption was the time to object. But in this case the delegate had gone home, and nobody else in Conference knew of any ground for objection. Should the whole Conference be censured for not acting when it knew of no occasion for acting? And should the Stationing Committee be condemned for doing what seemed to be the wisest and best thing to do with all the light they had?

If any charge feels aggrieved in the way we have indicated, the thing to do is to make the pastor assigned as useful as possible by encouraging him in every way. He may be much better adapted than you think, and he should not be made to suffer for the sins of others. Some mistakes can be prevented by delegates remaining and serving to the end of Conference. A charge should insist that its representative stay to the end. If he fails to do this, certainly it should refrain from censuring men who have tried to do the best they could and only failed because the man failed them on whom they were depending for needed advice.

"Forgiveness That Thou Mayest Be Feared"

In the 130th Psalm, fourth verse, we read: "There is forgiveness with thee that thou mayest be feared." One commentator has pronounced this statement "completely unintelligible." Certainly it is an unexpected statement. If there were no forgiveness with God, we would think Him greatly to be feared. The fact that He is willing to forgive seems to take away fear of God and enable us to approach Him without fear. Perhaps the key to the meaning may be found in the word translated *fear*. The Hebrew language had not a great vocabulary like the English and some other languages, and the same word was made to serve several different purposes. Its meaning varied through a considerable range, and the precise meaning must be gathered from the context. Fear of the Lord may mean dread of His punishment, and it may mean a reverential regard for His Person. If God would not forgive, there would probably be great dread of His punishment, but perhaps but little reverence for His character. We say "probably," because it is by no means certain that men would fear the punishments of God. They might not believe in the personality of God at all. They might dread the natural consequences of their conduct so far as they are able to foresee them, but if they did not regard God as a personal being, they would scarcely fear his infliction of penalties.

But let God once forgive a man's sins and let him be conscious of the fact that God has forgiven his sins; then the man has a proof of God's personality and at the same time a proof of His love as he can get in no other way. Ever afterward he will have a reverence—a fear—for the being of God that he did not have and could not have before. Forgiveness of sin is a transcendent act of God and it must have great consequences in the soul of the man forgiven. A sense of the moral character of God, the absolute holiness of God, is awakened in the soul of the forgiven one, and he becomes as never before a worshiper and devotee of God. The Psalmist meant something when he wrote, "There is forgiveness with thee that thou mayest be feared."

By the way, this 130th Psalm is one of the seven penitential Psalms. The reading of it thoughtfully will be spiritually helpful at any time.

Life for many people is a thing which is good only in shreds and patches: and for many others a thing of sound and fury, signifying nothing. But when you see God in it, and find Him there, the world becomes the Father's House. It is heaven begun; we have entered, even here on earth, the spiritual country.—*James Reid.*

THE PHARISAISM OF THE RADICAL

By Rev. Luther K. Long

I confess to considerable pleasure in hearing a man, whose mind is decidedly of the modern type, decrying or exposing the faults and weaknesses of his own party. He does it, we should remember, at the risk of being quoted against himself, and he incurs the danger of being grossly misrepresented—but he speaks his mind, nevertheless.

Dr. William E. Gilroy, editor of the *Congregationalist*, frequently pleases me with his clear and vigorous words rebuking his fellow progressives for their high-headedness and calling on them to show a becomingly humble spirit. In a recent editorial, "The Pharisaism of the Radical," he certainly makes some wise remarks.

"The Pharisaism of the stand-patter requires no comment. It is ancient, continuous, and conspicuous. It existed long before the great parable which henceforth gave to the term 'Pharisee' a specific and inevitable meaning, and it continues unabated in spite of much reading of that parable and widespread reverence for the teacher who uttered it.

"But there is also a Pharisaism of the radical, less crude, and more subtle, though, once recognized, it appears none the less real and obtrusive. That all radicals are Pharisaic is no more true than that all Pharisees of the time of Jesus were snobs and prigs. The whole point of the Parable of the Pharisee and the Publican depends upon just the opposite supposition. Had all Publicans been humble saints and all Pharisees hypocrites, the force and meaning of the contrast would have been lost. The point was that even a devout Pharisee—good, regular church member and patriot of his day—might be a miserable snob, while even a Publican might be a very decent and spiritually-minded man."

Dr. Gilroy confesses that he himself is a radical:

"So," he says, "if we speak of the Pharisaism of the radical it is because we are on the side of the radical. Only a thoroughgoing purpose to remake the world from top to bottom can measure up to the spirit of a redemptive religion. Christianity itself is radical. There is far more of its essential spirit in the radical, with his passion to build up a better world, no matter how inadequate his ideals and methods, than in the conservative whom fear, sloth, indifference, or self-interest make a mere standpatter."

The editor expresses the wish that the radical had "More of the grace, and graces, that Jesus, the world's pre-eminent radical, commended." He then speaks of the two ways in which Pharisaism is manifested:

"The Pharisaism of the radical manifests itself in two principal ways. According to his temperament, the Pharisaic radical has a complete contempt, or merely an indulgent pity, for any man professing social or religious knowledge who does not share his particular opinions and outlook. Though he may be too good-mannered to say so, he manifestly regards one who does not accept his outlook as a poor, unenlightened boob. Possibly he is kind enough to suggest how wonderful one would be if only one's eyes were opened to the truth that he sees, but the main thing is that he has one very definitely placed as a blind, unprogressive conservative or a timid and halting liberal. It never occurs to him that one's differences in opinion, method, and temper may arise from the perception of facts which he himself conveniently ignores, or from a critical distrust of the method in which he places such dogmatic confidence, or even from a consciousness of goals farther off and more difficult than he himself recognizes.

"Even more offensive, however, is the imputation which the Pharicaic radical frequently makes against the courage of those whose views, expressions, and actions fail to accord with his own. Not infrequently his Pharisaism takes the form of assuming that his own view of things is so plain that no thinking man could honestly hold any other opinion, and then, very patronizingly, he suggests that of course one would speak out as he does if it were not for one's position, etc. He looks with great condescension upon one's assumed cowardice, with blissful unconsciousness of his own Pharisaism and a complete failure to realize that one's inability to emulate his own outspokenness may be due to a desire to hold to one's own views and to express one's own opinions. In fact, it might be that there are circumstances under which restraint and silence require as much courage as expression. There are at least a few situations and problems in the modern world of complex issues concerning which this is true. But the Pharisaic radical makes no such allowances. Not to shout out one's conclusions, be they raw, baked, or half-baked, is a confession of cowardice and weakness."

The concluding setences of the editorial are well worth remembering and pondering:

"The sin of Pharisaism is a sin against fellowship. It is a barrier to understanding and co-operation. It is one of the presumptuous sins from which every servant of righteousness and truth ought to pray to be kept back. God knows we are all blind enough and each needs the help and enlightenment that the other can give. . . . The Pharisaism of the radical is no less regrettable, no less sinful, because it happens to be a radical who displays it. Pharisaism even in a radical is a stand-pattish thing. It helps to defeat the high aims and purposes that men set before them."

OPPORTUNITY—AT THE DOOR

[The paper below was read in the Liberty Prayer service and by special request has been placed in the Herald.]

Dr. Broadus, a distinguished Southern Baptist minister, had the custom of always having the slaves of his household be present at the evening family prayers. He bears testimany that the favorite Book of the Bible with both his children and the slaves was the Book of Revelation. It is a difficult Book and there were many things they did not understand, but the reverence, the majesty, and awful mystery of the Book impressed them. But the third chapter of this Book is not difficult. It is as clear as it is beautiful. It contains three short notes to three churches. To Sardis the message is: "Watch, you are in danger, repent and I will give you a great reward." To Philadelphia the message is: "You have been patient, and faithful and true, hold fast, that you may not at last lose your crown and great reward." To Laodicea the message is: "You are indifferent, you are absorbed in money and the things of this world, you are blind to the things that are really worth while, and yet Jesus stands at the door and begs to be let in."

The prescribed limit of this paper precludes the possibility of noticing in detail all that is in this chapter. I am going to take as a subject for my remarks, "The Opportunity of Life." This seems suggested by the message to the three churches: Watch, hold fast, open the door to Jesus. In the 30th verse we have an expressive phrase: "*At the door,*" in Jesus' words. "Behold, I stand at the door and knock; if any man will hear my voice, and open the door, I will come unto him, and will sup with him, and he with me." "At the door," this is what

the word opportunity means. It is made up of two Latin words, *ob portus*, meaning before the door. How many great, precious things are at our door, if only we had eyes to see them. Dr. Russell Conwell has a celebrated lecture with the title, "Acres of Diamonds." A man owned a farm, had a wife and children and a happy home, but he was told of diamonds by a visiting priest, of their great value. He thought so much about them that he sold his farm, left wife and children in search of diamond fields, but never found them and died in despair, committing suicide. Then the man who had bought his farm found in sight of the house a diamond mine, the richest of the ancient world. This is a ture story. It is the story of the diamond mine of Golconda. Here was a man who wandered far from home in search of what was right at his door.

In 1849 when there was the gold fever in California a man sold his farm for about $300 and went south in search of gold, and found none. The purchaser of his farm found a gold mine on the farm that brought millions of dollars. At the door, if only he had eyes to see. In Pennsylvania a man sold his place to go off to Canada to work with a relative in the oil business. The purchaser of his place found in the branch where his horses were driven each day to drink, evidence of oil which resulted in the discovery of oil flow which produced more than $100,000,000. Yet the owner had gone to Canada in a fruitless search of what was at his very door.

In Vermont a young man who had distinguished himself in the study of minerals at Yale University persuaded his widowed mother to sell out the farm and go with him West in search of his fortune in silver mines. And the man who bought the farm, while carrying a basket of potatoes through the gate between rock walls, knocked off a rock which was a solid piece of silver. And here he found a silver mine worth many hundred thousands of dollars. And yet it was right on that very fence by the gate the original owner had sat and sold the farm. At the door.

But silver and gold and oil and diamonds are not the only riches in this world. And they are not the only things right at our door that we often overlook in search far afield. We all want happiness, satisfaction of our desires, but we make the mistake of thinking that this happiness is far off, and that it can come only with wealth. The greatest happiness in this world comes from fellowship with friends and loved ones. What would all the gold of the world amount to if we had not tried to love. But these friends are right at the door if we only have kind hearts, kind words, and helpful hands. Our homes are "at the door," and there are no fields of gold or silver that will ever bring us the peace and happiness on earth could have been found right in our home, even if it was an humble one.

I wonder whether some day when we stand before our blessed Lord to give in our account we will not wish that He would give us an opportunity to do something for Him, give us another chance. And I wonder whether He will not say to our parents, "You had an opportunity to train children for Me and you overlooked it." Will He say to teachers, "You had your opportunity with pupils, but you failed." Will He say to all of us, "You had an opportunity to live an honest, kind and helpful life; I put the service right at your door, but you failed."

But I have chosen this phrase, "at the door," not to make money, to achieve success, to find happiness in home and among friends.. These all are at our door, but there is something greater than any or all of these at the door. Jesus stands at the door. Just think how our heart would rejoice if we were told that some famous surgeon was in our town when we were seized with a sudden attack that required an operation. Think how we would rejoice if told that the President of the United tates, or some king, or some distinguished writer was at our door and wished to visit us. Think what a panic almost would occur if we were told today that Henry Ford wanted to come and live in our town. What business it would make, what industries would be started. The whole town would turn out to welcome him, because his coming would mean so much to us. But just think that He Who stands and knocks is the Lord of lords and King of kings, Whose is this world and the kingdoms of it, Who saves body and soul. At the door, Jesus, the Lord of Life, *at the door*—our opportunity.

Holman Hunt has a celebrated painting of Jesus standing at the door and knocking. He seems pale and emaciated, as if he had been standing and waiting a long time. Yet He is patient, He still waits. When a friend was admiring this great painting, he expressed admiration of the wonderful power of the picture, but he said to the painter, "You have left off the door-knob." "No," said the painter, "that is on purpose; the bolt is on the inside. The Master stands and knocks, but only the one within can open." Will we shut out Jesus? Will we shut out Him Who wishes to come in and sup with us? The decision is with us. All other opportunities that may come to us in life pale into insignificance and nothingness in comparison with the one great opportunity of letting Jesus into our hearts and lives. When He enters He will help us with our work, with our temptations, our burdens. He will help us in life and save us in death.

SELMA WATT.

DOGMATISM OF SCIENTISTS

In his (Darwin's) biography it is stated: "George Romanes was a naturalist of the highest order, an esteemed friend of Darwin; so much did he esteem him that he gave him all his manuscripts relating to psychological subjects, with the request that the great naturalist would publish any part he chose of his works on Mental Evolution in animals."

Romanes says of himself, that he was perverted from religious faith by the influence of materialistic science. In his early life he wrote a work entitled, "A Candid Examination of Theism," and in his riper years wrote a sequel to it, which he called, "A Candid Examination of Religion." While the former work was decidedly anti-religious, the latter was not only religious but Christian. Romanes, in the last work, commenced by acknowledging the tendency in scientific men to dogmatism. "Scientific men as a class," he tells us, "are quite as dogmatic as the straightest sect of theologians..... Never was any one more arrogant in his claims for pure reason than I was—more arrogant in spirit, though not in letter—this being due to contact with science." He honestly confesses, *"Man without God" is miserable.* He says further, *"I know from experience* the intellectual distractions of scientific research, philosophical speculation and artistic pleasures; but am also well aware that even when all are taken together and well sweetened to taste, in respect of consequent reputation, means, social position, etc., *the whole concoction is but as high confectionery to a starving man.....* There is a vacuum in the soul of man which nothing can fill save faith in God." —*Selected.*

Denominational Enterprises

TO METHODIST PROTESTANT PASTORS

By action of the Board of Education and many of our Conferences the second Sunday in December has been designated as "Men for the Ministry" Sunday. The object behind such procedure is to place the matter of the need of men for the ministry squarely before our people. We want them to think, to talk, to pray about it. Not until the church gets this matter on its mind more seriously will anything more than very ordinary results be obtained. If the church is indifferent our young people will be indifferent. If our pastors keep silent on the matter the general conclusion will be that it is not a matter of concern.

We appreciate the fact that the programs of most of our pastors are overcrowded. They find it very difficult to answer the call of many important interests. Some must be neglected for want of time and strength. There is no cause that should be of greater concern to the church than that of its pastoral leadership. This leadership will not arise except in response to the prayers of the people of God.

"However much our laymen may be able to do (and God bless them in doing great things), it will remain true that the preachers are the real leaders of the Church." (Christian Education Magazine, Nashville, Tenn.) But preachers come from the Christian home and the local congregation. And they come impelled by an inward voice inspired of God and the prayers of his people.

In view, therefore, of the importance of this matter we earnestly request that our pastors throughout the length and breadth of our territory make careful plans to adequately present this subject to their people December 12th. Choose suitable music, prepare an appropriate sermon and call upon your people to spend some definite time thinking and praying that God will send forth the much needed harvesters for the fields that are white.

Frank W. Stephenson, *Executive Secretary,*
Board of Education.

THE CENTENNIAL CHRISTMAS SERVICE

Under the auspices of the Budget Council a very useful Christmas service has been prepared. It is designed to meet the needs of the great majority of our churches and church schools. In fact, it will be found serviceable by all and should be used. No doubt every congregation in the denomination will make provision for a suitable observance of Christmas. In fact, it is hardly likely any of us will permit the day to go by without some recognition. No hard searching nor indecisive puzzling about the program is necessary. The service provided free of charge by the Budget Council will settle the problem at once.

The wide-spread demand for a Christmas service has induced the Budget Council to publish this material. As with all other special day programs the churches are expected to take an offering for the work of the denomination as comprehended in the General Conference Budget. This money does not go to the credit of any particular Board or cause but is for the benefit of all. It will be a credit on the General Conference Budget assigned to the local church.

What a splendid opportunity this is for the pastor to present the full program of the denomination to his people! He will carefully explain the efforts the church is trying to make in the field of home and foreign missions, Christian education, and general benevolences. The general fund for superannuated ministers, for ministerial relief, for the home for the aged and homeless children will be earnestly explained and duly emphasized.

It is time to stress the fact that the denomination as well as the Annual Conference has a program worthy our support and deserving first place in our thinking, praying and giving. The Centennial Christmas service is an opportunity to prove our essential unity and our capacity to support loyally a common enterprise.

If a sample copy has not been received, send to Rev. Lawrence Little, Concord, North Carolina, and he will gladly supply your needs.

Frank W. Stephenson,
Secretary Budget Council.

BOARD OF EDUCATION

At the present time Ministerial students have applied for help from the Board to the extent of $6,200.

Income from Invested Fund should amount to $3,250, leaving $2,950 to be secured from former beneficiaries in the form of return payments.

When the income from the Invested Fund and return payments do not equal the loans made it is necessary to depend upon the Budget for the deficit.

Our deficit last year was $1,500, which was secured from the Budget. Which meant, of course, that we had just that much less to distribute to the colleges and seminary.

By means of occasional bulletins and personal letters we are trying to keep beneficiaries and friends interested in this enterprise. Besides the matter is presented in person to individuals and stressed in our public addresses.

Annuity charges and incidental expenses make the Ministerial Education Budget approximately $6,500 as reported last week. We could meet this amount with little difficulty if those indebted to the Board would make a special effort during the next few months to meet their obligation.

The great majority of our beneficiaries are making loyal efforts to clear up their obligation to the Board. Occasionally we seem to have those who manifest little or no conscience in the matter, neither answering our letters nor giving any other evidence of a sense of honor or responsibility.

The action of the Texas Conference in pledging $10,000 toward the maintenance of Westminster College is heartening to everyone interested in the success of the institution. That the Conference is in earnest was demonstrated in the amount of cash given at the time. One hundred thousand dollars wisely invested would make practically certain the permanence of the college.

The attitude of the wife of one of our beneficiaries is commendable to say the least. Several months ago her husband died, but she has assured the Board of Education that every cent of his obligation will be paid, sending later a substantial check as an indication of the seriousness of her purpose. Provision was made some time ago in event of just such a possibility with the result that the family is better provided for and the Board's interests secured.

The death of Mr. O. F. Betton, a Middler in Westminster Theological eminary, is reported to the Board by President Elderdice. Mr. Betton was one of the most talented and promising of our ministerial students. The Seminary faculty and

student-body unite in warm-hearted words of appreciation and praise of the splendid character of this young man. Their grief is shared by the Board of Education and sincere expressions of sympathy extended to the family. We cannot afford to lose any of our ministerial candidates, especially those of such splendid promise.

The survey work in the Adrian College area is being completed this month. Three men have been in the field, including Rev. R. I. Farmer. Miss Bertha Larsen has been working in Indiana endeavoring to form prayer bands and study groups with a view to arousing interest not only in the Adrian campaign, but in the great cause of Christian education. The campaign is to be builded on the foundation of prayer and information.

A Contrast

From one correspondent:

"We did not use your Rally Day program as I advised against it. I told my people it was practically nothing but 'denominational propaganda,' and while it was good for that purpose and if it had been put on in a town hall it would be O. K., but it was not fit to be put on in the church. * * * Furthermore, it was a 'theatrical performance.' The M. P. church is opposed to attending theatrical performances. As it is opposed to attending them it is worse by far to hold them in our churches."

From a report in one of our church papers:

"Last Sunday was Rally Day, and it was rally day in the concrete. Every service was well attended, and the program at night put on by the Sunday school, using our own service from our own Board of Education, was simply wonderful. There was more Gospel demonstrated in that program than I ever saw in any program in my life. In fact, no sermon could have shown more Gospel than did this service."

The Figures

The funds received by Treasurer H. C. Staley last year were distributed as follows:

Foreign Missions:		
Denominational Board	$56,507.15	
Woman's Foreign Mission Society	69,278.66—	$125,785.81
Home Missions:		
Denominational Board	$46,264.23	
Woman's Home Mission Society	23,257.87—	69,522.10
Total for Home and Foreign Missions		$195,307.91
Christian Education:		
Denominational Board	$29,405.15	
Board of Young People's Work	9,329.51—	38,734.66
Denominational Administration:		
President's Office	$ 5.776.54	
Treasurer's Office	2,346.33	
Budget Council	309.91	
Executive Committee	405.70	
Miscellaneous	281.79—	9,120.27
Promotional:		
Cost of Special Days		5,942.11
Special Benevolences:		
Superannuated Fund	$ 2,583,26	
Ministerial Relief	1,100.25	
Contingent Fund	1,100.25	
Home for the Aged	678.42	
Children's Home	963,29	
American Bible Society	592.06—	7,017.53
Total distributed to all interests		$256,122.48

The percentages of distribution are as follows:

Home and Foreign Missions	.762
Christian Education	.152
Denominational Administration	.035
Promotional	.023
Special Benevolences	.027

It should be kept in mind that the above figures do not represent all the Methodist Protestant Church is doing in the way of general interests or benevolences. Each Annual Conference has a more or less extensive program so that these figures would be greatly increased if those were included.

FRANK W. STEPHENSON.

CHRISTMAS PROGRAMS MAILED!

In response to an almost universal demand on the part of our church leaders, our Budget Council has prepared again this year a special Centennial Christmas Service for the use of our churches and Sunday schols. Sample copies of this program have been mailed to every pastor and Sunday school superintendent on our records. We are anxious to place a copy in the hands of every leader of the church. If you have not received your copy by the time you read this, we shall be very glad to send a duplicate copy.

We have tried to work out a program that would fit the needs of every church in our denomination, both large and small, city and rural. For the larger and better equipped churches that would desire an elaborate and impressive service, we have prepared a very beautiful pageant entitled "Gifts to the King." Although this pageant may be made as elaborate as any one could wish, it is also simple and easily arranged. There are no speaking parts to be memorized and any church may put it on successfully with a moderate amount of preparation and rehearsal.

For the churches not desiring to use the pageant, we have a choice selection of recitations and exercises that will appeal to every person attending your service.

Our Budget Council is asking that a special effort be made this year to swell the offering. We are in urgent need of funds with which to carry on the Master's work. Surely we will not allow the causes for which Christ died to suffer during this season when we commemorate His birth. Bring an offering worthy a King!

Rush your order for Christmas programs today! With the samples sent out was included a postal card order form. Please fill in this card asking for as many copies of the program and as many offering envelopes as you can use and rush it to REV. LAWRENCE LITTLE, BOX 328, CONCORD, N. C. Your order will be filled immediately, thus giving you ample time to plan for a great service.

If you have not received sample copy, write for one today.

LAWRENCE LITTLE, *Secretary,*
Board of Young People's Work.

An insane man once entered a crowded church, and grasping two pillars of the gallery, cried: "I will pull these down and destroy you, as Samson did the Philistine lords." A panic was imminent, when the minister, quietly waving his hand, said: "Let him try." He did try, and that was the end of the panic. Infidelity lays hold of the pillars of our temple—the Sabbath, the Bible, the divinity of Christ. Professors of probabilities say, "We will pull them down." Let them try. Many have tried, but our temple stands. It was built by the Almighty, and from its sure cornerstone to its highest pinnacle it is secure.—*Selected.*

The WORK *and the* WORKERS

I have been trying to get time to write a few after-Conference notes, but have been so busy about what *has* to be done that there has been no time for writing.

Please permit me to say just this relative to Thanksgiving: All citizens of North Carolina are being asked to contribute to some children's home on or near Thanksgiving day. The amount asked each of us is the equal of one day's income.

In the years past this has helped a great deal in taking care of our Home in High Point. So let all Methodist Protestants be careful to think of the Home, and send all your Thanksgiving offerings to Rev. E. G. Lowdermilk, Children's Home, High Point, N. C. Brother Lowdermilk will be there for some days yet.

Faithfully yours,

A. G. Dixon.

THE BUDGET DISTRIBUTIONS FOR 1926-1927

To Pastors and Charges:

Dear Brethren:—It was our purpose to have the budget distributions published in the Herald last week; but Conference ordered an additional amount put in for Superannuates, and then some readjustments had to be made where boundary changes were made, so the matter had to go over until this week.

Conference also directed a 50 per cent increase in the apportionment for College expenses, and that accounts for the increase in the apportionment to the charges.

In the closing moments of Conference, Rev. J. T. Sisk, pastor of Mocksville Circuit, challenged the other charges to the payment of the Annual Conference budget within 30 days after the rise of Conference. Several charges accepted the challenge, and word comes from other charges that they are undertaking to do this. After the 30 days are over the names of charges paying the Annual Conference budget during that time will be listed in the Herald in the order in which checks are received by Mr. V. W. Idol, High Point, N. C., from said charges. He helps most who helps first.

In another column is the apportionment for the Conference year.

WHO AM I?

I never was guilty of wrong action. But on my account lives have been lost, trains have been wrecked, ships have gone down at sea, cities have burned, battles have been lost, and governments have failed.

I never struck a blow nor spoke an unkind word, but because of me homes have been broken up, friends have grown cold, the laughter of children has ceased, wives have shed bitter tears, brothers and sisters have forgotten, and fathers and mothers have gone broken-hearted to their graves.

I have intended no evil, but because of me, talent and genius have come to naught, courtesy and kindness have failed, and the promise of success and happiness has yeilded sorrow and disaster.

I have no color except black, no sound but just my silence, no cause for my being myself, no progeny except grief and disaster.

I am NEGLECT.—*Santa Fe Magazine.*

WHY THIS MISTAKE?

As we listened to the reading of the ritual of the Ordination Service at the Conference just closed, when the reader came to the quotation from I Tim. 3;4, "One that ruleth well his own house," he read, "One that ruleth well *in* his own house." Somehow it did not sound right. It seemed that "in" did not belong in the sentence. I've examined the passage in question and find that "in" is not in the passage. I then examined the Discipline to see if the error was in it, or in the reader. I find that the error is in the Discipline. Why is this? Is the error a slip of the printer, proof-reader, copyist, or is it intentional? If it is intentional, do we think we can improve on the Book? Is it a bit of modern "revolt" crept into the ritual? If so, who is responsible?

If we do not accept Paul—the Book—it is surely unfair, unjust, and dishonest to purposely misquote him. It's misrepresentation. We do not like to be misquoted. It's not telling the truth. Perhaps someone may claim that the meaning is the same, but such a claim would be incorrect. To "rule in one's own house," is not the same as to "rule one's house." When he "rules his house" there are no "reservations" nor exceptions. But to "rule *in* one's house" might mean a very narrow or restricted authority. A mayor rules *in* his state, but not the state. His authority is restricted to his own village, town, or city. A governor rules *in* the United States, but not the United States. His authority, also, is restricted—to his own state.

And that Paul "means what he says, and says what he means," is evident from what follows in verse five: "For if a man know not how to rule his own house"—not "*in*" his own house—"how shall he take care of the church of God?"

Whether this error has been in the ritual from the organization of the church, I know not. It's in the Disciplines of 1916 and 1912. We have nothing later. We have one 50 or 75 years old. This we mean to examine when we have time to find its hiding-place.

But the English and American Revisions read as the King James—"One who ruleth well his own house." Hind's Interlinear reads, "his own house ruling well." No "in" injected to make or modify the sense. We've not taken time to consult any other translations. But these are sufficient. If this does not carry conviction, one "would not be persuaded though one rise from the dead."

It seems that the next General Conference should eliminate this "in," or eliminate the entire 4th, 5th verses of Tim. 3:4, 5, and cease misrepresenting a man who has been dead nearly 2,000 years, and cannot enter a living protest.

J. F. Dozier.

CHEERFULNESS

Cheerfulness is a tonic for the mind and body. It has a directly beneficial influence upon the blood, nerves and the physical organs. Cheerfulness is a valuable business asset. It is one of the greatest forces in winning and keeping friends. Cheerfulness, the co-partner of optimism, radiates confidence and enthusiasm wherever it projects its penetrating power. Cheerfulness is the antidote to worry, fear, discouragement, perplexity, and discord. Cheerfulness gives mental alertness, serenity of mind, and broadened sympathies. Cheerfulness brings contentment and tranquility, safeguarding its possessor from inordinate ambition, and the mental strain of haste and anxiety. Daily affirmations of cheerfulness build life and vigor.—*Glenville Kleiser.*

THE MEASURE OF OUR THANKFULNESS

Thanksgiving: "The act of expressing gratitude for favors and mercies; a public celebration of divine goodness; a day so set apart."

The season of Thanksgiving is upon us. Just how thankful are you?

The measure of your thankfulness is found in what you are willing to do, and *will* do, for those who are not as fortunate as you are. If you are truly thankful for this Christian land of ours, for the creature comforts that God has given you during the past year, for the prosperity that your community, your state, and your nation enjoy, you will show it by trying to pass on to those worthy or your benefactions, some of the blessings that you and yours are enjoying.

If you are looking for some such an outlet as this for the joyful spirit of Thanksgiving that is filling your heart, we commend to your consideration the appeal of the North Carolina Orphan Association which is asking every citizen of the Old North State to contribute to the orphanage of his or her choice on, or near, Thanksgiving Day, the full proceeds of one day's labor.

There are 25 of these institutions in North Carolina. All of them are cleanly administered and all of them are worthy of the unstinted support of all good people. You will make no mistake in giving to any of them for all of them are doing noble, conscientious work.

These orphanages have added wonderfully to the State's richest assets—her manhood and womanhood. Many thousands of homeless and helpless children have been lifted out of and above all unfavorable environment and have been developed into useful men and women by these splendid institutions established by those who "live not unto themselves alone."

In all respects, these orphanages are worthy of our support and we can do no finer thing at this blessed Thanksgiving season than to show our love and appreciation for them and for the thousands of helpless children whom they are nourishing and bring up under religious influences, by remembering them at Thanksgiving in the same measure as God has blessed us during the year.

The most appalling and cheering of all pictures of the Saviour of the world is the classic one in which He holds little children in His arms and blesses them. The orphan homes of our State, where fatherless and motherless little children are enfolded by devoted and trained servitors and foster mothers, are the modern sheltering arms of the Master whose blessings they received in the long ago.

But the blessings to these precious little ones come from charitably inclined people who contribute to their nurture, to their right living—to their future happiness. To thus be permitted to become an imitation of Him Who doeth all things well, in His lovingest mortal guise, is such a special privilege, it were sacrilege to think of, even as charity, when, in assuming our Saviour's overt act of blessing others, we are thrice blessed ourselves.

The wage or income of a day at Thanksgiving to one or more of the orphan homes will surely bring joy to the hearts of every one who gives cheerfully. It would most assuredly be keeping on good terms with conscience.

The income of a day for helpless children is a fair exchange—joy for dollars; life for money. But, remember, joy is not to be purchased; life is not for sale. They come freely to all who meet worthily the demands of their own hearts; and they come in no other way—in no other terms.

A gift for the care and education of helpless children will measure the circumference and also the depth of the heart of the donor himself—not others. Do not suffer your better impulses to be belittled; make no compromises with your heart, lest you do yourself an injury, not in the eyes of others but in your own estimation.

Men grow from within, not from without. Men make themselves big or little by their thoughts and deeds. Take the full measure of your heart in responding to the call of the orphan child this year, and you will be glad; restrict that measure and you will find no joy. It is not what others think, or say, or *do*, that counts. Hearken to the promptings of *your own heart.*

Make your offering on, or near, Thanksgiving Day direct to one of the orphanages of the state. The gift may be forwarded through your church or your lodge, but the orphanage to which you intend it shall go should be designated.

From year to year responses to similar appeals have been gratifying, not only because of the liberal gifts to the various orphanages, but because there has been revealed tender and practical sympathy which our people feel toward the thousands of our fatherless children.

May this concerted philanthropy for the orphaned children help toward making next Thanksgiving Day the gladdest and best ever observed in North Carolina.

Very respectfully,

M. L. Shipman,
Stacey W. Wade,
W. A. Graham,
J. R. Young,
John D. Berry,
Mrs. Kate Burr Johnson,
Mrs. Josephus Daniels,
Publicity Committee.

Raleigh, N. C., 1926.

A PLAIN AMERICAN

Two years ago Jeremiah Smith, of Boston, went to Hungary as financial commissioner, appointed by the League of Nations. He predicted then that in 1926 the war-torn nation would be self-supporting. It is. Smith is hailed by the Hungarians as the savior of their country. When he finished his work and resigned, it is told that he refused any payment for his services or expenses. And so there is now in Hungary a generous fund made up of money which had been set aside for Mr. Smith's expenses, to send each year two Hungarian youths to America to study in our universities. Perhaps the idea is that these students will learn, among other things, what it is in America that produces a man who will go to a foreign land, work hard for two years, pay all his own expenses there, take no salary and refuse also to accept even a decoration.

Asked why he would not take money which he had so well earned, Smith said only, "I live simply and require little for my needs." This is in the original tradition of the founders of America. Europeans need such evidence as this that modern Americans are not all dollar-chasers, and we ourselves can benefit by being reminded that the simple and frugal life brings its own recompense.—*Woman's Home Companion.*

OUR STORY PAGE

AN UNGRATEFUL RECIPIENT

Young Mrs. Bryant sat opposite Aunt Debby in Aunt Debby's bare, plain, little room. She had dropped in for a moment to see how she was getting on.

Aunt Debby was 82 past, and very poor. However, each one in the little village felt an interest in her or thought he did. Consequently, in a way, she was looked after.

Young Mrs. Bryant suddenly smiled. She was a slender, young matron with a sweet, dark face and brown eyes.

"Aunt Debby," she began, "I'm going to give you a present. I waited until after Christmas, but you didn't get what I wanted you to have, so I am going to get it for you myself."

The old, wrinkled face opposite set itself in certain mutinous lines, the black eyes flashed.

"Presents," retorted Aunt Debby, sharply. Don't say presents to me. I'm sick of 'em. I never get a single thing I like. Folks send me things to eat that ain't well cooked. They give me clothes to wear I don't like, and bonnets I wouldn't put on my head. I should think if I am old and poor, once in a while, they ought to consider my wishes. There wasn't one thing I got Christmas that I was pleased with. What does an old woman like me want with cast-off high-heeled shoes and hand satchels with holes in 'em and leather belts. Yes, I actually got a leather belt, and that ain't the worst of it. I got a long black veil, an old black muffler, a black dress skirt and a black petticoat."

Aunt Debby's black eyes flashed again.

"I always hated black," she went on. "I get it from my grandmother. She wouldn't allow a black thing in the house, and just because I'm old and poor, folks won't consider me at all. I have to take what they give me and I'm supposed to be thankful when I'm not thankful. I don't like poor cooking, either, and when folks try to work it off on me, of course, I don't like it, and the old clothes they can't use, they expect me to be thankful, too, for them. I'm not. I just wish they'd take all their presents back, and let me alone. If Sallie Berry expects me to wear that old, long, black veil she sent me Christmas day, she'll wait till the day of judgment, for I won't."

There was a pause.

"It makes me cross and bad-tempered when I don't want to be," resumed Aunt Debby, "but it's all their fault."

Young Mrs. Bryant eyed the small, shrunken figure with a new interest. In a way, it was all true.

Nobody had asked Aunt Debby what she liked. They had simply taken it for granted that she would be grateful for anything they happened to give her, and she wasn't. It was a matter that needed to be studied a little.

"Well, Aunt Debby," she smiled slowly, "nevertheless, I still am going to give you a present.

The little woman suddenly smiled back.

"Don't expect me to be thankful for it," she retorted, "the chances are, I won't be."

"You shall be anything you want to be," said Mrs. Bryant, smilingly "I won't mind a bit," and then she suddenly said to herself.

"Poor Aunt Debby."

It was hard to be recipient of a long line of undesired and unwelcomed gifts, and if at eighty-two one still retained one's love of color, it was a shame to receive nothing but garments of somber hues.

"I want to look at woolen goods suitable for a wrapper," she told the salesman the next day. She had made a trip into the city to buy this special material for Aunt Debby.

"Something for an old lady," she added.

"Black, of course?" said the salesman.

Young Mrs. Bryant shook her head.

"No, indeed, my old lady even at eighty-two, has an aversion for black, and this time I want her to be satisfied. I want red, a soft, beautiful wine color, and the warmest material you have in the store."

"Eighty-two and likes red," replied the salesman. "That is strange."

Mrs. Bryant smiled.

"No, it isn't. It's only normal," she replied. "Because one is old it doesn't necessarily follow that one must shun all bright colors. The question of how to deal satisfactorily with our old, poor people is a problem. We do not study it enough."

"The next time you meet, I would be glad to have you come to my house," said Mrs. Bryant to the ladies of the Aid Society. "I have some work for you."

"What is it?" asked Mrs. Bennett, the best worker in the society.

"A wrapper for Aunt Debby Pennock."

Accordingly, at the appointed day, the ladies filed up the hill to young Mrs. Bryant's pretty home.

"Why, it's red!" cried Mrs. Abbott, when the material was brought out.

"Red for Aunt Debb Pennock?" questioned Mrs. Elliott.

"Red, for a woman eighty-two years old!" ejaculated Mrs. Ames.

"Yes," smiled Mrs. Bryant, "it is red, wine color, I call it; but it is soft and warm. This one time, we won't let the color interfere."

There was a merry smile on her sweet face.

"She may—even like it," she added archly.

The ladies worked with such a will that by five o'clock the wrapper was done.

"Well, I will say," admitted Mrs. Abbott, "that this is about the prettiest wrapper I've seen in many a day, but for a woman eighty-two years old, it doesn't seem suitable."

"We will let her be the judge," smiled young Mrs. Bryant.

Mrs. Bryant took it over that next afternoon.

It was a cold February day, and Aunt Debby looked more wrinkled and shrunken than ever. She was sitting huddled up in her big chair and looking rather disheartened. However, she brightened up a little when Mrs. Bryant came in.

"Feeling well, Aunt Debby?" she asked.

"Not very. Mrs. Harris brought me over some cake yesterday, and it was terrible heavy. It gave me an awful indigestion. Folks don't make good cake any more—leastways, if they do I don't get any of it."

"You shall have some good cake soon," said Mrs. Bryant gently, "and look here, Aunt Debby, I've brought you your present."

"Humph!"

The black eyes under the heavy brows flashed. Nevertheless, Aunt Debby was plainly interested. She watched her friend untie the big, flat parcel anxiously. "There," said

Mrs. Bryant at last, shaking out the soft, rich folds. She smiled.

"Your new wrapper, Aunt Debby," she said.

Aunt Debby sat bold upright. Her chin suddenly quivered.

"Give it to me," she demanded.

Young Mrs. Bryant handed it to her.

The old wrinkled, knotted hands felt eagerly of the soft texture. She looked up.

"Is this mine? she asked, tremulously.

Young Mrs. Bryant nodded.

"Yours absolutely, Aunt Debby."

She was not prepared for the scene that followed.

Aunt Debby suddenly laid a fold of it against her old, wrinkled face out of which the rebellion had strangely faded.

"I'm a-going to pray," said Aunt Debby, solemnly.

Her lips moved.

"Dear Lord, forgive me for my sinfulness," she said, "I thought nobody cared, that all folks wanted was to get rid of their old clothes by givin' 'em to me. They don't. I've got a beautiful, new, red wrapper. I'm eighty-two and I have wanted one always. I'm going to cry—I'm going to cry."

Young Mrs. Bryant looked at her. Her own eyes were wet.

"You like it then, Aunt Debby?" she asked.

There was a silence.

"Like it—I love it!" responded the little old woman with sudden spirit. "Its the first thing I've had in years that I do like. It makes me feel like livin' and forgivin'."

She lifted her head.

"There's different ways of doin' good in this world," she said, "and though we who are supposed to get the benefit of it ought not, perhaps, to express an opinion, we do express it, if only to ourselves. I know I'm old and cross and crabbed and folks think I'm unthankable, but you don't, do you? I'm more thankful than anybody for this beautiful wrapper. I don't feel a bit cross any more. I feel good all over—and like praying."

She rose stiffly out of her chair.

"Help me put it on," she said, briskly. "That red wrapper is going to be real becomin'."

AN INDEFENSIBLE VICE

In reading a few days since a sermon on "The Marks of Manhood," delivered some years ago by Archdeacon Madden, of England, we were impressed by the following paragraph, which we think it is well to pass on:

One of the most iniquitous habits of the day is filthy conversation." This is, alas, too common in our workshops. Wherever men congregate there is always some foul-mouthed story-teller ready to pollute and defile the youth in their midst. The filthy jest, the debasing story—this unclean devil—ought to be cast out in the name of Christ, if there is any spirit of chivalry, any spirit of manhood left amongst us. This "filthy conversation" is an abomination that ought to be banished from every office and workshop in the land.

Unclean speech is not confined to offices and workshops. It is poured out to some extent upon the streets, upon railway trains, in sporting places—in fact nearly everywhere that people meet in social contact. It is the outflow from an impure heart, and it stains the souls of others. A vulture-like imagination that revels in what is putrid is a terrible curse to a human being, and ought to be shunned as something worse than a physical pestilence.—*Selected.*

Coming On

A writer in *Zion's Herald,* Methodist Episcopal paper, laments the fact that more than 25 per cent of the charges of that denomination are served by men on trial, most of whom are unordained and therefore unable to administer the Lord's Supper. Two evils result, he says. The Lord's Supper is not administered as it should be in many churches, and the standing of Methodists is lowered in their respective communities in comparison with ministers of other denominations.

The remedy proposed by the writer is that all pastors be licensed to administer the ordinances. He thus argues:

"What possible harm could be done by granting the further temporary authority to administer the sacrament of communion? The administration of this sacrament is a ritual, routine performance. One cannot well go materially astray so long as he follows the rubrics. Even if he should commit some slight error in administration, the faith of the congregation would probably not be jeopardized in consequence. But what if he should fall into error in his thinking or preaching? Then serious consequences immediately begin to ensue, and the entire congregation may be misled in both faith and practise.

"What we are actually doing is licensing untried men to do the difficult and delicate thing, the thing upon which so much depends, and withholding from them the authority to do the things in which they cannot go astray or do harm and which their congregations seriously need. To grant to those who are in regular pastoral charge of churches the authority, not only to preach, to administer baptism, and to solemnize matrimony, but also to administer the sacrament of the Lord's Supper so long as they are thus employed, would amply take care of all the spiritual needs of our churches that are thus supplied, and also would give such a pastor a much greater prestige with his people."

What is here recommended has been the practice in the Methodist Protestant Church for some time. Our Methodist Episcopal brethren are coming on.

GOD'S LOVE

Our fellow creatures love us when we seem lovable or worth loving. Creature love, in the nature of things, is soon exhausted; it soon breaks down and gets discouraged. But right where human love has run its race, the love of God comes up fresh and full, bounding and radiant, with a sweet cheerfulness, as if it had just begun. How the love of God, year after year, has followed us through the wilderness of wandering, over the wild mountains of wayward foolishness, through cold, stormy nights has tracked us, and listened to our cry for help. Oh, there is nothing in the world like the love of God.—*G. D. Watson.*

BEST THAT CAN BE DONE

A dying youth, the victim of his own wickedness, cried "Gather up my evil influences and bury them with me." That is impossible. The influences of an evil life go marching on long after we are dead and buried. But we can cry, "Halt!" and turn round to God and begin a new life whose influences will make for purity and righteousness. I beseech you, therefore, by the strong, pure Son of God, repent you of your sin. He is able to break the tyranny of evil habit, to cleanse and purify the thoughts of the heart, if you will turn to Him with full purpose of soul.—*By T. J. Madden.*

BUDGET APPORTIONMENTS FOR 1926-'27

Charges	A.C.B.	G.C.B.	College Assessment
1. Alamance	$275	$ 800	$ 65
2. Albemarle	160	460	50
3. Anderson	175	545	65
4. Asheboro	250	671	85
5. Asheville	100	250	50
6. Bess Chapel	150	367	50
7. Bessemer City	75	275	15
8. Bethesda	30	95	5
9. Burlington, First	455	1,200	115
10. Burlington, Ft. Pl.	100	200	15
11. Caroleen	100	272	35
12. Charlotte, First	150	285	60
13. Charlotte, North	20	40	10
14. Chase City	30	100	10
15. Chatham	80	330	20
16. Cleveland	275	890	85
17. Concord	330	890	85
18. Connelly Springs	25	165	5
19. Creswell	175	735	50
20. Davidson	200	785	75
21. Democrat	100	425	35
22. Denton	150	650	50
23. Draper	100	366	35
24. Enfield	230	654	75
25. Fairfield	50	190	15
26. F'view-G. Raven	205	560	60
27. Fallston	445	1,180	125
28. Flat Rock	300	1,090	95
29. Forsyth	295	775	100
30. Friendship	180	495	50
31. Gibsonville	150	250	25
32. Graham	140	436	60
33. Granville	300	974	95
34. Greensboro, Calvary	100	200	40
35. Greensboro, Grace	480	1,264	125
36. Greensboro, St. Paul	125	500	40
37. Greensboro, W. End	125	300	65
38. Greensville	275	945	85
39. Guilford	165	646	60
40. Halifax	430	1,050	100
41. Haw River Mission	20	60	5
42. Haw River Ct.	305	875	75
43. Henderson	350	915	105
44. High Point, Eng.	50	190	40
45. High Point, 1st	480	1,250	140
46. High Point, Lebanon	175	514	55
47. High Point, Welch	185	700	55
48. Jerusalem	10	20	5
49. Kernersville	180	826	65
50. Lexington, St. Str.	50	100	15
51. Lexington, South	100	300	30
52. Liberty-Siler City	175	575	65
53. Lincolnton	140	400	75
54. Littleton	250	950	85
55. Mebane	160	565	40
56. Mecklenburg	100	687	60
57. Melton's Grove	10	20	5
58. Midland	125	737	40
59. Mocksville	210	641	70
60. Mt. Hermon	250	866	75
61. Mt Pleasant	350	946	85
62. Moriah	200	450	45
63. North Davidson	420	1,130	105
64. Orange	355	1,124	120
65. Pageland	150	500	55
66. Pinnacle	200	777	80
67. Pleasant Grove	150	375	40
68. Porter	10	20	5
69. Randleman	250	845	85
70. Randolph	250	1,046	100
71. Reidsville	225	570	50
72. Richland	150	568	60
73. Roberta	100	500	15
74. Rockingham	50	200	15
75. Saxapahaw	200	795	65
76. Shelby	75	275	35
77. Spring Church	180	610	25
78. Spencer	20	40	10
79. Tabernacle	200	450	45
80. Thomasville Com.	200	425	75
81. Thomasville, 1st	120	350	35
82. Thomasville, West	100	500	50
83. Union Grove	50	392	10
84. Vance	200	845	80
85. Weaverville	110	500	35
86. West Forsyth	200	875	65
87. Whitakers	125	410	40
88. Why Not	210	896	85
89. Winston, 1st	235	765	90
90. Winston, South	25	50	15
91. Yarborough	100	315	35
92. Yadkin	15	30	5

HONOR ROLL

Paid all Claims in Full

Charges

State Street, Rev. N. G. Bethea.
West End, Rev. E. Lester Ballard.
Charlotte, First, Rev. H. F. Surratt.
Grace, Greensboro, Dr. S. K. Spahr.
Siler City, Rev. F. L. Gibbs.
Asheville, Rev. C. W. Bates.
South Winston, Rev. Mr. Kinnaman.
Asheboro, Rev. J. E. Pritchard.
Calvary, Rev. L. W. Gerringer.
High Point, First, Dr. Geo. R. Brown.
Reidsville, Dr. J. D. Williams.
Henderson, Rev. R. A. Hunter.
Fountain Place, Rev. G. H. Hendry.
Burlington, Rev. S. W. Taylor.
Concord, Rev. H. F. Fogleman.
Winston, First, Dr. C. M. Compher.
Whitakers, Rev. F. W. Paschall.
Mebane, Dr. T. M. Johnson.

Churches

Bethel and Elbaville on Mocksville, Rev. J. T. Sisk.
Efland and Union Grove on Orange, Rev. B. M. Williams.
New Hope on Why Not, Rev. D. I. Garner.
Bethel on Alamance, Rev. J. A. Burgess.
Spring Valley on Vance, Rev. M. P. Chambliss.
Moriah and Shady Grove on Tabernacle, Rev. Edward Suits.
Mizpah and Brown Summit on Haw River, Rev. W. D. Reed.

Paid Annual Conference Budget in Full

Charges

Melton's Grove, J. H. Trollinger.
Thomasville, First, J. L. Trollinger.
Orange, B. M. Williams.
Mount Pleasant, G. F. Millaway.
Richland, C. H. Hill.
Welch Memorial, T. E. Pierce.
Mount Hermon, W. F. Ashburn.
Pleasant Grove, G. L. Reynolds.
English Street, W. M. Pike.
Enfield, R. C. Stubbins.
North Davidson, R. S. Troxler.
Davidson, C. E. Ridge.
Granville, W. F. Kennett.
Bess Chapel, E. A. Bingham.
St. Paul, J. H. Moton.
Tabernacle, Edward Suits.
Weaverville, J. D. Cranford.
Haw River, W. D. Reed.

Churches

Jerusalem and Yadkin, on South Davidson, M. I. Crutchfield,
Byerly's Chapel on Mocksville, J. T. Sisk.
Love Joy on Why Not, D. I. Garner.
Fairfield on Cornelius, C. E. Phillips.
Sapling Ridge on Alamance, J. A. Burgess.
Saxapahaw on Saxapahaw, H. L. Isley.
Bethel, Palestine and Gideon's Grove on Flat Rock, J. B. Trogden.
Bethesda, Harmony and Ringwood on Halifax, C. L. Spencer.

Paid College Assessment In Full

Charges

Glen Raven, T. A. Williams.
English Street, W. M. Pike.
Graham, D. R. Williams.
Welch Memorial, T. E. Pierce.
Mount Pleasant, G. F. Millaway.
Gibsonville, J. D. Hardy.
Orange, B. M. Williams.
Granville, W. F. Kennett.
Mount Hermon, W. F. Ashburn.
West Thomasville, W. M. Loy.
Bess Chapel, E. A. Bingham.
St. Paul, J. H. Moton.
Roberta, N. Brittain.
Tabernacle, Edward Suits.
Haw River, W. D. Reed.
Weaverville, J. D. Cranford.
North Davidson, R. S. Troxler.
Thomasville, 1st, J. L. Trollinger.

Churches

Hickory Ridge on Forsyth, G. L. Curry.
Grays Chapel on Randolph, A. O. Lindley.
Bethesda on North Davidson, R. S. Troxler.
Jerusalem and Yadkin on South Davidson, M. I. Crutchfield.
Love Joy on Why Not, D. I. Garner.
Fairfield on Cornelius, C. E. Phillips.
Ringwood on Halifax, C. L. Spencer.
Bethel and Palestine on Flat Rock, J. B. Trogden.

—Mrs. J. M. Stone, of Grace church, has been much afflicted of late. She has suffered much and has undergone several operations. Gall stones were removed and it is hoped now that she is on the way to recovery. She is a very useful woman and we are glad to know of her relief and brightened prospects.

—The editor of the Herald knows what pastors will move, but he does not know when, and therefore waits to be asked before changing address.

—Canada is to be represented at Washington by a minister of her own. Heretofore the English ambassador has represented all the British dominions. Now the new Irish Free State and Canada will have representatives in addition to the one sent by the London government.

—A Liberty correspondent of the Raleigh News and Observer recently referred to President Dixon as a presiding elder. This is of course borrowed from the terminology of the episcopal form of church government, but really Brother Dixon presided over the quarterly conference of the Methodist Protestant Church in Liberty and is an elder in the Methodist Protestant Church, so that there is truth in the statement. A down east reader thought it amusing, and sent us the clipping from the News and Observer containing this item.

—"Uncle Joe" Cannon failed to vote on November 2 because his friends objected to his braving the rough weather. He has since died, aged over 90.

Our Children's Home

Bethel, Flat Rock, $3.15; Fairfield, Guilford, $2.30; Stallings, Mecklenburg, $2.45; James Braswell, Kannapolis, $2.50.

SUNDAY SCHOOLS

Concord, First Church, $25; Denton, $2.37; South Lexington, $5.05; Friendship, Mt. Hermon, $2.46; Mt. Pleasant, Mt. Pleasant Charge, $5.30; Worthville, Randleman, $4.20; Lawndale Union, $6.94; Friendship Station, $5.20; Graham, $5.60; Reidsville, $4.64; Whitakers, $6; West End, Greensboro, $11.15; Mizpah, Haw River, $5.

Industrial Electric Company, High Point, a lot of light bulbs.

We are looking for that big Thanksgiving offering, we can't do without it, don't disappoint us.

Thank you very much.

E. G. LOWDERMILK, Superintendent.

LOSING A GOOD MAN

Without general public warning that a change was impending, the Methodist Protestant conference removes Dr. George R. Brown from the pastorate of the church here. Usually these changes are forecast when they are about to occur. The Methodist Protestant minister is not subject to the same circuit rules that apply in the Methodist Episcopal church and frequently a pastor remains with one charge for many years.

Dr. Brown has been here nine years, for instance, and no one outside his church, we assume, had any reason to believe that he would go elsewhere at this time. He is going to the Reidsville church.

The change takes away from High Point a man who has been identified with the growth of the city constructively, as well as with the development of a relatively weak congregation to the point where it is the strongest in the conference. The nine years Dr. Brown has spent here have brought about many changes in Methodist Protestant circles. The congregation of his church increased to more than 600 members and is now housed in one of the best church plants of the state. Furthermore, due to a large extent to the influence of a thriving local denominational group, the Methodist Protestant college has been located here and the conference orphanage in this city has been made an agency of excellent service.

Dr. Brown has been strongly and persistently influential in the denominational efforts exerted here, of course, but he has been important, too, generally as a citizen of the community. High Point will regret his departure for another field.—Editorial High Point Enterprise, Nov. 9, 1926.

NEW ADDRESSES OF MINISTERS

Rev. W. F. Kennett, 417 N. Elm Street, Greensboro, N. C.

Rev. W. M. Pike, Liberty, N. C.

Rev. G. H. Hendry, Concord, N. C.

Rev. G. R. Brown, Reidsville.

Coincidence.—Liberty has two preachers named Gibbs: F. L., of the Methodist Protestant church, and J. S., of the Methodist Episcopal Church, South.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$171,173.31
Paid on Rosemary note:	
D. A. Insco	15.00
W. D. Insco	10.00
Sol. M. Insco	5.00
G. M. Johnson	10.00
B. F. Morris	12.50
Miss Fannie Barnes	5.00
Cary Powers	1.00
Box party gotten up by Miss Helen Walker and Miss Ida May Harper	9.50
M. B. Glasgow	30.00
Alvarado Faison	5.00
	$171,276.31

Endowment Insurance Fund

Amount previously reported	$6,910.61
J. Norman Wills	100.00
	$7,010.61

The spirit manifested at the last Conference toward the college enterprise was very gratifying. I can but think of the marked contrast between conditions now and five years ago.

Five years ago Dr. Andrews; the architect, Mr. Hunter; and myself, made a visit to some institutions with a view to deciding upon a style of architecture which should be adopted and carried out in all of our buildings. We found our chief inspiration in Johns Hopkins University. We recommended the adoption of the Colonial, and we feel that the choice was a wise one. At that time we had collected less than $9,000 and this amount, together with the site in South Greensboro, on which we have realized about $15,000, and the pledges made by our Church, and by the city of High Point, the latter including a site, constituted our entire assets. So great was the faith in the enterprise, however, that there was a degree of enthusiasm manifested both in High Point and by our own people, which we believe has been justified fully.

Now we have a magnificent site, worth at least One Hundred Thousand Dollars, probably a great deal more; we have three buildings and a central heating plant, all admirably adapted to the purpose for which they have been erected. We have a faculty meeting every requirement of an A-grade institution.

The opening of the college found more students than we might have expected reasonably; the second year saw an enrollment of 208, and the enrollment this year to date is 217, and we do not believe that a finer class of young men and young women are to be found anywhere in this or other states.

We have a debt which is yet to be paid, but there is no longer any question as to the success of the institution. The business man who "risked" his dollars five years ago can feel that his faith and his generosity have been amply justified. We know now exactly what we have; we know exactly what will be required to put the institution upon a substantial basis, able to do its work with all anxiety as to present maintenance and future outlook removed.

Dr. Straughn, in his address before the Conference upon "The Methodist Protestant Church in the Tomorrow," estimated that at the present rate of growth the North Carolina Conference might hope to have 40,000 members in 1951. I feel safe in saying that if the Methodist Protestant Church in North Carolina grasps its opportunity, which is to complete the work we have begun in providing an institution for the training of our leaders, that we may expect 75,000 Methodist Protestants in twenty-five years. That would not be an abnormal growth, though it would be unprecedented.

As a small denomination we have the opportunity to cultivate the field thoroughly, and to secure results in the field of education, which would stamp our denomination as both progressive and aggressive.

My ambition for our denomination is to see it stand for something that is truly worth while, and that something, I believe, should be education and missions. If, as a people, we are concerned chiefly in carrying on our organization and getting our souls saved as cheaply as possible, the time may soon come when we shall have a name to live, but in reality shall be dead, while, on the other hand, if we commit ourselves to the doing of the work to which the church has really been called—the extension of the kingdom of Christ—and prepare our young people to meet the responsibilities of the hour, our future is assured.

J. NORMAN WILLS.

DINNER PARTY IN REIDSVILLE

In Honor of Dr. J. D. Williams

Last Friday evening the Philathea class of the First M. P. Church gave a surprise dinner party at Delaney's cafe in honor of their teacher, Dr. J. D. Williams, who is leaving Reidsville to accept a pastorate in Greensboro.

Miss Elizabeth Hutton, president of the class, gracefully presided at the table which was artistically decorated with carnations, carrying out the color scheme of pink and white.

A sumptuous menu consisting of cream of tomato soup, fried chicken with cream gravy, potato salad, tomato salad, green peas, pickles, hot rolls and butter, coffee, ice cream and home made cake was served.

After doing ample justice to this splendid repast the class motored to the home of Misses Lola and Effie McCollum where they enjoyed a social hour, during this a musical program was heard over the radio. A gift was presented to Dr. Williams by the class as a token of their appreciation for the splendid service rendered them as their teacher.

Those enjoying this occasion were: Dr. and Mrs. J. D. Williams, Mesdames, H. S. Dixon, C. J. Roberts, R. L. Geelsby, Misses, Elizabeth Hutton, Renna Eller, Dora Matheny, Effie McCollum, Blanche Thrackmarten, Blanche Weatherly, Lola McCollum, Sadie Matheny, Ira Ellington and Myra Yount.

CHRISTIAN ENDEAVOR

Topic for November 21.—How "Praise God from Whom All Blessings Flow." Ps. 116:12-1. Luke 17:11-1. (Thanksgiving meeting.)

Topic for November 28.—Christian Endeavor Around the World. Phil. 2: 1-13.

SUNDAY SCHOOL

Lesson for November 21.—Joshua Renewing the Covenant. Josh. 24:14-25. Devotional reading, Ps. 107:31, 35-41.

Lesson for November 28.—Gideon and the Three Hundred. Judges 7:1-25.

FROM PASTORS *and* PEOPLE

Henderson—As Sunday, October 31, was fifth Sunday, we had no morning church services, but joined in the Sunday school rally which was held at Union Chapel church. A very interesting and instructive program was given by the members from various churches. Mr. Jasper B. Hicks gave the address during the morning session. His subject was "God's Laws." The afternoon session opened with congregational singing, followed by several readings and other musical numbers. Prof. G. C. Davidson made a splendid address on "The Relation of the Sunday School to the Church." The next rally will be held with the Henderson Methodist Protestant church the fifth Sunday in January.

In the absence of our pastor, there was no mid-week prayer meeting. But the Philathea class gave Mrs. R. A. Hunter a surprise party, it being her birthday. About 25 members enjoyed the occasion and she was presented with a lovely birthday cake.

The Christian Endeavor Society held a very interesting meeting at the church last night. The Philathea class had the services in charge and "Peace" was the subject for the evening. Mrs. Clyde L. Finch was the leader and was ably supported by readings, Bible references and voluntary talks from the different members. As our pastor, Rev. R. A. Hunter, had not returned from the Annual Conference, there was no evening church service.

MRS. CLYDE L. FINCH, Reporter.

Weaverville Circuit, Clark's Chapel.—The Ladies' Aid Society met Tuesday evening, November 9, for regular monthly meeting. There were several present for the weather to be so cold.

The Scripture lesson was read by the president and Mr. Lester Watts led the society in the opening prayer.

Mr. Watts also gave us a synopsis of the Annual Conference. We were glad to hear that our former pastor, Rev. J. D. Cranford, would preach his first sermon after Conference in our church as our new pastor for the coming year.

Christian Endeavor and Sunday School are holding their usual attendance splendidly.

REPORTER.

Fountain Place, Burlington.—I guess you would like to know how Fountain Place M. P. Church is progressing these days. It has finished up a very successful year's work and went up to Conference with a clean sheet, which shows that Fountain Place M. P. is a church that does things even though she is small in number.

It was with a feeling of regret that the church gave up Brother Hendry and his good wife and baby from its midst. We, as a church, wish them much success in their new field of labor.

We feel very fortunate in having as our pastor for the next year Brother W. M. Loy, with whom the people have already fallen in love.

Brother Loy was with us Sunday, November 14th and gave us two very helpful sermons on the subject of "God's Plan of Salvation." He used a text for the 11 a.m. worship John 3:16, and 7:30 p. m. Acts 2:37.

The Sunday school has started off the new year with a renewed interest and a good attendance.

The Senior, Intermediate, and Junior Christian Endeavor Societies are all planning for bigger and better things in the coming year. They have elected and installed new officers for the new year.

MRS. J. W. SHARPE, Reporter.

Jerusalem.—The same plan of appointments for Jerusalem will be followed during the coming year, which are as follows:

Every second Sunday at 11 a.m., and every fourth Sunday at 2:30 p.m.

The first service for the new conference year was held last Sunday at 11a.m. The attendance was not as good as usual owing to a misunderstanding as to the time for the first service of the new conference year. We were glad to have Rev. C. M. Davis, a Baptist preacher and pastor, worship with us. He made a good talk at the beginning of the service.

We will have a brief meeting of the First Quarterly Conference immediately after the service the fourth Sunday afternoon in this month, which is the next regular appointment. The principal business of the conference will be to organize the quarterly conference by the election of a secretary and an advisory committee. The entire membership of the church is urged to attend the service and meeting of the quarterly conference.

C. B. WAY, Pastor.

West Lexington.—This writer was invited by the West Lexington church on South Lexington charge to preach for them last Sunday night, as their new pastor had not arrived. It was a pleasure to speak to an attentive congregation. Mrs. W. A. Gobble, one of the members of the church who recently moved back to Lexington from High Point, attended the service for the first time since she returned to Lexington to live. Some visitors were in the service.

As reporter for West Lexington church I will announce that Rev. A. Ridge, the new pastor, will arrive in time to preach at both services next Sunday. A parsonage is being provided for Brother Ridge and his wife. The prospects for West Lexington church for the coming year are very bright and the church membership is hopeful of a very good year's work. C. B. WAY, Reporter.

Winston-Salem.—Dr. and Mrs. C. M. Compher were honor guest at a most enjoyable reception given by the members of the First M. P. Church in the Sunday school room Friday evening, November 12. The occasion was also the birthday anniversary of the pastor.

The room was beautifully decorated with autumn leaves, roses and chrysanthemums.

A splendid program was given consisting of violin and piano selections, vocal solos, and a number of readings. The speaker of the evening, Rev. Wm. Porter, made a very helpful and inspiring talk. His subject was "Church Loyalty." Mr. C. H. Smith welcomed the pastor and family back to the church.

In celebration of this birthday anniversary Dr. Compher was given a handsome gift from the church. Mrs. Compher was also remembered with a gift of silver from the Ladies' Aid. Misses Mary Starr Martin and Estelle Dixon entered bearing a birthday cake aglow with candles and placed it before the pastor. Refreshments were then served consisting of ice cream and cake. REPORTER.

Orange Charge.—Notice, the first quarterly conference will meet at Hebron Church Saturday before fourth Sunday in November, 2 p.m.

All officials please come and let's plan for the new year's work.

We will receive Thanksgiving offerings at the following times and places: Union Grove, third Sunday in November, 3:00 p.m.; Efland, same day, 7:00 p.m.; Hebron, fourth Sunday, 11:00 a.m.; Chestnut Ridge, fourth Sunday, 3:00 p.m. These offerings go to our Children's Home. B. M. WILLIAMS.

Shiloh, Randolph Circuit.—A large congregation was out last Sunday to hear Rev. A. O. Lindley. He delivered a helpful sermon, and we are very glad to have him back with us for the coming year. His next appointment here will be Sunday, November 28th, at 3:00 p.m. Everybody is invited to come.

The first quarterly conference meets at Bethel church on Saturday, November 27th at 2:00 p.m.

We have a contest on in our Sunday school to add new members, and we are truly glad to say, our members are increasing by large numbers each Sunday. Everybody is invited to come and bring your friends.

The Christian Endeavor Society of our church has an interesting program for Thanksgiving which will be given next Sunday at 5:00 p.m. Everybody invited.

REPORTER.

Mebane, Gibsonville.—As I am leaving Mebane after a five years' pleasant sojourn among this kind people, I wish in this way to express my appreciation of the kindness and co-operation of the people. Some progress has been made, but somehow as I look back over the period spent here I feel that we might have as easily done bigger things if I as pastor had suggested and led out into broader fields of activity. I cannot recall any instance in which the people did not co-operate, if it was something worthwhile and followed up with persistency and faith.

Another fact that convinces me that they would have as readily done bigger things is that some of the best work done was done by the people without any leadership on my part, such as the three active woman's societies, the young people's organizations, the work of the board of steward, and the like. These exercised their own leadership and have done most excellent work. It has been interesting to me all along to watch them do it, but I have not fully realized, I think, how much and how well they have been doing while in the midst of it. It is now in retrospect that it all appears to me in a fuller light and in more gratifying proportions.

It is my earnest desire and confident expectation that they will go on to still better things and larger activities under the incoming pastor, while I take up, to me, new duties in another field.

One reflection I have while in this reminiscent mood is that a pastor makes a much less grave mistake, if indeed it is a mistake at all, to try to get the people to do more than they really do at the present than to do less than they are willing to co-operate with him in doing. If the biggest mistake is the mistake of doing nothing, it must follow that the second biggest is the mistake of doing too little.

If I sense aright the spirit of the people at Gibsonville whither I go, it is to progress. It is my purpose to keep out of the way, to keep up if I can, to co-operate if I may—to do my best. And I indulge the hope that my best now may be better than my best at any time in the past. Why not? May one not increase in wisdom and in favor with God and man even after he has ceased to increase in stature? T. M. JOHNSON.

Liberty, Siler City Charge.—We are glad to have Mr. F. L. Gibbs return to us as pastor for the coming year.

May God's richest blessings be with him as he labors with us.

Sunday morning he brought to us a wonderful message on the theme: "The Broken Things of Life, Their Cause and Their Cure." He mentioned: Broken-hearts, Broken-friendships, Broken-health and Broken-Character, of which Christ is the Great Physician.

Sunday evening an Introductory service was held, introducing Rev. J. S. Gibbs, the new pastor of the M. E. Church South. Laymen representing each church in town gave an impressive welcome to Mr. Gibbs. They were as follows: Mr. D. C. Holt of the Lutheran church and principal of our graded school; Mr. Cyrus Shoffner of the Christian Church, Mr. Williamson of the Baptist; and Rev. A. O. Lindley, pastor of Gray's Chapel M. P. Church. The Palmer sisters sang a number of beautiful songs, accompanied on the piano by their mother. We hope they will come again. The congregation consisted of members of every church in town. The church was filled to over-flowing, the annexes as well as the main auditorium.

We were glad to have our former pastor, Rev. Paul S. Kennett, worship with us Sunday morning.

BERTINE SHEPARD, Reporter.

Burlington.—Mrs. H. D. Graves passed away last Sunday and was laid to rest in Pine Hill cemetery Sunday afternoon. The funeral service was held at the home and was conducted by the writer, assisted by Rev. Mr. Schweitzer, pastor of the Holiness Church.

Mrs. Graves is the mother of three members of our Burlington church—Mr. Henry Graves, Mrs. Paul Isley, and Mrs. A. C. Cartner. Our tender sympathies are extended to them and to all the other relatives.

Our first services of the new conference year were held yesterday. All details for beginning the year were in perfect readiness, and the day was marked by a hopeful and progressive spirit. Veterans of the World War were our special guests at the night service. Large congregations were present morning and night.

Brother George C. Smith, our new Sunday school superintendent, is taking hold of the work well. We are expecting 1927 to be a year of progress along all lines.

May the year be one of general prosperity for the entire conference, and one of happiness for our Honored Veterans who have already "fought a good fight."

S. W. TAYLOR.

Mebane.—On the evening of the fifth Sunday in October a pageant, "At The Cross Roads," was given, this being our Rally Day program. Miss Pauline Nicholson had charge of the pageant and recitations. Mrs. A. H. Jobe with the choir rendered the music. This was said to be one of the most impressive programs rendered in this church for sometime. The offering amounted to $46.80.

Rev. Edward Suits, our new pastor, was with us last Sunday for both services and delivered splendid sermons. We welcome Rev. and Mrs. Suits to our church and community and trust that we may have a profitable year together. Our good wishes go with Dr. Johnson and family as they enter their new field of service.

Monday night, November 15, at 7:30 the Woman's Home and Foreign Missionary societies met with Mrs. H. C. Nicholson. A very enjoyable program was rendered. Twenty-six present. Two new members were received into the Foreign society and one into the Home. After the program and business meeting Mrs. Nicholson, assisted by Miss Pauline Nicholson, Mrs. A. H. Jobe, and Mrs. J. E. Foust, served sandwiches, pickles and coffee.

The December meeting will be with Mrs. Claude Sykes. REPORTER.

High Point.—We regret exceedingly to part with our pastor, Dr. Geo. R. Brown, whom the recent Conference at Greensboro assigned to Reidsville. He and his beloved wife came here from West Virginia Conference in September, 1917, more than nine years ago, and they have worked patiently and faithfully for the upbuilding of the work here. They have seen many changes in the personnel of the congregation, since the space of nine years will always mark differences in the life of churches as well as individuals. Many of the older people, pillars of the church, have been called up higher, and we have grieved "for the touch of vanished hands, and the sound of voices that are stilled," but their places have been filled by those in middle life. Many, who were mere children at that time, have grown up and are bearing the murdens and responsibilities of manhood and womanhood; have married and built homes of their own. We see many new faces in our congregation, those who have moved to this growing city from other towns and churches.

Mrs. Brown has been an ideal pastor's wife, and has shared all his work. She has been the capable and efficient President of the Woman's Foreign Missionary Society as well as President of N. C. Branch, and has taught a Sunday school class of girls since coming here and more lately the Philathea Class. She has been the President of the local Y. W. C. A. and also has served as President of the W. C. T. U. of the city for several years.

In all of these positions she has shown remarkable leadership, loyalty to duty, and a keen sense of obligation for service to her sister women. Dr. and Mrs. Brown have won an abiding place in our hearts, and in parting with them we give them anew assurance of our deep love and affection, feeling that their places will be indeed hard to fill. However, we are glad that Reidsville is only 40 miles distant, and we hope to see them frequently.

Rev. E. Lester Ballard, who has been serving West End Church, Greensboro, was assigned to our church as associate pastor, and Rev. P. E. Lindley, Dean of Men and Professor of Religious Education in High Point College, has been secured to fill the pulpit every Sunday morning. Both these gentlemen were in the pulpit Sunday morning, and Rev. Mr. Lindley delivered an able sermon on the Mission of the church. In his introductory remarks he said he felt humble to stand in this pulpit as the successor of the experienced, mature, and splendid former pastor, Dr. Brown, and pleaded for the encouragement and co-operation of the membership. He told us that the church is not a place for information, entertainment, or quarrels and controversies, but it is a place for prayer for communion with God, and that is what the human heart needs. It is a place to commune with one's better self, leaving all worldly things in the background. Then the church hour is one in which to heighten those practices which we should use during the week. These young men begin their ministry here most auspiciously, and we bespeak for them the same loyalty and co-operation that is characteristic of our people.

Rev. and Mrs. E. L. Ballard, who were recently married, his bride having been Miss Lena Martin who is well known to most of us, are spending the week as guests in the home of Mr. and Mrs. C. C. Robbins, but will move to the parsonage on N. Main Street as soon as it can be made ready for their occupancy. Rev. and Mrs. Lindley are domiciled in their attractive new home just off High Point College campus.

A Farewell Social in honor of Dr. and Mrs. Brown was given last Monday evening by the Christian Endeavor Society. Devotional exercises were conducted, and games were enjoyed by the large number present. In behalf of the Society, Mr. Richard H. Shaw presented a handsome check to Dr. Brown in appreciation of his interest in the organization, and his speech of presentation was very appropriate and feeling.

On last Thursday evening, November 11th, which was Armistice Day, the Stewards of the church entertained the victorious football team, the members of the Faculty, and other members of the student body of the College at a delightful banquet served in the Assembly room of the church by the Ladies' Aid Society. Other guests at the banquet were 44 members of the American Legion. The football team was especially jubilant, fresh from their victory over Guilford College at the new World War Memorial Stadium in Greensboro, which was dedicated and opened that day. The banquet was highly enjoyable.

On last Thursday evening the Executive Board of the Y. W. C. A. tendered a farewell social in honor of Mrs. Geo. R. Brown, which proved to be a delightful occasion.

The "Every Member Canvass" for the church Budget this coming year was conducted by the Board of Stewards last Sunday afternoon between the hours of 2 and 5 o'clock.

The topic for C. E. meeting this (Monday) evening will be "How to make war against war," and the leader will be Mr. Richard H. Shaw.

The regular weekly prayer service will be held Wednesday evening, and will be conduted by Rev. E. Lester Ballard, the new associate pastor.

Next Sunday evening the service will be conducted by the C. E. Society in observance of "Dixie Endeavor Day," for which an elaborate program is being prepared.

The Junior Mission Circle will meet next Saturday afternoon at the church at 3 o'clock with Mrs. R. M. Andrews, Superintendent.

Last Sunday morning Dr. Brown filled the pulpit of West End, Greensboro, for Rev. J. D. Williams. He and Mrs. Brown are moving today to their new home in Reidsville.

At the 11 o'clock service Sunday morning the choir rendered a beautiful Anthem, "Send out thy Light," and Mrs. J. H. Allred sang "Hear thou my Prayer" by Hamblen in a charming manner.

It is with sincere regret that we have heard of the resignation of Rev. E. G. Lowdermilk as Superintendent of our Children's Home on account of Mrs. Lowdermilk's health. She is now resting at the home of her mother, Mrs. Causey, in Greensboro. Her many friends are wishing for her an early recovery. Mr. Lowdermilk has consented to remain until a successor can be secured. He and his estimable wife have filled this responsible place in a highly capable and efficient manner, and all friends of the Home part with them with great reluctance.

North Davidson Charge.—Yesterday was our first service since conference. We preached at Bethesda and Mt. Pleasant.

Had a large congregation at Bethesda and fair congregation at Mt. Pleasant. We are glad to be back on this work for another year.

We all are praying for one of the best years for this work.

We have some working people on this work, and some who will make things come to pass.

Had a good year last year and are expecting a better one this.

We raised more on budget this past year than the year before and expect to raise all this year. We may fail; but there is nothing like trying.

These people certainly have been good to us. We could not ask them to treat preacher and family better.

We want to thank Mr. and Mrs. Jeff Berrier for food supplies and dress for Mrs. Troxler; Emma Berrier, Mrs. Wiley Shoaf, Mrs. Levi Evans, Mrs. Jim Shoaf, Mr. Luther Leonard, Mr. Ed Waitman, Mr. C. M. Yokley, for generous donations.

While I was sick in bed some time ago, Mrs. J. B. Leonard, teacher of our young girl's class of Shiloh, brought me a beautiful watch chain, given by that class.

I certainly did appreciate that along with many other tokens of appreciation. And just before conference Brother J. R. Stone, from Mt. Pleasant, asked me to meet him in Lexington one day about nine o'clock. I thought he just wanted to finish up the year's work, and get everything straight for conference, and to my great surprise he took me up the street until he came to one of the best clothing stores in town, and we went in. It was then he told me how he expected to finish the year's work; for me to pick out the overcoat I wanted and that Mt. Pleasant would pay for it. So after he had bought the overcoat he wanted to know if I needed any shoes, so he bought me a nice pair of shoes.

And I went to conference all dressed up.

I certainly do appreciate these nice gifts.

We also thank Brother C. A. Green at Mt. Pleasant for a nice blanket.

We certainly thank these good people for their many tokens of appreciation, and hope to give them our very best service in return.

Yours for service, R. S. TROXLER.

St. Paul Church.—Since our last report St. Paul has done a number of things in Sunday school and in church.

During conference Sunday we were glad to have some of our old members back among us. Sunday night we all enjoyed a splendid sermon by our former pastor, J. M. Morgan. Mr. Morgan was our pastor for three years. All were glad to see our old pastor back with us. Rev. N. Brittain and Rev. J. B. O'Briant also visited us Sunday night. We were glad to have them with us too. We regret very much to see our pastor, Rev. and Mrs. J. H. Moten, leave us. During the two years they were with us we learned to love them very much. Mrs. Moten has been a great help in the Sunday school. We are expecting our new pastor, Mr. Brittain, to be with us next Sunday. We are expecting to have a successful year.

The Ladies' Aid Society met with Mrs. Walker last Saturday night. After the business was disposed of they enjoyed a delightful social hour, after which came a chicken stew, oyster stew, cake, and coffee. Everybody seemed to enjoy themselves and four new members were added to the Ladies' Aid Society. NELL WADE, Reporter.

Hebron, Orange Charge.—As I have been elected reporter, will try to report some of the most interesting things that have taken place recently. One of the most interest is the return of our former pastor, Rev. B. M. Williams, and family. We all love them and are indeed glad to have them with us again.

Our Woman's Home Missionary Society has recently elected new officers and held a meeting November 13 with Mrs. F. W. Nelson. We were glad to have with us Mesdames H. C. Nicholson and J. E. Foust, of Mebane, who gave us some splendid ideas, as to carry on our work. We hope they can meet with us often.

The Society will hold the December meeting with Mrs. T. W. Kirkpatrick. Saturday before the first Sunday.

Mr. Williams filled his appointment at Hebron yesterday afternoon at 3 o'clock, and preached a splendid sermon as usual.

MRS. LELIA GILL.

Greensville Circuit.—With greetings to the five churches on this charge. The Annual Conference of 1926 has decreed that I should return to my "potato hills" and serve you for another year. This commences my fourth year among this good people. They have been loyal and kind. I have enjoyed serving them. I hope to make this the best year yet. We have already commenced the work of the new year. The appointments will be regularly filled as last year. We are planning some business meetings to try to inagurate some plan and method in the Master's work. With best wishes and prayers for each church and members for our President; for our college; for our Children's Home; for pastors and members of each charge.

May we enter the new conference year with hope and courage to make it the best.

I am also mindful of our Editors and Missionaries both in the home and Foreign Field.

The Lord abundantly bless all of our work and workers. H. L. POWELL.

Second M. P. Church, Charlotte.—We are glad to report that we are still improving. We are very glad that we have our pastor back for the incoming year. We trust that every member of our church will try to make this year more successful than last year was. We are expecting to start our new church in the spring. If our Sunday school still keeps improving as it is, we will need more room before spring. We have about 75 on roll. There were 61 present today. Our Ladies' Aid is still improving. We are glad to announce that we will soon have our name quilt finished. We lack about 12 more names. We will announce through the Herald when we get it ready for sale. We have already gotten up $158.50; we are expecting to get about $200.00 by the time we get it finished.

We are sorry to learn of the accident in our pastor's family and of his daughter-in-law's death, and his grand-daughter's injuries. They have our sympathy.

We enjoyed the sermon this morning delivered by our pastor. May God bless him and his family.

May we ask the prayers of the Herald readers and our friends for our church this coming year. Reporter.

Concord.—The church was filled to capacity at the morning service Sunday to greet our new pastor, Rev. G. S. Hendry. The subject for the morning was "Getting Up to Serve." Mr. Hendry took for his text Josh. 1:2. The message was very effective and helpful. At the beginning of the service Rev. Lawrence Little made the announcements and introduced Mr. Hendry to the congregation.

Rev. and Mrs. Hendry, and little daughter. Louise, arrived in Concord Wednesday. The ladies of the church had cleaned the parsonage and had it in order for their arrival. About 7:30 Wednesday night a large representation of the members gathered at the parsonage with many good things for the new pastor, a real pounding was given them; after a lively time there for awhile every one was invited over to the Baracca room of the church, where a reception was held to welcome our pastor. A represenative from each organization of the church made a short address welcoming Rev. and Mrs. Hendry into our midst and pledging their hearty co-operation throughout the coming year.

We regret to say that Mr. Hendry was not able to preach Sunday night, being confined to his bed on account of illness. Rev. Mr. Eidenhour filled the pulpit in his stead. We are praying that Mr. Hendry will be well in a few days, so that he can go on with the fine things he has planned for us.

We, of course, miss Mr. Fogleman in our midst, but our prayers shall continue for him and his work. We wish only the greatest and best success for him in his new work. We are looking for a great year in our church this year by trusting in our Master for strength.

BERNICE NASH, Reporter.

THE TRIUMPH OF HIGH POINT COLLEGE

Just a few minutes ago the writer was viewing a great battle at the "War Memorial Stadium" between the "Purple Panthers" and the "Fighting Guilfordians." It was a great battle! We can't estimate the value of such an occasion for our young institution. It manifested many things, of which we are very proud.

First, hats off to Coach Boylan and his team of loyal Panthers! They fought a good fight and placed High Point College before Guilford county and made our Methodist Protestants proud of our athletic beginning.

Second: Did you see that loyal group of H. P. C. fans? They were with their team through it all. Maybe you were one of them! If you were, you know what a good spirit was manifested. Congratulations, student body and faculty!

Third: Did you see the smile that the leaders of our denomination wore after the smoke of the battle cleared away and H. P. C. had written "victory" in huge imprints? They were great big ones!

Fourth: What does this mean? It means that we have a good football aggregation, a loyal student body, and a fine-spirited group of leaders. In short, it means that we have one of the best colleges in the making and it belongs to the "N. C. Conference of the Methodist Protestant Church."

Concluding these remarks, let me remind the 28,000 Methodist Protestants and our friends that we have no alumni to support the college and it is up to us members of our church to fill this vacancy. We can do this by standing squarely behind Coach Boylin, our team, our loyal students, and its leaders. How? With our means, our time, our enthusiasm and even our life. Let us not only triumph on the football field, but let's make H. P. C. victorious in every sphere of its activity.

A PASTOR.

CHURCH FINANCES

I am sure that all of our ministers and laymen should at this time be interested in a plan for taking care of church finances, and I think the best plan I have ever seen is that suggested by the Layman Company, 730 Rush Street, Chicago, Ill. It is very simple, not very expensive and is the most effective plan I have ever seen tried for getting the whole congregation to co-operate in raising the church budget.

Now is the time to begin to use it.

LAYMAN.

NOTICE

The Thank-Offering service of the Woman's Foreign Missionary Society will be held at Orange Chapel Church, Saxapahaw Circuit, the third Sunday in November, all-day service. Rev. H. L. Isley, the pastor, and Mrs. W. C. Hammer, of Asheboro, will be the speakers. Everybody invited.

MRS. FOUST THOMPSON, President.

IN HONOR OF THE DEAD

Davis

Bertha Hill, wife of Roosevelt Davis, was born July 20, 1904, and departed this life November 3, 1926. Bertha professed faith in Christ in early childhood and joined the church at Liberty, of which she lived a faithful member until the Lord saw fit to call her home, and we feel well assured that she is in the arms of Jesus. On April 4, 1926, Bertha became the wife of Roosevelt Davis. While her married life was short she seemed to be greatly devoted to her husband. She had been in ill health for about two or three months, although she bore her sickness without a murmur, and told her mother that she was ready to die. May the heart-broken husband, father, mother, brother and sisters treasure her dying words and feel well assured that their loss is her eternal gain. She leaves a husband, father and mother, two sisters, one brother and a host of friends to mourn their loss. To those left behind we extend our heartfelt sympathy. How we will miss that kindly face and smile, but how can we complain, for it was God's will? The path that we are treading is the path that saints have trod that leads to their beautiful city whose builder and maker is God.

The funeral was held at Liberty on Thursday, November 4, at 11 o'clock in the presence of a large congregation by Rev. C. E. Ridge, assisted by Rev. J. D. Cranford and Brother Charlie Cranford and Brother P. L. Walker.

Brown

Mrs. Caroline Brown fell asleep November 9th, having lived to the ripe age of seventy-five years. Sister Brown had been in declining health for nearly a year. On the 11th day of November funeral services were conducted from the home by the writer. The body was intered in St. Paul M. E. cemetery, Randleman. Sister Brown and her companion joined the M. P. Church in Randleman fourteen years ago, transferring from the M. E. Church. The infirmities of age prevented their attendance at church. The surviving companion is eighty-five years old and very feeble. Mrs. Brown died firm in the Faith, and left every needful evidence that all is well.

WM. H. NEESE.

Glass

Calvary Church, Greensboro, has suffered the loss of one of its best members. On November 10th Brother George W. Glass passed into the spirit world. He had been in poor health for some weeks, and had been in the Clinic Hospital for several days. He was 83 years of age. And notwithstanding his years he was still very active, and could have passed for a much younger man. His raven black hair was almost free from grey.

A great number of years ago Brother Glass united with the Moriah Methodist Protestant Church. After moving near the Hine's Chapel Christian Church he united with that church, remaining a member there until he came to Greensboro some eighteen or twenty years later, after which time he was a member of Grace Methodist Protestant Church until he became a charter member of Calvary Church a little more than two years ago.

Brother Glass was one of Calvary's most faithful and loyal members. Unless providentially hindered he was in his place each Sunday morning. And not only did he support his church by his presence in the services of worship, but he was liberal in his financial support. He was keenly interested in the work of our recent Annual Conference. The day after conference adjourned and the day before he died he was enquiring of his pastor concerning the conference. He will be missed by his pastor and his church as well as by his children and relatives.

His wife preceded him several years ago. He is survived by one son, George H. Glass, of Greensboro, and four daughters, Mrs. J. E. Boone, of Richmond, Va., Mrs. J. J. Cros-

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by, Philadelphia, Pa., Mrs. B. L. Busick, and Mrs. R. H. Everett, of Greensboro; one brother, D. R. Glass, and one sister, Mrs. J. C. Andrew, and a number of other relatives and friends to mourn their loss. It is indeed a loss to those left behind, and yet, we take comfort from the fact that this separation need not be permanent.

The funeral service was conducted in Calvary Church, Friday, November 12th, at 10:00 a.m. by the pastor, assisted by Revs. J. F. and T. F. McCulloch. Interment was made in the Green Hill Cemetery by the side of his wife.

All whose hearts are grieved have our sympathy and prayers.

L. W. GERRINGER, Pastor.

THE PRESIDENT'S THANKSGIVING PROCLAMATION

As a nation and as individuals, we have passed another twelve months in the favor of the Almighty. He has smiled upon our fields and they have brought forth plentifully; business has prospered; industries have flourished, and labor has been well employed. While sections of our country have been visited by disaster, we have been spared any great national calamity or pestilential visitation. We are blessed among the nations of the earth.

Our moral and spiritual life has kept measure with our material prosperity. We are not unmindful of the gratitude we owe to God for His watched care which has pointed out to us the ways of peace and happiness; we should not fail in our acknowledgement of His divine favor which has bestowed upon us so many blessings. Neither should we be forgetful of those among us who, through stress of circumstances, are less fortunately placed, but by deeds of charity make our acknowledgement more acceptable in His sight.

Wherefore, I, Calvin Coolidge, President of the United States, do hereby set aside Thursday, the twenty-fifth of November next, as a day of general thanksgiving and prayer, and I recommend that on that day the people shall cease from their daily work and, in their homes or in their accustomed places of worship, devoutly give thanks to the Almighty for the many and great blessings they have received, and seek His guidance that through good deeds and brotherly love they may deserve a continance of His favor.

In witness whereof I have hereunto set my hand and caused to be affixed the great seal of the United States.

Done at the city of Washington, this thirtieth day of October, in the year of our Lord one thousand nine hundred and twenty-six, and of the independence of the United States the one hundred and fifty-first.

CALVIN COOLIDGE.

By the President.

—Mrs. Kate M. Kime has gone back to Miami to live. She writes that her former post office blew away during the great storm, but the post mistress carefully saved her M. P. Heralds. As to present condition, she says: "Roofs are being put back on houses as fast as human agency can do it, and tourists are pouring in from every state in the union, and it seems as though we will reach a stage of normalcy soon." She concludes with these kind words: "The Herald, the Conference, the College all still seem very dear to me."

—England's oldest man died November 2 in Ireland. He was over 125 years old. His name was William Smith.

—Nine years ago George Gibbs lost his power of speech when a bullet pierced his cheek as he fought in the World War. Recently, while sleeping in an empty house at Lawrence, Mass., he was startled by a policeman's flashlight turned on his face. "You fool," shouted Gibbs—and now he can speak.

—A group of 75 Christians, both Protestants and Catholics, have formed the American Christian Fund for Jewish Relief to aid five million Jews in Russia, Poland, Lithuania, Austria and other countries who are starving. Armistice Week has been selected for beginning this appeal because it symbolizes peace on earth.

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VOLUME XXXIII. GREENSBORO, N. C., NOVEMBER 25, 1926 NUMBER 3

Al Smith, the New Goliath

The figure of New York's governor looms up on the horizon of the future and threatens defeat to the armies of righteous reform. "Alcohol" Smith is the great champion of the wets, and they are looking to him for victory. His success in winning over all competitors in New York has caused something of a panic among some of the drys. But not all of them. It would seem strange if a wet candidate could be elected by a nation that is overwhelmingly dry; no matter what his abilities as a politician. The plain people with their eyes open count for more on election day than all the politicians. Smith has been beaten before and he can be beaten again. Perhaps the quickest way to victory for prohibition is for Smith to be nominated and defeated. But woe to the party that makes him their champion. After the battle is over some David will be seen carrying the head of the giant.

Thanksgiving Day

Why observe one special day for thanksgiving? Is it because we are not thankful at all on other days? No, it is because we cannot be thankful enough on all other days. God's blessings come to us as a constant stream, a great river, deep and wide, and rapidly flowing. We cannot count our blessings, we cannot measure them, we cannot distinguish them one from another. They lie before us and behind us and all around us. God's thought of us has been ever of old. The blessings received today were planned for us in the distant past. Nature is a system of divine carriers bringing to men the gifts of Heaven. The light brings them. The wind brings them. The rain brings them. The snow brings them. They come to us in the touch of human kindness. They come to us preeminently in the inbreathing of the Holy Spirit of God within our own souls. He who is not thankful is blind to the ways of God. He is deaf to the voice of God. God in us and around us provokes us to thanksgiving. O, that all men would praise the Lord for His goodness and His wonderful works to the children of men!

Why Is It So?

We have been called upon several times to publish complaints that the money contributed for denominational purposes does not give to certain interests their fair share. We publish such a complaint this week. This makes strange reading matter for our readers. They must have a sense that something is wrong somewhere. If money given does not reach its proper place, there must be a cause for its misdirection. The cause should be known and removed as speedily as possible. The state of affairs indicated by these complaints is intolerable. We do not understand the matter well enough to elucidate it. We are blaming no officer of the church for the situation. We are only calling for light that the matter may be cleared up and confidence and liberality be increased.

Will Henry Ford Answer the Challenge?

Henry Ford has had published a series of articles on Jewish influence in America and elsewhere. These articles have been very displeasing to many of the Jews. They are regarded as slanders. Many Jews have been outspoken against them and the man that inspired them. Nathan Strauss, a rich Jew who is interested in a Jewish return to Palestine, has publicly charged Ford with misrepresentation of the Jews and has challenged him to name eight men of a committee of ten (the other two to be named by Mr. Strauss) to go over Mr. Ford's articles regarding the Jews, comparing representations with facts, and then rendering a verdict according to their findings. Will Mr. Ford accept the challenge? We cannot guess, but we are inclined to think he will say with Pilate, "What I have written, I have written," and let it go with that.

FEAR CAST OUT

A little girl who suffered greatly during thunderstorms was told by her mother to pray when she felt alarmed. One day, at the close of a fearful storm, she came to her mother with the information that praying during the danger brought her no relief. "Then," said her mother, "try praying when the sun shines, and see if that will take away the fear." The child did so, and when another storm was raging, she said sweetly, "Praying while the sun shines is the best way, for I am not the least bit afraid now." How often do we stay away from our Master until the storms of life drive us to him for shelter and protection. If we would only give God our best, our brightest days, we should have no cause to tremble when the dark hours come in.—*Lutheran Observer.*

How Jowett Saw It

After the death of his mother, Dr. J. H. Jowett wrote a friend, saying: "The Light of the grave is over everything. Death is but a change of clothes, not a change of character. It is just a brief transition. It is a mere changing of the sites, a plucking up of the tent pegs on the plains of earth and a shifting of one's quarters to the heavenly fields."

—Scientists are advising us men to quit fighting each other and all join in fighting our common enemy, the insects. Good advice. The insects are a despised folk, but they have incredible power to do us harm.

—Houdini, the magician, exposed and denounced the spiritualistic mediums as impostors. Since his death they have been trying to get even with him by reporting that they had received various messages from him. But his wife declares that Houdini had agree to communicate with her after his death if such a thing were possible, and he had agreed with her on a certain quotation known only to themselves to be used by him as a credential. She says this quotation has not been given by the mediums who profess to have received messages from her late husband.

A MENACE TO CHILDHOOD

CHARLES M. FILLMORE

That the cigarette habit is one of the most portentous perils to our childhood today will be denied by no one who knows actual conditions. Many seem uninformed on the subject or indifferent to the inevitable consequences of continued neglect in this matter of vital import to the future welfare of the race. The cold facts and figures should make every serious-minded patriot "stop, look and listen."

Fifth and Sixth Grades—On a visit to Greenfield, Ohio, the school superintendent said to me, "I am glad you have come. We have just opened up a fight against the illicit sale of cigarettes to our schol children. I am sorry I cannot have you talk to the high school pupils this afternoon, they have an oratorical contest. But I will bring into the auditorium the pupils of the fifth, sixth, seventh and eighth grades and have you talk to them."

Fourth Grade Boys—"If I had room in the auditorium, I would bring in my fourth grade boys, too. We have 42 boys in the fourth grade and 2 of them confessed to me that they use cigarettes."

Third Grade—A few weeks later in Winfield, Kansas, I mentioned the above incident in an address. At its close a woman told me that her boy at Christmas had passed from the third grade into the fourth. "He has a chum," she added, "who failed to pass. We are sure that the reason he failed is because he smokes cigarettes."

First Grade Boys—The next week I was at Enid, Oklahoma. After an address to the high school, the superintendent said he wished I would also speak to the eighth grade schools of the city. I did so. At the first school the principal, "How young do you talk to the pupils?" "Just as young as you think they need it," I said.

He replied: "When school opened in the fall, there was a little fellow in the first grade who was so sleepy, listless, dull and stupid that it did not take me long to size up the situation with him. One day I said to him, 'Willie, don't you smoke cigarettes?' The little fellow perked up, and with a smile and tone that indicated that he was proud of the fact, replied, 'Yes, sir!' 'How in the world did you ever come to learn?' I asked him, and to my amazement he answered, 'My father taught me when I was three years old.' And that is not the worst of it," continued the principal, "the teacher tells me that she fears he has taught the habit to a dozen or more of his school mates. So I want you to start in the first grade here, if you will."

Ignorance—At Danville, Illinois, I addressed a Parent-Teachers Association. I mentioned the incidents given above. At the close of the address, the president of the association said, "Well, I do not believe conditions are that bad in this school. Do you think so, Miss M.?" she asked of the principal. "I do not think so," was the reply, "I know they are." "What!" in astonishment exclaimed the president, "you do not mean to tell me that boys in the first grade here smoke cigarettes?" "Ask the teacher of that grade, Miss W.," responded the principal, and the teacher confirmed the disagreeable fact.

The Kindergarten—At Toledo, Ohio, recently, the principal of a large school told me that many boys acquired the habit before entering the kindergarten.

Universal Condition—These are not rare, isolated cases. The same condition prevails generally throughout the nation. In small villages and hamlets as well as in towns and cities, it is a common matter to find not only children in the lowest grades who are smoking, but even quite a number who learn before they start to school.

Growing—There can be no doubt that the growing habit of cigarette smoking among younger children is a large factor in the tremendous increase of the tobacco business in recent years. It has been estimated that not less than 2,000 children twelve years old and under, are forming the habit daily.

That this condition can be ignored or treated with indifference will not be affirmed by any serious minded patriot or by any one who has the welfare of the race at heart. Whatever may be the opinion as to the effect of the use of tobacco by adults, every one concedes that its use never helped any child and has been the ruination physically, mentally and morally of thousands of boys who have given promise of usefulness and distinction before their chances in life were wrecked by the habit.

Physical—Mike Donovan, Athletic Director of the New York Athletic Club, says, "Any boy who smokes cigarettes can never hope to succeed in any line of endeavor, as smoking weakens the heart and lungs, ruins the stomach and affects the entire nervous system. If a boy or young man expects to amount to anything in athletics, he must let smoking alone. It is rank poison to his athletic ambition."

Mental—L. H. Jones, Supt. of schools, Cleveland, O., says. "The use of tobacco by children is very seriously bad, physically and mentally. The tendency is to prevent development of muscles, bones and nerves. The cigarette smoker becomes restless. He soon loses interest in the work of the school, because he is unable to so master the work as to secure any interest from it. Besides this, the company into which the practice of smoking leads him is of such a character as to change his interests from those of pure, moral, upright childhood into the low, coarse, debased ideals of the street life.

Crime—Judge L. B. Crane of New York says that 99 out of every 100 boys between the ages of 10 and 17 years who come before him charged with crime, smoke cigarettes. This surely proves that the boys who do not smoke do not stray into the path that leads to the police court.

Judge Ben Lindsay—Judge Lindsay says, "One of the very worst habits of boyhood is the cigarette habit. This has long been recognized by all the judges of the courts who deal with young criminals. The cigarette habit not only had a grip upon them, but invited all the other demons of habit to come in and add to the degradation that the cigarette began."

Our Campaign—The 700,000 school teachers of the United States must be supplied with the latest scientific facts on this question so that they may be able intelligently to instruct the children under their care in the truth concerning the physical, mental and moral peril lurking in the cigarette.

We must inaugurate a nation-wide pledge-signing campaign among the 23,000,000 school children of the land in order to fortify them against the temptation to acquire the seductive cigarette habit.

Hoover To The President—Hon. Herbert Hoover, that great friend of the children of the world, wrote President Coolidge, "We, in America, are far behind what a national conscience should demand for the public protection of our children." He has also said, "There is no agency in the world today that is so seriously affecting the health, efficiency, education and character of boys and girls as the cigarette habit, yet very little attention is paid to it. Nearly every

delinquent boy is a cigarette smoker, which certainly has much to do with it. Cigarettes are a source of crime. To neglect crime at its source is a short-sighted policy, unworthy of a nation of our intelligence."

CHRIST'S DIVINE CONCEPTION

JESSIE W. GIBBS

Those who think lightly of theology tell us that the origin of our Lord Jesus Christ is no very important matter. Many reject the story of His conception by the Holy Spirit in the womb of a virgin, and claim to be equally Christian with those who accept it.

The natural scientist calls a fact to our attention and demands that we accept it. He does not allow that we may ba equally intelligent or right in accepting or rejecting that fact. And the theologian insists that it is imperative for us to recognize the facts of the spiritual realm. We cannot arrive at spiritual truth by considering the facts of the natural realm. We must recognize and reason from the facts of the spiritual realm, if we would arrive at spiritual truth.

If Jesus Christ was conceived by the Holy Spirit in the womb of a virgin, this is a tremendous spiritual fact. It is an amazing work of God, before which men must stand in awe. Men may not presume to set a light estimate upon a work of God. If this is a fact, it was absolutely necessary. God does not work miracles merely to amuse Himself, or to astound men. And if God did this absolutely necessary, supernatural thing, it is not a matter of indifference whether we believe it or not. If it is true, it is absolutely necessary that we believe it. We cannot be equally right in believing or disbelieving it. If God has done such a thing, it is essential that men recognize the fact and understand its necessity and realize its power.

Our modern materialism does not go to the spiritual root of anything. Theology traces all things down to their spiritual roots. Theology teaches us that nothing rises above its source; that "that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." If Jesus Christ was generated in the natural way,—if He came of the will and power of man, and not the will and power of God,—His nature is identical with ours; He can do nothing for us that we cannot do for ourselves. The whole supernatural story of His life, death and resurrection becomes impossible, and fades into a myth. The divine salvation He wrought out for us is taken away. God has never rent the heavens and come down; He has never made a personal revelation of Himself to us; He has taken no pity on our anguish of sin and death. The whole structure of our faith falls to the ground. We are left to the bitter and hopeless struggle of trying to save ourselves by natural evolution.

But if Jesus Christ was conceived, as the Scriptures say, by the Holy Spirit, and born of a virgin, then He was more than a man. He was the Son of God, God manifest in our flesh, where we could see and handle Him and apprehend his truth and love. His word of authority, His mighty works, His atoning sacrifice of Himself, His triumphant resurrection, His promises of spiritual regeneration, power and eternal life, to those who believe on Him, their citizenship in a Heavenly Kingdom, all flow logically from His supernatural Being. All things are possible to Him, because He is divine. The whole story of Christ's life and work in the world is supernatural. It is a consistent whole. His divine conception of a virgin mother is an integral and inseparable part of this story and the primary *fact* on which the reasonableness of the whole story depends. Deny it, and you deny the whole.

It is apparent that the issues of these two beliefs are utterly diverse. If Christ was only a man, we have no word of authority, no divine redemption, no spiritual regeneration, no reasonable hope, for this world or another. Indeed, we have no Christ at all. The Christ of the Gospels never existed. We are left to grope alone in this world-darkness. But if Jesus Christ was the Son of God, God has opened His heart to us; He has redeemed us; He has made known to us His truth; He offers us reconciliation and communion with Himself through faith in His Son, and entrance into a Heavenly Kingdom of life and peace. It cannot be indifferent which of these two theories we hold, since their conclusions diverge as widely as the poles. Both of these contradictory theories cannot be true. One of them is the truth of God, and the other is an impious lie. And the issues of life and death depend, for us, on which we believe.

Let us make the issue very clear. If Jesus was, Himself, born of the flesh, that is, of our fallen nature, He cannot give us a spiritual regeneration. If human nature is to be changed, a supernatural Power is required to do it. Man cannot lift himself by his bootstraps. If he is to be lifted, there must be some One above him to lift him. If Christ is to help us, He must be of a higher order of Being, and this requires a higher origin. These conditions are realized in the Gospel story with its divine conception and virgin birth. If Christ was conceived by the Holy Sprit, then He can regenerate us in the eternal life of the Spirit of God. He can lift us to the higher spiritual plane on which He stands.

It is convenient to speak of Christ's virgin birth, but the expression is unfortunate, as stressing the inferior element in His orgin. The virgin was, of course, necessary to Christ's birth into this world. Her service in clothing the Son of God with our humanity was real, and a most sacred and heavy one, and her honor is correspondingly high. The humble, trustful, joyous obedience with which she accepted it, and the heavenly tenderness with which she was sheltered in it make a perfect story. Nothing less could have been worthy of this divine event. She was prepared and encouraged and empowered by God for her high service. And yet the virgin is not the pre-eminent factor in Christ's origin. She was an instrument fitted and used by God. The pre-eminent factor in Christ's origin is His conception by the Holy Spirit. The virgin birth is true, but it is better to speak of the divine conception, as placing the emphasis where it belongs, on the pre-eminent factor in Christ's origin. To speak of His virgin birth is to speak of something unnatural and apparently impossible. But to speak of His conception by the Holy Spirit is to speak of something supernatural, which makes His virgin birth entirely possible. "With men this is impossible, but with God all things are possible."

"Blessed are they that have not seen, and yet have believed!" But if we find it hard, in such an age as this, to believe in the act of God by which His Son was born into this world, thanks be to God, we are still confronted by some of Christ's works, and He still challenges us to believe that "He is in the Father and the Father in Him, for the very works' sake." Every work of spiritual regeneration which Christ works is proof of His divine power and nature, and so of His heavenly origin, which we cannot evade or deny.

From the earliest times the Church has held the virgin birth of her Lord to be a glorious and fundamental truth of her faith. It is only to minds formed by our modern ma-

terialism, which repudiate or deprecate the supernatural, that the thought of it has become repellant. To the mind which accepts the supernatural, the virgin birth is absolutely necessary and beautifully true,—the only thinkable way in which God could have become incarnate in our flesh and visited and redeemed us from our sins.

The Church had committed to her the truth of the spiritual, supernatural realm. When she ceases to believe this truth, she loses all excuse for being. Her one commission is to demonstrate and declare the supreme truth of the spiritual realm. This truth is foolishness to the natural man. It is not apprehended by the natural senses, but by the supreme faculty of faith, that is, of pure reason, quickened in man by the Spirit of God. The Church, today, is looking to natural science and world politics for the truth that is not in the natural realm, and so defeating her own mission. She has been swept into materialism by the great development of natural science and democracy. And the world is festering in corruption, with no one to give it the Light of Life.

It is not a time for the casting of stones. Every section of the Church has been contaminated, at one point or another, with the materialism of the world. If one group dishonors Christ by denying His virgin birth, almost the whole Church has dishonored Him by practicing war. It is a time for all of us to seek again to the Word of God, in which the spiritual realm is revealed; to humble ourselves to consider its simple and transparently truthful statements; to pray for the gift of the Holy Spirit to enable us to believe them; to touch again the hem of the garment of the divine Christ and receive from Him the virtue which alone can heal our own divisions or bring salvation to a dying world.

HURRAH FOR FATHER CASSIDY!

By Rev. Luther K. Long

Not all the priests of the Roman Catholic church have a reputation for high temperance and moral ideals and practice. So, it gives me great pleasure to run across one of them who is outstanding in his favorable attitude toward prohibition.

Father Cassidy, of Fall River, Massachusetts, in an interview given out before the last election, declared that the Democratic proposal in the state of Massachusetts would mean the return of "the long line of saloons that once extended through my parish from Middle street to the state line."

"I appeal," continues this fervent priest, "I appeal to all the sane, right-thinking, right-living people in the commonwealth to join me at once in a battle against the deadliest enemy decency has had to face since it was driven out of this community 51 years ago."

Father Cassidy hasn't much respect for the "personal liberty" plea of politicians who long for the return of the good old days of freedom before the 18th amendment was adopted. His ringing words ought to make every citizen of Massachusetts—and of all the other states—sit up and take notice. Listen to what he says:

"When the Democratic party in state convention assembled, by fervid oratory and fulsome resolution, in weeping and wailing and gnashing of teeth, bemoans the terrible evils arising from the absence of the saloon, I turn back the pages of history to the days when the saloon was rampant and reigning king and note that *never in all its long history did a Democratic convention think it worthwhile to even comment on the evils arising from the presence of the saloon. And I wonder why silence then and vociferousness now.*

"And when the Democratic party, in state convention assembled, publicly informs me that, in accordance with sacred personal rights, it is going, if it can, to establish a drinking place or many of them, around about St. Patrick's Church and parish, my answer is that the same sacred personal liberty rights that allow it to set up the saloon allow me also to prevent it if I can.

"And when the Democratic party, in state convention assembled, passed its 'wringing wet' platform, the ghosts of the breweries and the hobgoblins of the saloon must have danced all night with delight. But the darkening shadows of the threatening saloon, falling aslant on many a home, rebuilt from saloon wreckage, sent a shudder through the heart of many a man, woman, and child—a shudder that later, when the shock is over and courage comes back, will make numbers of sane, rightthinking, right-living people in the commonwealth go to the voting places and vote that safety and self-preservation are more precious than party loyalty."

I do not know as to Father Cassidy's political party affiliations. That does not greatly matter. The important thing is that there are thousands of both parties, who, like him, will go outside their party to vote to sustain the law against the saloon. The time is opportune now—and will be for some years to come—for temperance people to speak out their convictions and stand by them. Especially should we be on our guard against the candidate who proposes to stand for law enforcement—but who admittedly patronizes bootleggers.

METHODIST BUILDING FACES THE CAPITOL

Of all the denominational buildings in the city of Washington the Methodist building occupies one of the most prominent and best chosen locations. The Board of Temperance, Prohibition, and Public Morals is housed in this building. A writer in *The Forum* had assailed the right of the Methodists to maintain such a building. Dr. Clarence True Wilson—in *The Forum* for November defends the right of the church in this matter. Among other things, Dr. Wilson very pointedly says:

"What, then, is the purpose of placing a Methodist institution of Temperance, Prohibition, and Public Morals right at the doors of the Capitol in Washington? The purpose is to lift up a standard in the most influential place it can be planted which will indicate what the Methodists believe in and stand for with reference to the teaching of temperance and its necessity for the public welfare of the United States and the world—a standard of prohibition because the liquor traffic is a demoralizing institution, corrupt in all its organizations, debauching to the public conscience, a taint upon the public morals, and an organized temptation before the youth of the land. The Methodist Episcopal Church is against this traffic; against its perpetuity; against its licensed promotion; against receiving into the public treasury any of its blood-stained dollars, regarding the license fee as a bribe to the public conscience; against being ruled by pliant tools of the liquor traffic, for a hundred years of observation shows that the traffic has picked the most crooked and lowest types of manhood to promote to public office. The organization promotes public morals, for it believes that the Nation as well as the Church is founded and dependent upon morality, education, and civic decency."

The WORK *and the* WORKERS

Just before Conference I visited the Liberty and Siler City Charge and presided over the fourth quarterly conference. This would have been reported sooner, but the next week was Conference.

It was one of the best quarterly conferences I ever attended. The attendance was large and everyone was happy. The pastor made a written report, which has since been published in the HERALD by request of the quarterly conference. The pastor had also provided blanks for the heads of all departments, so every department of the church made a written report, and each report was a good report, and both churches are almost 100 per cent organized. They have a reason to be happy in their work for the Lord.

Our Program For the New Year

I have before me a program which was placed before us four years ago. Some of that program has been so gloriously completed that I am revising it for this year.

Our Slogan: As Faithful in Service For Christ as For Self.

Our Aim:

1. Our church papers read by all our members.
2. Family worship in all our homes.
3. Every member contributing systematically and proportionately.
4. The Budgets in full on every charge by the help of the every member canvass and the envelope system.
5. All our church and parsonage yards cleaned up and beautified.
6. Churches painted and window-lights put in where needed. Good fires started early Sunday morning in country churches.
7. Four hundred in attendance at the Summer Conference at High Point College July, 1927.
8. All pastors attending the Summer Conference.
9. The High Point College cleared of debt, and 350 students enrolled in the Fall of 1927.
10. A revival in every church with a worthy increase in members.
11. Better Sunday school in all our churches.
12. More and better Christian Endeavor Societies.
13. The Woman's Missionary Societies organized in all our churches.
14. Monthly payments from all our churches on the Budgets.

Our Motto: On to Victory.

Our Golden Text: "Put ye first the kingdom of God, and His righteousness." Matt. 6:33.

"Study to show thyself approved unto God." II Tim. 2:15.

Some quotations:

"If God is your partner, make your plans large."

"Expect great things of God; attempt great things for God."

"I would rather put ten men to work than do the work of ten men."

"If a man build a better mouse-trap, preach a better sermon, or write a better book than his neighbor, the world will make a beaten path to his door."

"All workmanship reflects the character of the workman."

"You can annoy him and delay him, but you cannot stop him."

"It ain't not disgrace to fail, but to lie there and grunt is."

"He who pulls needs no pull."

Let us begin early in the year to pray together, to work together, and to pull steadily together to make this the very best year our Conference has ever known. By His grace and power we can do it.

Last Year's Finances

A study of last year's finances will rather put us to shame. With much better crop conditions and better material conditions in every way, and with the smaller apportionments on many of our charges, we raised a smaller amount of money for the budgets than the year before. May God help us to measure up to the privileges He is giving us.

That Challenge

Remember the challenge to raise the A. C. B. within 30 days from the rise of Conference. During the week following the second Sunday in December we will publish the list of charges which have paid the A. C. B. in full, and in the order in which checks have been received by Mr. V. W. Idol, High Point, N. C. And if your charge pays by the month, we will at the same time publish the list of all charges having sent any amount to Mr. Idol. So come on with your payments, either in full or in part.

The Christmas Program

Many of our churches will wish to put on a Christmas program of some kind. Lawrence Little, Concord, N. C., has prepared a fine Christmas program especially for Methodist Protestant people. You will like it. Order your supplies at once and get your young people to practicing on it. What money you raise in this way counts on your G. C. B.

Appointments

November 26, 7 p. m.—Kernersville quarterly conference.
December 1, 7 p. m.—Gibsonville quarterly conference.
December 4, 11 a. m.—Why Not quarterly conference.
December 4, 2:30 p. m.—Randleman quarterly conference.
December 5—Randleman.
December 12—State Street, Lexington, opening service.

I shall be glad to attend other first quarterly conferences. Some might arrange other dates than Saturdays and thus help me to get to more conferences.

Pray for me, brethren, as I pray for you.

"Help us to help each other, Lord,
Each other's cross to bear:
Let each his friendly aid afford,
And feel his brother's care."

Faithfully yours in service for Him

A. G. DIXON.

—*The Torch* has been succeeded by *The Hi-Po* as the organ of High Point College students. The new paper is a five-column, four-page weekly newspaper published at $1.50 a year. It will help to develop a college spirit, and will also help to train students in the ways of journalism.

What is needed to prevent war is an international law forbidding any nation to start a war without enough cash on hand to pay for it.—*Tacoma Ledger.*

Denominational Enterprises

THE DENOMINATIONAL OUTLOOK

Alabama—Two meetings on Clark Circuit, one at Oak Grove, the other at Creeds Chapel, resulted in 24 additions. ——The C. E. Society of the Midway church, Jefferson Circuit, presented the pastor with a purse of twenty dollars. ——Revival services on the Millersville Circuit resulted in 36 additions to the membership.

Eastern—Extensive improvements, to cost in the neighborhood of $10,000, are being made to the Westville, N. J., church.——One of the interesting events of the recent session of Conference was the presentation by Capt. C. T. Gordon of 19 Testaments to as many "Front Line" pastors. The President reported an increase of $3.458 in pastors' salaries over last year. The funds of the Preachers' Aid Society were increased by $5,000.——Dr. C. D. Sinkinson is now in his 33rd year as pastor of the Christ Church, Atlantic City.

Georgia—Three new churches have been organized and buildings erected during the Conference year.——Some thirty professed conversion during the Union Camp Meeting. One young man has given himself to the ministry.

Illinois—The first unit of the Chatham Church, Chicago, was opened for service recently at a cost of $30,000.——A portable chapel has been placed on the lot in South Manor. The lot, worth $5,000, was donated by a man not a member of the Methodist Protestant Church.——A revival meeting in the church at Banner resulted in 29 additions to the membership.

Maryland—The church at Leipsic has been renovated at a cost fo $700.——The Sunday school of the Dover, Del., church pays the pastor's salary.——Seventeen members have been added to the Hallwood, Va., church as a result of the recent revival.——A "Rainbow Banquet" given by the Graceland Park Church, Baltimore, netted $400 for the church debt. ——Five thousand dollars has been subscribed toward the new church building at Lauraville.——The foundation for the Sunday school addition to the Brooklyn church has been completed. St. Luke's Church, Philadelphia, has paid $4,500 on church debt since last Conference.——Salem church, Fairfax Circuit, celebrated its 50th anniversary recently.——A great revival in the Taylor Memorial Church, Philadelphia, has resulted in more than 150 additions to the membership.

Mississippi—A new church has been organized near Lake. ——A new building has been erected for the membership of Clark's Church on Richton Charge.

Ohio—The cornerstone of the addition to Grace Church, Columbus, was laid on Sunday, September 26, with appropriate exercises. The improvements will cost around $75,000.

Onandaga—The church at Winfall has been extensively improved.——Some time ago the Methodist Episcopal Church at Conquest voted to unite with the Methodist Protestant Church in that town. This has been done, and the folks are happy in the new relation.

Pittsburgh—The church at Bakerstown has been improved at a cost of $600.——A campaign is being waged in the churches of the Conference to secure $10,000 for church extension.——Nessly Chapel celebrated its hundredth anniversary on September 26. C. W. B.

BOARD OF EDUCATION

The annual meeting of the Council of Church Boards of Education will meet at the Chicago Beach Hotel, Chicago, Illinois, January 10th and 11th. The Association of American Colleges and affiliated organizations will mete January 13th to 15th in the Congress Hotel, Chicago, Illinois. The Board of Education and three of our colleges are interested in these meetings.

In reply to an inquiry from Dr. R. L. Kelly, Secretary of the Council of Church Boards of Education, the following was received from Rev. John E. Bradford, D. D., Secretary of the Board of Education of the United Presbyterian Church: "The most encouraging fact that I have to report is the action taken by our last General Assembly relative to the increased participation of the Board of Education in the General Budget of the Church. As a result of this action, a program is now being formulated for the continuance of a greatly increased support and for a unified campaign for such capital funds as well be required by the institutions prior to 1930."

In order to make provision for the ministerial candidates now receiving financial assistance from the Board of Education we are proposing definite payments to those formerly helped and still indebted to the Board. If these suggestions are acted upon favorably we will be able to meet our pledges by the close of our fiscal year without resorting to the Budget. Replies received to date in cash and promises provide for about one-tenth of what is needed.

Bishop Edwin H. Hughes says, "I do not see how I could ever have gone through college without the aid of the Student Loan Fund of the Methodist Episcopal Church. It added just sufficiently to the family treasury to give both my parents and myself sufficient courage to undertake the four years' course. My debt of gratitude to the Board (of Education) is so large that I have been endeavoring all through these years to repay the obligation in various forms."

The Student Loan Fund of our Board is not large but it has already accomplished a notable service. A college training has been made possible for over two score of Methodist Protestant young people. Many of these are now engaged in making their place in the world's work and in nearly every case they have justified the confidence the Board has placed in them. The proportions of the loans being repaid is unusually high. And these repayments are making the continuance of this service largely possible.

President Arlo Ayres Brown says, "My own experience with the Student Loan Fund is two-fold, as a borrower and as a college administrator. In order to go through college it was necessary for me to receive substantial help from home, to work during the school year and also to borrow a small amount from the Student Loan Fund.

"It is wholesome for a student to earn part of his expenses while going through college but there s a limit to the amount of work which he can do and yet make satisfactory progress in his studies. When that limit was reached in my own case it was a very great help to be able to borrow the amount necessary.

"The expense of obtaining higher education is such that a loan fund is absolutely necessary if thousands of the most promising young people in our churches are to receive this training."

Recent reports from the Rally Day services are most encouraging. In spite of the fact that his people are building a great new church, Rev. George H. Miller, D. D., reports an

offering of $334. Rev. G. E. Wunder, Snow Hill Circuit, Maryland Conference reports an increase from $20 to $54. Rev. Floyd H. Eckert, Mt. Vernon Circuit, Ohio Conference, raised the $40 of last year to $81 this year. Rev. C. L. Daugherty, D. D., Trinity Church, Pittsburgh, reports an offering of $119. The largest offering made by any of our churches so far as known was that by First Church, Pittsburgh, Rev. J. W. Hawley, D. D., pastor, which was $740. Of course many have not reported, and the actual results will not be known for some time.

In a letter to the Secretary, Rev. Floyd Eckert says: "We have had our Rally service. We did not quite reach the goal but we raised more for the Board of Education than this circuit totaled all last year. We raised $81, which is not quite half our assessment. Our union Rally Day experiment, bringing the four churches of the circuit together in a single service, was pronounced a complete success. Following the program Rev. Harlan L. Feeman, D. D., LL. D., gave a great address.

"The success of this plan cannot be measured in dollars and cents. In working up the program and interest, and in trying to reach the financial goal, we were able to bring out some facts such as you have published in the church papers. By this means the people were awakened to the fact that every interest must receive its full quota."

Which reminds us of an action taken at the last session of the Maryland Annual Conference. When the General Conference Budget apportionment was assigned to the local charges it was divided according to the interests represented. This plan was suggested by Rev. G. I. Humphreys, D. D., formerly president of the Maryland Conference and Chairman of the Board of Education. Each pastor will be rated according as he pays on each item in the Budget. And no interest will be entitled to more than its per cent as written into the Budget. To get his name on the honor roll a pastor must give evidence that every cause has received its full share.

This letter from Rev. G. E. Wunder is worth passing along:

"The Snow Hill Circuit is composed of three struggling churches. Two of these have a combined membership of 25. I have a very tender spot in my heart for the Board of Education and the good work it is doing. Had it not been for this organization I do not know how I could have paid my expenses while in the Seminary.

"I explained to my congregations the embarrassing situation under which the Board was placed last year and also enumerated the number of men who had been pastors of this circuit, most of whom had received aid from the Board of Education. As a result our offerings amounted to $54 which pays our percentage in full. You can always depend on me to help put across a campaign for the Board of Education."

Another Sample

A certain church was assigned $1,510 as their share of the General Conference Budget. What the various interests should have received is found below in the first column. What they actually received is fund in the second column.

	Assessed	Paid
Board of Foreign Missions	$377.50	$565.00
Board of Home Missions	347.30	162.00
Board of Education	347.30	86.00
Women's Foreign Missionary Society	181.20	400.00
Women's Home Missionary Society	90.60	450.00
General Superannuated Fund	60.40	.....
Ministerial Salary Relief	30.20	.....
Contingent Fund	30.20	.....
Children's Home	15.10	.....
Home for the Aged	15.10	.....
American Bible Society	15.10	.....
Undesignated Budget	.....	100.00
Totals	$1,510.00	$1,763.00

Out of the funds sent to Mr. Staley which are undesignated, the Board of Education received 19 per cent. Adding then $19 from the $100, the Board of Education received from this church $105 or 30 per cent of what it was entitled to. Or, putting it another way, this Board received 6 per cent of what was raised instead of 23 per cent. It is little wonder special endowment campaigns are necessary to save our educational program. FRANK W. STEPHENSON.

A COPY OF A LETTER SENT TO THE MEMBERS OF CONGRESS

Pedagogues are clamoring for a new cabinet office-holder to be known as "Secretary of Education."

There is not the slightest reason for such an office. If the pedagogues could have all the money spent in the various ways for which they are scheming, there would be but little left for anything else. They are shameless in their disregard of the burden borne by the oppressed taxpayers.

If we had a Secretary of Education he would be supplied with an army of lackeys to be added to the vast number of office-holders who are now sapping the life of the nation.

A speaker called attention to the fact that all the known gold in the world would barely pay the cost in our country for a single year.

He also showed that before the Civil War there was but one person on the payroll of the taxpayers to every thousand engaged in business or industry; that at the time of Cleveland's administration there was one to every hundred so engaged; while now our country is afflicted by having a person on the pay-roll of the taxpayers to every fifteen engaged in business or industry.

It used to be said that every man in Germany went to work with a soldier on his back. If we keep on adding to the office-holding class it will not be long before every man in this country will go to work bearing on his back the burden of an office-holder.

All over our land should go up an earnest cry of the beleaguered taxpayers, beseeching the legislators not only not to add to their burden by creating new offices, but to bring the sadly needed relief by reducing the number of persons on the pay-roll of the taxpayers to one-quarter, if not to one-tenth of what it is now. A. B. SEE.

52 Vesey St., New York, N. Y., Nov. 12, 1926.

PROPER PLAY CUTS CRIME

The Playgrounds and Recreation Association makes important contributions toward a healthy community life. At its recent congress in Atlantic City, New Jersey, Colonel Theodore Roosevelt made a notable address. Among other things, the Colonel said:

"A vast majority of criminals are made while young. The young criminals are created not by their school life, but by what is done in their leasure hours. By striving for a proper opportunity for outdoor recreation in the broadest sense of the term for all our boys and girls will do a very great work toward cutting down crime."

OUR STORY PAGE

A THANKSGIVING STORY

Come, ye thankful people, come,
Raise the song of harvest-home;
All is safely gathered in
Ere the winter storms begin;
God, our Maker, doth provide
For our wants to be supplied;
Come to God's own temple, come
Raise the song of harvest-home.

I wish that you could have seen her as she stood there! She was nine years old, but small. Her head was unusually large, and her hair was woolly. The nose was sharp and her mouth was open most of the time. But through the parted red lips two rows of white teeth could be seen, and her red tongue was usually visible. Her face had an old look, as though she had taken care of herself for a number of years.

As she sang in a sweet, rich voice, her eyes rolled, showing the whites very distinctly. She walked along in a very deliberate manner, putting her hand to her head to make sure that her hat was safe. That hat! Its brim was torn, and there was a hole in the top. The colors were so faded that one could scarcely recognize the green and blue. Now she stopped and tried to hide her toes, which protruded from a worn out pair of shoes. But it only hurt her, so she stopped. Mississippi Louisiana Alabama Texas Jones, for that was her name, was a stranger in the place. During the few days that she had been there, she had explored every "big house," as she expressed it, with the exception of the one that she was trying to examine now. It evidently suited her, for she was filled with admiration. A baker's cart stood before the gate. She watched with open mouth till the boy came out.

"Halloa, Snowball! Where did you get that hat?" he sung out.

The child made no answer, but stuck out her tongue at him. The boy laughed and drove away. But she did not dare go in, much as she longed to. The wind whistled and sent out such a blast that it made the child shiver. She looked up at the sky. It was cloudy and looked ready to snow at any moment. Every few moments she could hear voices and laughter.

"Wunder wot it is?" She asked herself.

The town clock struck half-past four. At that moment the door opened and a little boy three years old came out. Mississippi drew back into the shadow of the largest tree. The boy looked so cunning in his little red coat and cap and mittens that Mississippi wanted to hug him. He had seen her dart behind the tree, and now he came straight towards her. He had in his left hand a huge piece of cake, which he handed to her. Mississippi thanked him.

"Wot's yer name?" she asked him.

"Benny Hammond," was the reply.

"Got a ma?" she asked him, with her mouth full of cake.

"Es, and see's vely pitty, and I look dus' like her!" the child answered innocently.

Just then a cold blast came that made the child draw her shawl around her.

"Winter storms cummin' sure this time!" she said.

"Is 'oo told?" Benny asked, as he saw her shiver. "Tum in, det warm."

"I'm skeered to!" she said.

Just then someone called, "Benny!" and the child started to obey.

"Good-by," she said.

Mississippi felt lonely after he had gone in. Just at that moment she had heard a hymn that made her stand with open mouth. It was the very one that she had been singing! She had never heard it, except in her own church, South. For a few minutes she was lost in thought. Then some one opened the window and shook an apron out.

What was that lying on the ground? Mississippi sprang to pick it up. A pair of red mittens! Just what she needed! Scarcely daring to look at the now brilliantly-lighted house, she stole softly away. Of course the ladies wouldn't miss one pair of mittens, and then, too, someone had sung the hymn, "All is safely gathered in." The winter storms were beginning, for the snow was falling fast and thick, and the wind was freezing cold.

But Mississippi felt very sober as she crept into her bed to keep warm. She was staying with a colored woman with whom she had lived in the South ever since her parents had died. Now she had come North with the child. She did not care at all for Mississippi. All she wanted was to make her work, and she gave her scanty fare.

"Wish I could find Aunt Lou!" Mississippi sighed.

That night she pleaded being ill, so the woman let her off with a grunt of dissatisfaction.

Mississippi tried to sleep, but it was a long time before she did so. The mittens came walking to her bed. Then they jumped on her head and began to be at a tune.

"Stop!" cried the child. "I'll take you back—only stop!" Then she thought that she heard a voice sing, "All is safely gathered in." Mississippi opened her eyes. The mittens were lying just where she had put them. It was growing light. After a while she felt happy and went to sleep, for she had decided to take the mittens back. With the mittens safe in the front of her dress, she did her work with a light heart. Soon after 9 o'clock she found herself standing at the side door of Benny's house. A lady, who looked just like Benny, was standing there reading a note. The child thought to herself, "How Benny must love her, for she's awful pretty!"

Mrs. Hammond did not see the child, so busy was she reading the note. Mississippi spoke, and held out the mittens.

"All ain't safely gathered in!" she said.

Mrs. Hammond stared at her in surprise.

"What do you mean?" she asked kindly, "and what is your name?"

Mississippi told her. "I jes' couldn't keep 'em," she added, "even though my hands waz froze!"

"I think that I can trust you to come and help wash dishes for me today. The woman who always comes to help me is ill. Do you want to come?"

Mississippi grinned and showed her white teeth.

"Follow me!" Benny's mother said, and leading the way through a long hall, opened the door into a large, sunny kitchen. "My waitress left me a month ago, and I am trying to find someone," she said.

A large colored woman was standing with her back to the door, stuffing a turkey.

"Louisiana, this is Mississippi"—but she was stopped by a scream.

The woman turned and flung her arms around the child.

"O, Aunt Lou!" the child cried. "Take care of me! I'm so lonely, and I rote you lots of times, and I thought you wuz dead."

"Laws, honey, I thought *you* was dead. I'll take care of you, but of course I don't see how you can stay here, but I'll find a nice place to board you, and you can come here every day."

The child's face fell, and the tears began to fall. Then Mrs. Hammond spoke:

"Of course Mississippi shall stay here, for I know that I can trust her."

Here Benny appeared.

"It's de little dirl dat I told 'oo 'bout," he said.

His mother smiled. "She is going to stay here and live," she said. In an hour or two Mrs. Hammond came back with the mittens in her hands.

"Take them and wear them, and I will see that you have nice warm clothes and plenty to eat," Benny's mother said with a smile.

Again the white teeth showed; then, much to Mrs. Hammond's surprise, the tears began to fall, but Mrs. Hammond understood.

"Can I jes' run and tell the old woman about it?" she asked.

Mrs. Hammond smiled and said, "Yes."

Mississippi ran off, singing as she ran:

"All is safely gathered in
Ere the winter storms begin."

—*Rebecca R. Zabriskie.*

ON CHEWING GUM

"What about chewing gum?" asked another patient.

"My opinion of chewing gum?" the doctor repeated. "I have a poor opinion of it. Some years ago I casually remarked that if a person had forgotten to chew his dinner it might be a proper thing for him to retire to some secluded place and chew gum for a penance. I do not know of any occasion when it would be proper, except as a punishment.

"No, I do not even admit that there is any possibility of anybody getting any good from chewing gum. Many gum-chewers go to their meals with their salivary glands so tired out they cannot digest a crumb of bread. Some time ago I set a man to chewing gum in the morning about 9 o'clock. We took and tested samples of his saliva every 30 minutes, and we found in the course of a couple of hours that his saliva had ceased to be worth anything. He had so exhausted his salivary glands in chewing gum that the saliva had no digestive power at all."—*Dr. J. H. Kellogg.*

EARNESTNESS NEEDED

In all ages God has used those who were in earnest. Satan always calls idle men into his service. God calls active and earnest, not indolent men. You remember where Elijah found Elisha: ploughing in the field. Gideon was at the threshing floor. Moses was away in Horeb looking after the sheep. None of these were indolent men; what they did, they did with all their might. We want such men and women nowadays. If we cannot do God's work with all the knowledge we would like, let us at any rate do it with the zeal that God has given us.—*Rev. D. L. Moody.*

THE NEED OF SEPARATION

The true followers of Christ and those of the devil ought to be so apparent that there should be no difficulty in spotting each. As things now are, it is sometimes difficult to tell one from the other, because between the two bodies there is a third body, composed of those who try to serve God and Baal.

The sooner then the line of separation is made clear, the better it will be for the Church of God.

Never in the history of the Church has there been a greater need for an Elijah, to demand that those who are for Baal should serve him, and those for Jehovah, should serve Him.

The Church is weakened in her work and testimony today by this failure to separate.

Too many, for the sake of peace, are trying to serve both sides, with the result that always follows an attempt to serve two masters.

When that division comes, the work of the Church will for a time, be crippled and to a certain extent retarded; but in the end it will rebound with increased power and consecration.

These are trying times in which we live, and the faith of those believing in the promises of God, will be strained. It may seem that scoffers are right in proclaiming that God does not care.

Let us, however, remember the promise that he who endureth unto the end shall be saved.

Let us also remember that the Lord knoweth them that are His, and that the foundation of the Church is Christ Himself, and the gates of hell shall not prevail against it.—*Selected.*

YOUR OWN CHURCH

If you want to work in the kind of a church
  Like the kind of a church you like,
You needn't slip your clothes in a grip
  And start on a long, long hike.
You'll only find what you left behind,
  For there's nothing that's really new;
It's a knock at yourself, when you knock your church—
  It isn't your church—*it's you.*
Real churches aren't made by men afraid
  Lest somebody else goes ahead;
When everybody works and nobody shirks,
  You can raise a church from the dead.
And if while you make your personal stake
  Your neighbor makes one, too,
Your church will be what you want to see—
  It isn't your church—*it's you.*

—*Selected.*

YOUR HEART IN YOUR WORK

Years ago, in Worcester, Massachusetts, a young man was assistant in an architect's office. He did not want to be an architect; he wanted to use his voice, and was dismissed by his employer because he spent too much time in the office reading Crawford's story, "A Roman Singer." "I'm really doing you a favor, but you don't know t," said his employer as he sent him away. The words proved true, for the young man at once took up musical studies and rose in them so fast and so far that he became one of the world's great tenors. It never pays to continue in a task to which we cannot give our hearts. Any person or any circumstance is a blessing that drives us from such work into our true employment.—*Forward.*

Our Task and Our Privilege

AS WE MET IT LAST YEAR

Paid on A. C. B.

1.	Halifax	$265.00
2.	Forsyth	257.39
3.	Flat Rock	223.24
4.	Alamance	202.02
5.	Glen Raven	174.50
6.	Mocksville	150.00
7.	Fallston	140.00
8.	Why Not	133.03
9.	Randolph	130.00
10.	Spring Church	128.48
11.	Graham	115.00
12.	Pageland	112.55
13.	Anderson	85.69
16.	Greensville	82.00
17.	Littleton	81.75
18.	Cleveland	79.50
19.	Vance	75.25
20.	Lebanon	70.00
21.	South Davidson	62.68
22.	Friendship	59.31
23.	West Forsyth	57.75
24.	Saxapahaw	54.89
25.	Pinnacle	48.80
26.	Midland	48.30
27.	Randleman	46.35
28.	Guilford	45.21
29.	West Thomasville	43.00
30.	Kernersville	36.42
31.	Albemarle	35.00
32.	Roberta	32.50
33.	Yarborough	29.00
34.	Union Grove	26.00
35.	Rockingham	25.00
36.	Chase City	24.20
37.	Democrat	23.00
38.	Denton	17.45
39.	Cornelius	14.00
40.	Fairview	13.43
41.	Porter	10.00
42.	Spencer	10.00
43.	Creswell	9.00
44.	Lincolnton	5.00
45.	Caroleen	4.00

Paid on G. C. B.

1.	Haw River	$463.00
2.	Orange	274.00
3.	Forsyth	256.44
4.	North Davidson	256.28
5.	Spring Church	247.69
6.	Mt. Pleasant	240.69
7.	Graham	181.00
8.	Why Not	161.85
9.	Enfield	157.25
10.	Granville	155.50
11.	Vance	126.32
12.	Randolph	122.65
13.	Saxapahaw	104.77
14.	Tabernacle	103.78
15.	Alamance	82.32
16.	Pleasant Grove	79.30
17.	Glen Raven	78.94
18.	Fallston	75.00
19.	Littleton	68.25
20.	Randleman	67.86
21.	West Forsyth	62.76
22.	Mt. Hermon	62.23
23.	Welch	61.00
24.	Richland	60.72
25.	Midland	58.70
26.	Gibsonville	58.68
27.	Mocksville	53.69
28.	Friendship	50.78
29.	Cleveland	45.08
30.	Thomasville, First	39.69
31.	Bess Chapel	38.08
32.	Anderson	37.74
33.	Guilford	37.28
34.	Albemarle	36.00
35.	West Thomasville	34.80
36.	Flat Rock	34.34
37.	Halifax	33.68
38.	English Street	32.62
39.	Davidson	28.90
40.	Pinnacle	25.75
41.	Union Grove	25.00
42.	Chatham	22.98
43.	St. Paul	20.84
44.	Lebanon	20.05
45.	Rockingham	19.00
46.	Weaverville	18.75
47.	Roberta	17.11
48.	Mecklenburg	17.00
49.	South Davidson	17.00
50.	Creswell	14.00
51.	Denton	13.14
52.	Porter	50.00
53.	Fairview	9.27
54.	Lincolnton	7.52
55.	Yarborough	7.40
56.	Pageland	4.30
57.	Draper	3.22
58.	Greensville	3.00

Paid on College Assessment

1.	Forsyth	45.30
2.	Enfield	40.00
3.	Flat Rock	35.00
4.	Randolph	34.00
5.	Fallston	30.00
6.	Halifax	26.80
7.	Littleton	24.00
8.	Lebanon	22.30
9.	West Forsyth	18.00
10.	Alamance	17.88
11.	Why Not	17.00
12.	Spring Church	14.50
13.	South Davidson	13.30
14.	Randleman	10.35
15.	Friendship	10.00
16.	Saxapahaw	9.46
17.	Vance	7.00
18.	Spencer	6.70
19.	Guilford	5.24
20.	Albemarle	5.00
21.	Chase City	5.00
22.	Lincolnton	5.00
23.	Union Grove	5.00
24.	Pinnacle	4.00

The above figures shsould have been published in the Herald last week in connection with the honor roll of charges and churches, but could not be gotten ready in time. Look up the honor roll of last week and put it with these figures and you have before you our financial showing for last year. Thus we grasped our privilege and finished our task. Each charge wrote its own record, and as it is written it must stand.

At Conference quite a bit was said, at different times, about "robbing" Church Extension and the Superannuates. Each one of these should certainly get the amount allotted for that cause; but a glance at the above figures in the A. C. B. will show just where this "robbing" takes place. If the A. C. B. were paid in full then no cause would suffer. This year our charges are assessed $5,000 for Church Extension and $4,000 for Superannuates, and every cent of it should be paid, for the Superannuates need theirs, and there are already applications in for more than $5,000 from the Board of Church Extension.

Conference expenses must be met just like one's grocery bills must be met, so each pastor knows now that what he fails to lead his people to raise of the allotment for the A. C. B. on his charge, Church Extension and the Superannuates will be "robbed" of just that much. Let us then get busy in the early weeks of Conference to raise the budgets in full.

And please remember that I would lay equal stress upon raising the G. C. B. Observe the special days. Get your missionary societies to work, and make the every-member canvass with a view to raising this budget in full; for if this is not done then we "rob" foreign missions, home missions, Christian education, and the young people's work.

It is fine to know that many charges are already working at the job. May God bless and direct.

Faithfully yours,
A. G. DIXON.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$171,276.31
J. T. Ramsey	5.00
T. B. Richard	3.00
Mebane M. P. Church	16.00
Ruby and Truth Isley	5.00
R. E. Leonard	5.00
Rev. Atlas Ridge	10.00
Kinley Waters	2.00
Mrs. W. M. Close	1.00
Elmer Hauser	5.00
W. E. White	50.00
H. H. Lindley	2.50
	$171,380.81

Endowment Insurance Fund

Amount previously reported	$7,010.61
Ladies' Aid Society—Calvary, Greensboro,	$50.00
	$7,060.61

CHRISTIAN ENDEAVOR

Topic for November 28.—Christian Endeavor Around the World. Phil. 2: 1-13.

Topic for December 5.—Character: How Form It? What Affects It? Prov. 22:1; 8:1-11; 1 Cor. 15:33. (Consecration meeting).

SUNDAY SCHOOL

Lesson for November 28.—Gideon and the Three Hundred. Judges 7:1-25.

Lesson for December 5.—Ruth and Naomi. The book of Ruth.

—We thank Rev. J. E. Pritchard and the Asheboro people for a fine list of new subscribers to the Herald. See Brother Pritchard's report for other evidences of life at Asheboro.

—First Sunday in December will be Every-Member Day at Calvary church. Effort will be made to have every member present and members of the church will speak briefly on assigned topics.

Woman's Missionary Department

Miss Esther Ross, *Editor*
Asheboro, N. C.

S. O. S. CALL FOR PINE RIDGE, KENTUCKY

On account of the great and pressing needs at Pine Ridge, Kentucky, the Central Committee of the Woman's Home Missionary Society, decided at a meeting in Baltimore, to acquaint our people with facts which are burdening the Committee, Dr. and Mrs. Woodford, and their excellent corps of workers.

The new High School building, which was erected last year at an approximate cost of $20,000, one half to be paid last year, the other, with notes payable, at intervals this year, has been completed.

The payments were met last year, but the notes for this year's indebtedness are long past due, and in addition to this running expenses have not been met, consequently there is a heavy indebtedness.

November is Thank Offering month, and we are especially urging that every Methodist Protestant lay aside gifts for Pine Ridge according to God's blessings which have been so lavishly bestowed. Giving for gratitude was an ancient custom, but one worthy of emulation. The work at Pine Ridge has prospered and the general Church can do no greater work for promotion than in standing behind the earnest, consecrated workers who are now burdened on account of insufficent funds with which to carry on the work.

If special emphasis is laid on Thank Offerings by the members of the Societies and all Methodist Protestants, the outstanding obligations due, will be met and the work will go forward with the same degree of success as that which has characterized it in the past.

All money should be sent to the National Treasurer, Mrs. W. B. Gilligan, 3406 Elgin Avenue, Baltimore, Maryland.

(Signed) MRS. A. G. DIXON, President,
MRS. WM. C. HAMMER, Executive Sec.

—In the frozen regions of Siberia mammoths and woolly rhinoceros have been found with the flesh in a good state of preservation. Notwithstanding the fact that these animals lived during the great ice age, perhaps 15,000 years ago, their flesh is still edible. They have been in perfect cold storage all these centuries.

—At Lake Geneva, Wis., the fashionable colony is in the midst of a new fad—elaborate mail boxes. The fad was started by William Wrigley, Jr., who had a small manor erected at his gate. This novel mail box had a green tile roof, doors, windows, chimney and flag pole. The box made such a hit that neighbors took up the idea. This, of course, introduced considerable competition. Now A. G. Fox leads the race with a miniature castle. When the postman has mail to deliver he pulls a latchstring which lets down a draw bridge across the moat formed by a fountain, and hoists a portcullis behind which he deposits the day's mail.

THE JAZZ AGE

Times have changed since we were boys,
And used to go to preaching,
And hear the congregation sing—
But now it's awful screeching.

Quartettes, duets, and solos too,
With every kind of ditty;
And "programs" by the tens and scores,
And "experts" from the city.

We used to sing the gracious hymns
Of Wesley, Watts, and Newton;
But now it's empty folderols,
With see-saw screech and tootin'.

It has to be in walzin' time,
To keep your foot a pattin'—
But no one ever thinks to pray
No more than if 'twere latin.

The pastor used to sing so loud,
As if 'twere rolling thunder;
But now he has to silent be,
And simply sit and wonder!

Of course it's "progress"—up-to-date—
This wondrous screech and crowin';
No doubt we're moving on the way,
But who knows where we're goin'?

We used to sing the good old hymns,
But now we have "selections,"
That jumble, rattle, screech and toot
Like noises at elections.

But shouts of praise and strong amens,
Are scarce as snow in summer;
And if one hap's to say "amen,"
Some look all glum and glummer.

The sound it used to fill the church
Like mighty ocean billows;
But now it's just a little noise
Like birds among the willows.

Or screech and croak, and hoot and toot,
And jingle, jingle, jingle,
As if a china shop had fall'n
Amid the awful wrangle!

It never makes the sinner "feel,"
Nor see the Judgment looming,
No more than any empty sound
Or distant cannon booming.

Devotion is far away
As "Greenland's icy mountains"—
Parade and show, and empty glow,
As midnight's fairy fountains.

O Lord, how long shall all this be?
To thee our souls are crying—
On airy nothings we have fed,
'Till we are surely dying.

J. F. D.

—Premier Stanley M. Bruce of Australia shocked his English auditors at London by declaring emphatically that the British crown and government were wholly in the wrong in the war against the American colonies. He said that if Australia had been a nation then she would have fought beside the American colonial troops. He added, by way of easing the tension his remarks caused, that Australia now enjoys full liberty in the British commonwealth because of the fight the American colonies made. The speech was made at the luncheon of the American chamber of commerce.—The Pathfinder.

Our Children's Home

Mt. Carmel, South Davidson, $13.27; Pine Grove, Children's Recital, Kernersville, $14.20; Kernersville, Children's Recital, $20.13; Shoals, Pinnacle and Mt. Zion, $3.30; Fountain Place, Burlington, $11.66; Pleasant Grove Station, $5.66; Bethesda, N. Davidson, $10; Harris $2.50; Bethesda, N. Davidson, $10; Harris Chapel, Vance, .59; Southern Wholesale Co., Greensboro, $10; Rev. Lyman E. Davis, Pittsburgh, Pa., $5; Mt. Hermon, Mt. Hermon Ct., $4.18; Ray Bible class, Graham, $2.05; West Thomasville, $6.16; Bethany, Randolph, $2.75; Mrs. D. T. Gaster, Sunday eggs, $2.10; Shiloh, Randolph, $4.20; Calvary, Greensboro, $20.53; Haw River, $4.70; Lebanon, High Point, $5.30; Mt. Lebanon, Randleman, $6.35; Hickory Ridge, Forsythe, $4.75; Siler City, $4.61; Friendship, N. Davidson, $2; Grace, Greensboro, $14.75; Grace Baraca, Greensboro, $18; Rehoboth, Creswell, $4.

Minneola Manufacturing Co., Burlington, 112 yards of outings.

We wish for all contributors to this Home a pleasant Thanksgiving occasion.

The annual bazaar at the Home will occur on Friday, December 10th. Look for more information later on.

Notice

All persons who wish to be duly credited for their contributions to this institution, will please state the kind of offering, whether it is, monthly, Thanksgiving, Birthday, or otherwise, also give name of church, circuit, or station. Please don't forget this request.

E. G. LOWDERMILK, Superintendent.

—The Rev. S. K. Spahr, D. D., now pastor of our Greensboro, North Carolina, Church, was called to the pulpit of Plymouth Church in 1881. Dr. Spahr followed Dr. Mark B. Taylor who was accustomed to reading his sermons from manuscript. Inosmuch as the students and members of the faculty of the College attended the services, Dr. Spahr was advised to follow the example of his predecessor. Dr. Spahr felt this was a bondage from which he must free himself, after he had tried the experiment for a year. At the end of that time he began to preach somewhat without the help of his manuscript. His efforts in this respect were regarded by some as a dangerous experiment and precedent. Today we find most folks offended at even the appearance of the manuscript in the pulpit. The word of the preacher ought to be a word out of his personal life of study, devotion, and practical experience. It should be prepared with great care—written out in full and as carefully as though life and death depended upon the exactness of expression. Beyond that, no one cares today whether it was first written like the letters of St. Paul or declared as by Elijah and Elisha.—A Book of Remembrance.

—Brother B. M. Williams began his campaign for the Herald immediately after Conference and has results every week. In fact, he is a year-round canvasser for the Herald and always increases the number of subscribers on his charge.

FROM PASTORS *and* PEOPLE

Lincolnton.—Last Sunday we had 130 in Sunday school while we have only 140 on roll now; but our standard for this year is 200 average attendance. After the jarr of former years we are getting down to a spot cost business, cleaning our church register of "the chaff which the wind driveth away."

The Evangelistic Club is laying plans for three campaigns that will mean much toward building up the church.

We are expecting Brother N. G. Bethea to conduct a revival for us in Lincolnton church at an early date. Pray for this meeting.

We are comtemplating that this will be the greatest year for Lincolnton.

Many thanks to the Lincolnton people for the fine suit of clothes that was given to the pastor. May God bless you all.

I wish to extend my thanks to Mr. F. L. Barnard, 746 Percy Street, Greensboro, N. C., for their kindness and hospitality while in their home during conference.

W. L. CARSON.

Bessemer City.—This church did something last year that no other church in the denomination ever did so far as I know.

This church paid four ministers last year: Revs. D. M. Loy, C. E. Phillips, E. A. Bingham, former pastor, W. L. Carson in full.

Bessemer City seemed at the beginning of last year to be on the lagging list but she is putting on a program that will mean one hundred percent organized.

Shoals, Pinnacle and Mt. Zion Circuit.—We are pleased so much to have Rev. A. L. Hunter come back to us again this year.

Brother Hunter delivered a very helpful and inspiring sermon last Sunday morning at the regular hour.

Our Sunday School is not at all what it should be. We are hoping to enlarge our attendance.

First quarterly conference will convene on Saturday before the third Sunday in December at Pinnacle church. Hour 1:30 p.m.

Good luck and best wishes to everybody.

OPAL HARVEY, Reporter.

Creswell Circuit, Rehoboth Church.—Pastor Hethcox held services at Rehoboth church Sunday morning at 11 o'clock, the usual service hour. We are glad to know that he is with us for the coming year.

He has been on our circuit for eight years and has been the most sincere worker and is liked by all denominations of Washington county. Visitors that attended the N. C. M. P. Conference at Greensboro are Mrs. Pattie Spruill, Miss Mary Spruill, daughter of Mrs. Spruill, Mr. Guilford Davenport, Mr. Tom Curles, are from Rehoboth Church, Miss Matilda Alexander of Creswell church. The first quarterly conference was held at Woodleys Chapel Sunday afternoon at 3 o'clock.

Quite a number of members from Rehoboth attended.

Officers were elected for the coming new year, 1927. Also the most interesting report was from the conference. Visitors. Miss Matilda Alexander, of Creswell, gave an address. She brought back a wonderful message from the wide awake conference leaders and workers from different parts of the State.

The visit at the college at High Point, and the Children's Home. Miss Alexander spoke of the boys and girls in the Orphanage and what the Superintendent and matrons were doing to bring up these great boys and girls. Our great wish is the coming year for them to be one of happiest and most successful one for 1927. MISS EVA V. WHITE.

Second Church, Charlotte.—Conference has come and gone and I feel like it was a great conference. Some of us have been returned to our old fields to help our dear people to complete the work that we had started with them in the past and plan to do greater work in the future.

The past year brought us many good things. We had good crops and we took care of the good crops, which was right. But did we all use all the God-given opportunities 1926 brought us to help humanity and glorify God?

No living person knows what the future holds for any of us. The only thing I know for us all to do is to live in a way to be ready to meet whatever may come. Since I reached home from Conference other dark shadows have fallen across my path. On Wednesday evening about six o'clock I answered the phone bell. And I received news that Mr. J. T. Braswell's wife and daughter were almost killed in an automobile wreck. I left for Hamlet next morning. On reaching Dr. James' Hospital at Hamlet I found my son's wife in a dying condition. And Cora, his youngest daughter, almost killed. I remained with them all day and night. And when I reached home Thursday evening, I found Mrs. F. C. Garmon, my daughter that has been here waiting on her mother for months, had a stroke, and we had to send her home. And the girls are with their mother waiting on her. It has not been but a few weeks since we had to send Lyda L. A. to the hospital for an operation. I am left here alone with a helpless wife on hand, she without any mind. I have secured a nice woman to stay here for a while. But if you could steal in here at night and hear my poor wife beg for daughter to come back home, you would feel sorry for me and her both. It is hard to bear. I have no words to express my feelings in the matter. Our daughter has moved in with us twice before to help her mother. But I think unless God intervens dear Fannie has gone out to stay. I have never seen a mother and daughter more attached to each other than Fannie and her mother. And I have never seen a child more loyal to a sick mother than Fannie has been to her helpless mother. Her ears have ever been open to the groans and calls of her mother. Her hands have ever been ready to help to lift her helpless mother in and out of the bed. Her eyes have ever been open to see the movings of that dear old weeping mother. I reckon she has brushed back those gray locks a thousand time. She has spoken a thousand words of comfort to her mother, and wiped away many tears from her mother's eyes. She has been my helper by day and by night. She has made it possible for me to go and preach nearly three years. But Fannie has gone out I fear to stay. Oh how empty home seems. Some things are sadder than death.

Last year was a busy year. I have felt for some time the end was drawing near and I want to be found working when the Master comes. When I went before the Boundary Committee, and asked them to make Charlotte and Spencer two missions Dr. Dixon asked me if I would go back to Charlotte for 1927. I told him without reluctancy I would. And then I asked him if the Church Extension Board could help any and he said they had no money. I said in my heart so deep down in me that none could hear it but One that knows the secrets of all hearts, I will not desert that little loyal band that unanimously asked for my return to them for next year. I said I know that the $300.00 they have promised for next year will not begin to pay my expenses and run my car and board me and pay some one to stay with my wife while I am gone to preach. But I am going back to Charlotte and by the help of God and a faithful few we will build a second Methodist Protestant church in Charlotte. I feel sure that every loyal Methodist Protestant would be glad to know we had a second M. P. C. in Charlotte. Well, we will have it some day. But truly you all want to help us put it there. I can tell you how we can do it easily. Here it is, let every one pay something on the pastor's salary so he will not be hampered. And everyone that can spare a little on the lot to pay off the debt, and let us go into the Building and Loan and build a nice little church and we will all rejoice together when it is done. Three good brothers have already said: Brother Braswell, we will help you at Charlotte. One good sister said Brother Braswell, I will give you five dollars on your salary, she said you cannot live on $300. I know I can not work many more years, but I do want to build one more nice church and get a live working society in it.

I am praying that this may be the best year in the history of our church in the past. I am sorry that I have been able to do but little for our High Point College. I do hope I can pay my pledge some day or get some one else to pay it for me. My expense has been very great for the past four years, and you all know that I have had no work that was able to pay me anything like a living. I am owing my dear daughter $450.00 for staying here and waiting on her mother. And I must pay it because she needs it. I am trying to sell my property to pay my debts. But I feel sure no one would want me to sell my home from under a helpless companion before we are ready to go home to heaven. I was at Charlotte Sunday 11a.m. It was a good day. We had 61 present in Sunday school.

May our Father bless the entire conference. If all our boys and girls and all the fathers and mothers that can will plant something extra the price of which is to be given to the High Point College and every Methodist Protestant will only give what they can give the debt on the College can be paid off by the next Annual Conference, and we can have a Jubilee Conference. Brethren, pray for us, we need your prayers. I have thought of Job many times in the past four years. And I am praying to the same God that Jobe prayed to. And I am sure we still have some of Eliphaz and Bildad and Zophar. I thank God for what I read in the 42 chapter of Jobe,

from the 10-17, be sure to read the 11 verse. Oh I do thank God he does not forget His children when they are down and out. Thank God for Christian friends, Brethren, you will not forget us now.

Yours in His name. D. A. BRASWELL.

New Hope, Why Not Circuit.—Our pastor preached a good sermon last Sunday. We are glad to have Brother Garner back with us again this year, and hope much good will be accomplished.

We were glad to have as visitors Sunday Mr. E. C. Durham, of Leaksville, and Mr. S. C. Stuart, of Burlington.

New teachers were elected at the Sunday school hour or rather most of the old ones were re-elected.

Sunday afternoon a Sunday school institute was held at our church but owing to the cold cloudy weather and for various reasons not very many were present.

We were glad to have Mr. E. C. Williamson, county president, of Liberty, also Messrs Lee Kearns and Wiley Ward of Asheboro with us; all are great Sunday school workers. We enjoyed very much their talks on the Sunday school work and we believe more interest will be taken in the Institute next year.

Since writing before we have lost one of our older members by death. Brother Thomas Williams will be missed at home and at church also.

Our oldest member, Brother J. T. Williams, has been very sick but we are glad to say he is improving slowly.

We are planning to have a Christmas tree and a short exercise by the children Christmas Day. REPORTER.

Pleasant Grove.—Our work for the new conference year has started off very satisfactorily. Mrs. B. E. Kennedy, Mrs. W. T. Kennedy and Mrs. I. W. Burton have been kept from church services because of sickness. We hope this will not long continue.

A Thanksgiving service will be held at the church Thanksgiving day at 11 a.m. So far as we can learn this will be the first Thanksgiving service ever held in this church on Thanksgiving day. Last Sunday at 11 a.m. Rev. N. G. Bethea, pastor of State Street church, Lexington, lectured on his travels in the Holy Land. This was greatly enjoyed by our people. Because of a death in the community and some sickness, the congregation was not as large as usual. Our people will be glad to have Brother Bethea come this way again.

Mr. Braxton, a young ministerial student at the college, has consented to lead our young people in C. E. work this year. We are very glad, indeed, to have him do this and feel that he will accomplish great good among our young people.

Our Workers' Conference met last Wednesday evening and was well attended. Mrs. L. F. Honeycutt was elected Director of the Christmas program. Mrs. R. J. Kennedy, Mrs. J. R. Meredith, and Mrs. Reynolds, were selected to arrange a short program for the small children.

Brother Hubert Payne, Forris Avenue, High Point, has been in bed with typhoid fever for several weeks. He is now able to sit up and soon we hope to see him and his good wife at church again.

Since conference we have received many substantial gifts. For these we wish to thank Brothers B. E. Payne, Hubert Robbins, B. E. Kennedy, and J. Maynard Kennedy. These gifts are highly appreciated not only for their monetary value, but most of all the good spirit that prompted the giving. Just before conference we received many valuable gifts which greatly reduced our grocery bills. Many, many thanks for all these acts of kindness and love. We are very happy in the enjoyment of the privilege of serving these good people for the fourth year.

GEORGE L. REYNOLDS.

Tabernacle, Tabernacle Charge.—Church service and Sunday school were well attended here Sunday. Our pastor, for the coming year, Rev. W. F. Ashburn, preached a splendid sermon. This is the second time Brother Ashburn has preached to us since conference.

As this charge has been divided we will have preaching at eleven o'clock first, second, and fourth Sundays and at three o'clock third Sundays.

Our church and Sunday school are moving along nicely. Much interest is shown in both.

Two nice new heaters have been placed in the church and other improvements have been made, recently.

Sunday school has been reorganized for the coming year. Purvis Neese was reelected superintendent. Some of our new officers are Miss Kate Garrett, pianist, and T. B. Reynolds, choir leader.

We were glad to have Mr. and Mrs. D. A. Neese of High Point worship with us Sunday.

The W. H. and F. M. S. will meet with Mrs. A. A. Garrett next Saturday afternoon, two o'clock. It is earnestly desired that every member be present. We are always glad to have visitors.

MRS. R. R. HORNEY, Reporter.

Dulin's, Mocksville Charge.—As we have not yet elected a reporter I will still report for a while. We are indeed glad that conference sent our same pastor back to us for another year. He has served this charge splendidly for the past three years. He has done some splendid work to build up this charge.

He filled his regularly appointment yesterday for the first time since conference with an excellent sermon which I feel sure was beneficial to both old and young.

Our Sunday school is moving along nicely with E. C. Hendrix superintendent, a young man who has served for more than six years. We are also planning to have a Christmas tree.

Arrangements are being made to get a new roof on the church; after this is done we hope to paint inside.

Best wishes to Herald and its readers.

LEONA HENDRIX, Reporter.

Friendship, to South Lexington.—As I have left Friendship after a five years pleasant sojourn among this kind people, I wish in this way to express my appreciation of the kindness and cooperation of the good people of that church, and many other good friends we left. Some progress has been made, but somehow as I look back over the period spent here I feel that we might have as easily done bigger things if I, as pastor, had suggested and led out into broader fields of activity.

It is my earnest desire and confident expectation that they will go on to still better things and larger activities under the new pastorate, while I take up, to me, new duties in another field. I am glad to find the good people of Lexington so ready to cooperate and want to do something. If I sense aright the spirit of the people here at Lexington, it is to progress. May the good Lord use me to help them in every way to higher things. It is my purpose to keep up, if I can, to cooperate if I may, to do my best. And I hope that my best now may be better than my best at any time in the past. Our first services of the new conference year were held yesterday in South Lexington church. All details for beginning the year with this dear people were in perfect readiness and the day was marked by a hopeful and progressive spirit. Large congregations were present morning and night. May the dear Lord abundantly bless all of our work and workers. A. RIDGE. Pastor.

High Point.—The associate pastor, Rev. E. Lester Ballard, has been elected Superintendent of the Sabbath school in place of Mr. Richard H. Shaw, who resigned after 10 years of efficient and faithful service in that position. Mr. Ballard took charge on last Sunday morning for the first time. It is with the greatest regret that we give up Mr. Shaw; he has succeeded in building up one of the very best schools in the city, and it now has an enrollment of more than 500 with an average attendance of 300.

On Sunday evening at 7:30 o'clock the service was conducted by the Christian Endeavor Society in observance of "Dixie Endeavor Day." The members of the Society occupied seats in the pulpit, and Dr. Francis E. Clark, founder of Christian Endeavor, Mrs. Clark, and other executives of Christian Endeavor were impersonated by some of the members of the Society, who delivered appropriate talks. A number of prayers and talks on World Fellowship and World-wide Peace were made. Rev. Mr. Ballard made an interesting talk on "What C. E. has meant to me." A number of girls and young men dressed in Oriental costumes entered and sang. Afterward they took up the collection. Altogether, it was a most pleasing program and well rendered.

On Monday afternoon the Mission Study Class held an interesting session at the church with a good attendance. Mrs. S. S. Coe conducted the Devotionals from the "Rose Jar," and Mrs. C. L. Whitaker gave the second chapter of "Moslem Women," and was assisted in the discussion by Mrs. R. M. Andrews, Mrs. J. H. Allred, Mrs. E. L. Douglas, and Mrs. R. T. Pickens. Our new pastor, Mr. Ballard, then told us in a most interesting way about the Moslem women whom he saw in Algeria, Egypt, Holy Land, and Turkey on his recent trip to the Orient, all of which made the women present feel most grateful that we live in Christian America, a land of Bibles, where womanhood and especially motherhood is so highly honored. Current Events in the Home Society were given by Mrs. J. H. Pritchard, and the Question Box was answered by Mrs. R. M. Andrews, Mrs. H. A. Garrett, and Mrs. E. L. Ballard. Announcement of the annual Thanksgiving service observed by the Woman's Missionary Society on next Sunday evening, November 28th, was made. A program of songs and recitations will be presented by a group of boys and girls from the Children's

Home, and every one is asked and urged to contribute the amount of one day's wages or income to this appeal of helpless, innocent childhood. Rev. Mr. Ballard then sang "The Garden of Prayer" very beautifully.

On Tuesday evening an informal Reception will be tendered by the Ladies' Aid Society at the church in compliment to the new pastors, Rev. P. E. Lindley and Rev. E. L. Ballard and their wives. All members of the church are cordially invited to be present on this occasion.

On Wednesday evening the first quarterly conference of the new year, will be held at 7:30 o'clock at the church, and all official members are urged to be present.

High Point College students will be granted leave of absence from class work for only one day, Thursday, for Thanksgiving. Many who live near by, will go home for their turkey, while others who remain at the College will be served a bountiful dinner with turkey and all the "fixins." A number of the students will attend foot-ball games at the different colleges in the state. In the afternoon the girls who remain in the dormitory will be hostesses to the children from the Home at a little party.

At a recent monthly meeting of the Juniors of the College plans for the erection of a Memorial gate on the campus were discussed, and a ways and means committee to raise funds was appointed. Class rings have been ordered, and are expected to arrive soon.

Plans for the first Annual of the College to be published next spring are being formulated, and a number of photographs of buildings and scenes on the campus, various clubs and groups, and individual members of the student body, have already been made. Prospects are very flattering for a creditable Annual, which will rank with the best from the other colleges of N. C.

Mr. and Mrs. E. L. Douglas and family have moved to their handsome new home on Montlieu Avenue.

We are sorry to note the misfortune of Mrs. W. F. McCanless, wife of Prof. McCanless, of the College Faculty, who fell down a stairway and broke her arm, but we are glad to hear that it is mending satisfactorily.

Miss Blanche Armfield a Senior at N. C. College for Women, Greensboro, was the guest of her aunt, Mrs. R. T. Pickens, last Sunday. Miss Armfield is editor of the College magazine, and will go to Ann Arbor, Mich., early in December to attend a Convention of College Press representatives from leading colleges of all parts of the United States.

Rupert T. Pickens, Jr., who is studying Law at our State University, will spend the Thanksgiving holidays with home folks.

Mr. and Mrs. J. C. Welch, Jr., are building an attractive new residence on the Greensboro-High Point Highway near Jamestown.

We are pleased to learn that the condition of Mrs. E. G. Lowdermilk, who has been ill, is much improved, and she has returned to the Home from her mother's in Greensboro.

Rev. and Mrs. E. L. Ballard are now domiciled in the parsonage on N. Main St., where they will be very pleased to see the members of the church and other friends.

We regret very much to note the passing of Mr. James H. Petty, one of the best and most upright citizens of High Point. He died quite suddenly in his sleep in the early hours of the morning of November 16th, and Mrs. Petty awoke to find his lifeless body by her side. Mr. and Mrs. Petty lived next door to our old church for nearly 25 years, and although he was a leading member and deacon in the Baptist church across the street, he and his good wife frequently attended services in our church, and often expressed great sympathy and interest in all our plans and undertakings. We feel the loss of this gentle, quiet, faithful man very keenly, and know that in his passing our congregation has indeed been bereft of a true friend. His pastor, Dr. L. T. Wilson, who was attending the Baptist State Convention in Wilmington, was called home to conduct funeral services in the First Baptist church last Thursday afternoon. These services were largely attended, and Dr. Wilson paid high tribute in an impressive sermon to the fine, splendid Christian gentleman that he was. He was universally popular in High Point, where he had lived for 31 years, and counted his friends by the hundreds among all classes and in all walks of life. Much sympathy is extended to his splendid wife and daughter, Mrs. Richard Hudson of Franklin, N. C., in this sad bereavement, and may they be assured in this hour of trial of the Eternal Presence, feeling that "underneath are the Everlasting Arms."

Mizpah.—The Mizpah Philathea class held its regular meeting at church Sunday, November 14th.

The class was called to order by vice-president, Mrs. M. T. Wagoner, minutes read and roll called by secretary, Miss Ruth Hill. As there were no discussions to bring before the class, the meeting adjourned to meet again in December.

REPORTER.

Asheboro.—The work of the new Conference year is starting off nicely and we are hoping for the best year yet. The new carpet and the new pews were used for the first time the first Sunday of the new conference year and MY! what an improvement. The pews are both beautiful and comfortable and the carpet does away with practically all the noise. Then, too, putting in the pews and carpet has taken out of the auditorium the hollow ring that had been so objectionable.

Recently Brother J. D. Ross proposed to our Sunday school that if the school would raise $30.00 each month for our Children's Home he would raise twenty more on the outside or pay it himself. The classes in the school were asked to see how much they could get pledged as a monthly contribution. Today it was announced that the classes had pledged a little more than $36.00 a month, so hereafter we expect to be sending a check to the Children's Home each month for $56.00 instead of about $15.00.

The pastor started the canvass for the church papers the past week. Out of the first fourteen families seen, twelve subscriptions were taken and there are prospects of getting the other two yet.

We hope to finish the campaign this week.

At the evening service last Sunday a beautiful and touching pageant was given, entitled, "The Canton Pearls." Miss Esther Ross directed the pageant and the parts were well taken. A profound impression was made.

The Annual Union Thanksgiving service for Asheboro will be held in our church Thursday morning with a sermon by Rev. B. C. Reavis of the M. E. church, South.

The children from the Children's Home will be with us next Sunday morning.

J. E. PRITCHARD.

Henderson.—We, the church of Henderson, wish to thank the annual conference for returning to us our pastor, Rev. R. A. Hunter. He and his family have been with us only one year, yet in that time we have learned to love them and feel that by their untiring efforts great good has been done in our church, and we are hoping and praying for greater things in the future. A splendid congregation welcomed Mr. Hunter at his first sermon Sunday morning, November 14th, and the new conference year started with bright and encouraging prospects.

The young Ladies' League met Thursday night at the home of Miss Lucy Taylor, with a good attendance. After the regular business session the Annual Bazaar committee announced that they would hold the bazaar on December 2nd. A very interesting and instructive program was then given by Miss Agnes Harris, taken from the Lewis handbook, on "The Methodist Protestant Church." The guests for the evening were Mrs. Henry T. Powell and Mrs. Taylor of Burlington.

At the Sunday morning services, November 20th, two special talks were given by Mr. Jasper B. Hicks and Mr. Edison T. Hicks in regards to the financial attitude of church members toward their church.

It was announced that the board of stewards would be at the church Sunday afternoon and all members urged to come and make their pledge for the budget.

A special meeting of the Christian Endeavor is to be held Friday night at the church. A program is being prepared and it is hoped that a large number of young people will attend.

The Philathea and Baraca classes collected a large quanity of provisions and over ten dollars in money to be given to a needy family for Thanksgiving.

Much progress and interest is being shown in our church in general and we are praying constantly for more of the true spirit of our Lord and Master.

MRS. CLYDE L. FINCH.

West Lexington, South Lexington Charge.—Last Sunday was a good day for the West Lexington church and Sunday school. There were 164 persons in Sunday school, which is said to be the largest attendance in the history of the Sunday school.

Rev. Atlas Ridge, our new pastor, arrived on Thursday evening of last week and preached his first sermon last Sunday morning to a large congregation. The church was nearly filled with seemingly interested listeners. Pastor Ridge entered into the work of his new pastorate with keen interest, and he seemed at his best in the pulpit in the delivery of his first message. The text was one of the familiar utterances of the Apostle Paul, taken from Philippians 1:21, "For to me to live is Christ, and to die is gain." The chief thought of the sermon was that the ideals of Christianity are high, and every member of the church should have high aims in the work of God's Kingdom.

A large congregation gathered again for the night service and Brother Ridge again

delivered a helpful and inspiring Gospel message, his text being Matt. 25:13: "Be ye also ready, for in an hour that ye think not, the Son of Man cometh." The parable of the ten virgins who went out to meet the bridegroom formed the basis of the discussion.

The meeting of the first quarterly conference was announced for Saturday afternoon before the first Sunday in December in West Lexington church at 2 o'clock. We are expecting a good attendance of the officials and members of both churches.

Rev. M. Ivey Crutchfield, our former pastor, spent a few days the first of this week with friends in Lexington, spending some time in the home of this writer. He was on his way to his new charge in South Carolina. He is to serve the Anderson Charge, which is composed of two of our strongest churches in South Carolina. His address will probably be Greer, S. C. We were delighted to have him back with us for a few days, and wish for him much success in his new field of labor during the coming year.

C. B. WAY, Reporter.

Pilot Church—Our pastor, Rev. A. L. Hunter, filled his appointment Sunday afternoon at 3 o'clock. There was not a very large crowd present owing to the rough weather, but it is needless to say that we are very glad to have Brother Hunter with us again this year. He has been with us so long that it would seem a great loss to give him up. He gave us a splendid message Sunday.

The offering was taken as a thank-offering for the Children's Home.

Hoping this will be a successful year.

MRS. P. L. ASHBURN, Reporter.

Beulah, Mecklenburg Charge—This is the beginning of a new Conference year. We regret very much losing our beloved pastor, Rev. Robert Short, but we feel very fortunate in having Rev. Mr. Totten as our pastor this year. We trust that he will serve us as faithfully as our former pastor has.

Brother Totten came unexpectedly to preach for us on the second Sunday evening. He gave us a very beneficial message. He left a good impression with the people that heard him speak. Brother Totten has his whole heart in the work and we are sure that we could not have gotten anyone who would put his whole self in the work any better than Brother Totten.

Our Sunday school is good considering everything. This church is located near several other churches. We have seven officers and teachers with an attendance of about 50. The collections are good.

The Sunday school hopes to give the Christmas program that is published by our Conference, combined with a Christmas tree.

EYELYN SCHELL, Reporter.

NOTICE

To the members of South Lexington church. The first quarterly conference will meet at South Lexington church Saturday before the first Sunday in December, 2 p.m. All officials please come and let's plan for the new work.

A. RIDGE, PASTOR.

—Next Sunday morning Calvary church's official members will be formally installed.

IN HONOR OF THE DEAD

Dorsett

Pharaoh Gray Dorsett was born May 17, 1881, in Davidson county, N. C. On May 10, 1913, he was happily married to Miss Sarah Pierce. To this union there were born two sons, Vernon, and Eckhomer. Brother Dorsett's wife preceded him to the spirit world more than two years ago.

It was during a revival conducted by Rev. Edward Suits in old Mt. Carmel Methodist Protestant church that Brother Dorsett gave his heart and life to Jesus and united with the church. Shortly after moving to Thomasville and under the pastorate of Rev. J. E. Pritchard, he transfered his membership to the First Methodist Protestant church, of which he remained a member until his death.

From the very beginning of his religious life, he was active in the church work. He has served in some official capacity for a number of years. And he served well. At the time of his death he was a member of the newly elected board of stewards of his church. The last public act of his life was to attend the meeting which laid the plans for the Every Member Canvass, and before he had completed his canvass, he was stricken down, and had to take his bed.

His life was one of those quiet unassuming, peaceful and patient ones. During the long illness of his wife, he was never heard to murmur or complain, and after having made the long weary trip from Denver, Col., where he left her body amid strange surroundings, he was heard to say, "God knew best."

The influence he exerted in the community was always for the best. He was the oldest son, and as his mother made her way down the western slope of life, she found pleasure and joy in leaning on his strong arm. The love that existed between the three Dorsett brothers was unexcelled, and none will miss his companionship and advice as will the younger brothers. His interest in his motherless sons was such as to command the respect and admiration of all those in the community.

And as these boys ripen into young manhood, they will grow to appreciate more and more the goodly heritage the father has left behind for them.

As a church member, it can be truthfully said that he was loyalty incarnate. Every time his official duties called, he was there to answer, and to advise with his brethren. His pew was seldom empty on Sunday morning or evening, and the absent mark was placed but few times opposite his name in the Bible class.

On Monday afternoon, November 8, 1926, he quietly went home to be with the Christ he loved so well and served so faithfuplly, and since—

"Death's but a path that must be trod,
If man would ever pass to God,"

we bow to the will of an Eternal Father who loves us, and who loved him, and acknowledge that it was but right that such a man should be with God.

The funeral was conducted by the writer, assisted by Rev. R. S. Troxler, at the same altar to which he led many a seeking soul, and the body laid to rest beneath a mound of fragrant flowers in Fair Grove M. E. cemetery, to await the hour when the Great Reunion of the Righteous shall be made.

"Servant of God, well done
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

J. L. TROLLINGER, Pastor.

Knight

William Wesley Knight was born April 21, 1852, and departed this life November 9, 1926. Mr. Knight made a profession of faith early in life and united with the Methodist Protestant church at Union on Halifax charge, where he remained a faithful, consistent member until the end came. His wife preceded him to the grave several years ago, leaving him with the help of the older chil-

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dren to rear the younger ones. Mr. Knight was always faithful to his church, and church duties and has raised a fine family who are all faithful church members.

He was always kind and cheerful, and during his illness I never heard him complain. He leaves one sister, Mrs. A. McWilliams, of Enfield, R. F. D., and three brothers, Geo. L. Knight of Hollister, N. C., J. H. Knight of Chapel Hill, Texas, and R. M. Knight of Houston, Texas. Daughters, Mrs. J. H. Hux, Mrs. T. A. Smith, Mrs. E. A. Smith, and Mrs. B. A. Whilley, all of Enfield, N. C., R. F. D. One son, W. A. Knight of Rocky Mount, N. C.

The funeral services were conducted by the writer, assisted by Rev. Mr. Johnson of the Baptist church, after which he was laid to rest in the family cemetery, beneath a mound of beautiful flowers, to await the resurrection.

May we who remain prepare to meet him, where there will be no sorrow nor separation.

C. L. SPENCER, Pastor.

Perdue

It is with hearts full of sadness that we, the members of the Philathea class of Mizpah M. P. church, record the death of one of our most consecrated and faithful members, Mrs. Jasper Perdue.

In her death we have lost a true friend. One who was faithful in all interests of her church.

Whereas, her death has brought sorrow to her family and her church therefore be it resolved —

First—That we bow in humble submission to His divine will.

Second—That we extend our deepest sympathy to the bereaved family and commend them to the heavenly Father who does all things well.

Third—That a copy of these resolutions be sent to the bereaved family, a copy be spread upon the minutes of the Philathea class, a copy be sent to the Reidsville Review and a copy be sent to the M. P. Herald.

Respectively submitted.

MRS. H. J. JONES,
MRS. S. B. HUFFINES,
PAULINE CROWDER.

—Be not busy in detecting other men's faults.—Cingalese.

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NOTICE

Anyone, layman or minister, who desires to organize a Christian Endeavor Society in his church can get literature on "How to Organize a C. E. Society" free, yes, postpaid even, from the writer of this notice. When writing for literature please state whether it is wanted for a Sr., a Jr., or Int. society. Furthermore, a group of college students will come to your church and give a program if you are in a radius of fifty miles of High Point College: if you live still further away, I can arrange for some C. E. society near you to furnish a program. Address all correspondence to J. Elwood Carroll, High Point College, High Point, N. C.

—Otto Wood, sentenced to the penitentiary for 30 years for killing Mr. Kaplan, Greensboro pawn broker, has just escaped from the penitentiary for the third time. It is reported that he has been seen at Winston-Salem.

—We thank Rev. S. W. Taylor and his Burlington people for a remittance of $28.50 on subscription accounts. We also thank all others who have remitted any amount. Every little or big amount helps.

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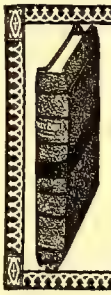

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Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XXXIII. GREENSBORO, N. C., DECEMBER 2, 1926 NUMBER 4

The Outer Darkness and the Interior Light

The recorded addresses of Jesus abound in striking figures of speech. What could be more striking than "the outer darkness where shall be weeping and gnashing of teeth?" This is always in contrast with the interior light of some festal gathering where joy abounds and happiness is enjoyed by all.

What does Jesus mean by the strong contrast He draws?

Evidently He is portraying the difference of destiny between two classes of men. He is showing that life may lead to glorious privilege or it may result in grievous and maddening disappointment. The outer darkness is not a thing prepared as a condition of punishment. It is simply the absence of any provision for the wants of men. The interior light is an end aimed at and secured by very careful and costly provision. The splendid banquet hall exists because there has been a care to provide for the happiness of those for whom it was intended. We cannot say that the outer darkness was prepared with like care for those who are not entitled to the privileges of the splendid hall. The outer darkness is an unprepared place. It was not meant to be a condition of habitation. The purpose was to prepare the place of light and joy for all the sons of men. There was thought for all and there is room for all, but some do not meet the essential conditions of admission, and there is therefore nothing for them to do but remain in the outer darkness.

Jesus' teaching was not only extraordinarily striking, but it was as profound as it was striking. When we can fathom the deeper meaning of the outer darkness and the interior light we will see that there are profound spiritual conditions that must be met by those who will be considered worthy of a place in God's glorious reception hall. Worldly respectability will not qualify. Artistic taste will not be sufficient. All the learning of all the schools will not promote one to that glorious privilege. To enter the gates of supreme privilege in the courts of the Most High there must be the greatest and most difficult achievements of this earth-life, the achievement of self-conquent, and the possession of a humble, contrite spirit of perfect submission and devotion to the All-Righteous and All-Loving One. The proud and the perverse and the self-willed cannot enter there. For them there is only the "outer darkness."

—Automobile accidents and crimes and criminal lawsuits are largely filling up the papers these days. Carelessness and criminal recklessness and criminal aggression are altogether too prevalent. We need to do all we can do to bring in a different atmosphere. There is needed more respect for human life and more regard for divine law.

—In the passing of O. F. Crowson Burlington loses one of her most prominent and most enterprising citizens. He died of kidney trouble in a Charlotte hospital.

Where the Wonder Is

We have received a long article from an esteemed brother which he requests us to publish provided we will not omit any of it and furthermore provided that we will not reveal his name. This brother is really a good man, we believe, but we suspect that he has without being aware of it formed a querulous habit of mind. Possibly his liver is not functioning properly. He sees through a glass darkly. His vision is tinged with dark blue. He sees evil where no evil is. In his article he indulges in wholesale reflections upon the people. Some of the faults he points out are perhaps real, but little or nothing can be done about them and it would be better to ignore them than to call attention to them. It may be that this brother has found real relief to his mind by expressing himself thus on paper, but we wish he had remembered and heeded Lincoln's advice to a man who read to the President a very denunciatory letter. "That's fine," said Lincoln; "you have cut him to pieces as he deserves." "Would you mail it to him just as I have written it?" asked the man. "O, no," said Lincoln, "don't mail it, burn it up. You have relieved your mind, which was the principal thing, now let it go at that." We do not wonder that our brother does not wish his name to appear at the end or the beginning of the article. The only wonder to us is that a man with so little faith in other people could have had faith enough in us to expect that we would publish the article.

Unduly Sensitive as to Size

Most people are more sensitive as to physical defects than they are as to moral deficiencies. Speak of their moral dereliction and they will laugh at you. But speak of their smallness or largeness or homeliness and they will resent it as an insult. Some time ago a man of national reputation as a speaker, a representative of the Christian Endeavor movement, was introduced for a speech in Greensboro. He is a man that weighs well over 200 pounds. Nothing was said about his size in introducing him, but he was expecting some reference to his physical bigness and in his very first utterance he revealed his resentment to references of that kind, saying they usually came from people physically much under par. Recently another speaker was introduced in Greensboro. He is a man somewhat under the average size, and the man who introduced him, himself of about the same size, made a good-natured reference to the size of both of them. The speaker replied by saying that when it became necessary to apologize for his diminutiveness, *he* preferred to do the apologizing.

—Rev. L. W. Gerringer was called to attend the funeral of Mrs. E. U. Cox at Providence on Tuesday. Her husband is a brother of our J. A. Cox of Calvary church. The same day Brother Gerringer assisted in the funeral of Richard A. Freeman, of the Christian Church.

THE MINISTER WITHOUT A SERMON

Susie Potter Hesse

A man walked with steady stride through streets deserted and still. An occasional officer stopped to give him a quick, keen look—then, reassured, resumed his measured beat. With head lowered, the man went on seemingly unconscious of time or place. At length he paused beneath a light and consulted his watch. It was exactly three o'clock. Three o'clock and Sunday morning, he thought, smiling strangely.

For a moment he looked up at the wondering stars. Often those beckoning lights had led his soul into the realm where the clatter of the world no longer hushes the voice of God. Tonight he had come from an experience which had for an hour swung eternity's door far back—and now he seemed to catch celestial strains behind those glowing portals.

Another moment and he had turned in at his own gateway and let himself into a silent, sleeping house. He crept to his study and closed the door softly behind him, then stood pondering. Curiously he fingered some paper lying upon his desk—the rough sketch of a sermon begun early in the week. Eons ago it seemed, and now he could recall little of what he had planned to write. In a few short hours he, Rev. Stanley Haydn, must preach to one of the most fastidious audiences in the city—and he had no sermon. Moreover, for three days and nights he had had almost no sleep. What should he do?

There was Miss Hilton, who would sit as usual in a front pew, stiff and critical, looking for the choicest rhetoric. Now it crossed his mind how much her approval had meant to him —how he had spent hours polishing and repolishing his diction in order that she might declare it flawless.

Near her would be Elmer Horton, a young writer of some promise. He would sit with note-book and pencil in hand prepared to catch felicitous phrases. Yes, Stanley Haydn knew that the Sunday which brought no complimentary words from Elmer at the close of the discourse was set down in his own mind as a failure.

Through half-closed eyes, Brother Guild would weigh the preacher's arguments and consider his theology. His was the heaviest pocketbook in the parish—and he demanded a sound and scholarly sermon.

Unquestionably there were weighty reasons why he, the pastor of such a church, should devote the remainder of the night to preparation for the morning's service—but there was just one convincing argument against this procedure. He was in no mood to pamper the appetites of literary or doctrinal enthusiasts, however respectable their hunger might be. Tonight he yearned mightily to give his hearers the Bread of Life. Fresh from the vision of Heaven that had been granted him, the things he could say needed no careful couching in fine phrases. He dropped upon his knees and prayed—prayed that he might be more worthy to handle that Bread of Life and to break it for his people.

Then he penned hastily a note asking that in the morning he be left undisturbed. After that he slept—slept until the church bells told him that in another hour and a half he must stand in his pulpit. Without haste he dressed, and drank his usual Sunday morning milk. An unaccustomed calm possessed him. His subconscious mind knew that he had no sermon for his congregation, but the fact left him undisturbed. Finally, he avoided the main thoroughfare leading to the church building and went in through a rear entrance. This morning there was no joy in striding a bit pompously through the throngs as if to advertise himself as the popular pastor of the city's richest church. Humility and a sense of his divine calling possessed him. Never before had he stepped into his pulpit with so little conscious preparation for his task, but never before had he felt so well prepared to perform it.

Was there indeed a deeper reverence in the pews; a more solemn hush than usual, or was it but the reaction of his own spirit in communion with the Infinite? Very quietly he stepped to the desk as the notes of the last anthem faded into silence. Slowly he announced that he stood before them with no text and no sermon.

"Malcolm Kendall is dead," he went on after a pause. A stir through the crowd of listeners—a catching of the breath—almost a moan—then a terrible stillness.

"Did I say dead? That was wrong. He is gloriously alive—transferred, promoted to tasks bigger than we had planned for him here. For the greater part of the last three days and nights," the preacher continued, "I sat by his hospital bed. In his brief life he taught many of you how to live. Now he has taught me how to die—no, how to embark on that mysterious voyage from shore to shore. In the midst of pain and weakness, he saw the Father with clear eyes. 'Tell the folks,' he said, 'that I send them a message of confidence and assurance. If any of them are bothered about life, tell them there will be no perplexities when they lie where I am lying now—that if they've taken God on trust through the years, they'll see Him face to face in this hour—even before the thin veil of separation is wholly gone. Tell them I *know* whom I have believed."

Then the preacher continued: "There are times when we need neither proof nor calculation to assure us of God's immanence; of His relation to us as a Great Father of love; of his ability and intention to take care of us. Such a time came to me in the hours spent beside the one who was close to the border-land. Creed and opinion grew insignificant in comparison to the declaration—not to be controverted—of that inner self which has been made in the image of God."

It was this conviction, undeniable and satisfying, which Stanley Haydn tried to make the possession of his hearers. In humility he spoke, but with the power of an intense earnestness. The end of the service did not bring the usual chatter and confusion. Miss Hilton, with tear-filled eyes, spoke in low tones as she went out, "Thank you. I needed a message like that." Mr. Haydn looked after her, amazed—he had thought she listened only to fine rhetoric! Elmer Horton pressed his hand and said soberly, "I can write a better story now."

Brother Guild, to be sure, passed him by without a word, and certain others appeared bored. But what of that? This morning it was not a personal matter. Another time he might do them good.

Succeeding days brought new surprises. It was an outstanding week in Stanley Haydn's ministry. Early there came to him a letter. It was from a stranger who had chanced to be in that Sunday morning audience—a woman, broken-hearted, groping after a lost faith. An accident had taken away her only child, and never after had she been able to see through the mist of tears or feel again the old belief in divine love. Life had seemed hopelessly over—and now the Sunday service had brought a new revelation. Just how, she didn't know—but it had come, and she was writing to thank the man who, as God's mouthpiece, had dispelled her doubts and quieted her soul. She knew now that all was right—

that the questions she still could not answer might await a greater day. Mr. Haydn thought again of the hours he had spent by Malcolm Kendall's bed—and he, too, knew that all is well with men who take God at His word.

Into his study there came a young man. With a quick squaring of the shoulders he grasped his pastor's hand. "I see it at last," he said exultantly. "I had wanted to be a preacher, but I thought it would take me away from life into creeds and arguments. If it will take me close to folks and give me a chance to draw them close to God, it's what I want. I can sign up for that."

Stanley Haydn, facing preparation for the coming Sabbath—for all future Sabbaths—looked at the question squarely and decided. Not less doctrinal clarity, but a surer picture of the Christ; not poorer rhetoric, but finer whisperings of the Spirit; not fewer masterpieces of eloquence, but more life-bearing messages; not a weaker adherence to the intellectual, but a stronger to the spiritual. —*Zion's Herald.*

IT ACTIVELY PROPAGATES BIBLE CHRISTIANITY

Luther K. Long

The Michigan Catholic is a paper that aims to enlighten its readers by answering the questions they send in. Here is a question recently asked and answered:

Question—Is it consistent for a Catholic high school teacher to take active part in the Y. W. C. A., and make talks on its works?

Answer—It is inconsistent and wrong for a Catholic to actively assist or associate with the work of the Y. W. C. A. We have nothing against the society as a Protestant organization. It is distinctively Protestant, however, and does not concede that Catholics are Christians. It actively propagates Bible Christianity, which is Protestantism, and a Catholic would be guilty of sin should she aid in such work. The fact that the Y. W. C. A. recently raised the ban against Catholics to a certain extent does not alter the situation.

My impression is that the Y. W. C. A. serves young womanhood without regard to whether the person concerned is Catholic or Protestant. It does not deny that Catholics are Christions. Because "it actively propagates Bible Christianity" every Christian should rejoice in its work.

I recall a young woman who used to attend our Wednesday evening prayer meeting and liked it. She specially enjoyed the testimonies and prayers and hymns—they had nothing like it in her church, so she said. She remained in her church, and was a better Christian, I believe, for her acquaintance with Protestant Christianity. We need more Catholic young women who, like the high school teacher, broadened her life by contact with the Y. W. C. A. Nor would it injure Protestant young people to know something concerning the better side of the Catholic church.

In all ages God has used those who were in earnest. Satan always calls idle men into his service. God calls active and earnest, not indolent men. You remember where Elijah found Elisha: ploughing in the field. Gideon was at the threshing floor. Moses was away in Horeb looking after the sheep. None of these were indolent men; what they did, they did with all their might. We want such men and women nowadays. If we cannot do God's work with all the knowledge we would like, let us at any rate do it with the zeal that God has given us.—*Rev. D. L. Moody.*

AN ANSWER TO BROTHER DOSIER

In Brother Dosier's article in The Herald of November 18 concerning the "in" in I Tim. 3: 4, 5, as read at the Ordination Service, he asks a question: "Is the error a slip of the printer, proof-reader, copyist, or is it intentional?" He goes on to say that he found the error not only in the reading from the Discipline used at that service, but in the Disciplines of 1912 and 1916. It is quite possible that the error, for it is that, is also in the Discipline of 1920. (I have disposed of all my copies of that issue.) And it is barely possible that it occurs in the first edition of the 1924 Discipline. I do not have a copy of that issue.

Beyond the possibility that the error crept into the earlier Disciplines through oversight of proof-reader, or others, we know that they were poorly edited, which, perhaps, accounts for it.

But the error does not occur in the second edition of the 1924 Discipline. That edition has the passage word for word as in the Authorized Version. So, Brother Dosier may sleep peacefully, provided, of course, that in the future the brother who reads that portion of Scripture in the ordination service, is careful to see that he has the latest issue of the Discipline, which, I feel free to remark, we all ought to have.

C. W. Bates.

EXCELLENT KNOWLEDGE

Philippians 3:9-11: "The excellency of the knowledge of Christ Jesus my Lord."

It is maturity that speaks in these words. Paul was an old campaigner, an erudite scholar, a world traveller and a lover of his fellowmen.

This knowledge is excellent because of its origin. The sources of knowledge are twofold—reflection and experience. It is one thing to know what causes a storm; it is another thing to be in its grasp, tossed like a straw to destruction. Perfect knowledge is the combination of these two.

Paul was proud of his education, but he found in the light of later events that his old knowledge was imperfect—not in depth, but in power. It had made him the wrong kind of man. The origin of his new knowledge was his vision of Christ and the influence of Jesus upon his life. Christianity is not just loyalty to a group of ideas. It is the transference of these ideas into conduct like that recorded in the New Testament.

Think of its nature. Paul's knowledge was not merely the appeal of a new point of view, not a new ethic, but a new relationship between two intelligences. He had found God in Christ.

It came with a certain bold assurance to his mind. He had reached fundamental reality. It challenged his decisions. Jesus has such a place in the moral world that He cannot be ignored.

Its completeness inspired him. Jesus was the end of the law for righteousness. Paul could not think beyond Jesus. He was the limit of spiritual knowledge, and He is still the last word for the soul of man.

The test of a true religion we are told is that it meets all the legitimate needs of the soul, and Paul's religion was experimental. "Christ," he said, "liveth in me."

This knowledge was excellent in its development. It was a new departure in history, delivering humanity from pessimism and materialism. Man was made to live in the spiritual world and to grow up to the heaven of Christ's ideal.

Have we proved the excellency of the knowledge of Christ Jesus, our Lord?—*Presbyterian Banner.*

The WORK *and the* WORKERS

The first Sunday after Conference was spent on Vance Circuit, the second at Moriah, and the third at Haw River. As a result of these trips together with a great deal of writing and phoning, I have released Rev. E. G. Cowan from Vance and have appointed him to Yarboroughs; and have released Rev. M. P. Chambliss from Moriah and have appointed him to Vance. Have also released Rev. W. M. Pike from Richland. That Rev. M. I. Crutchfield might give his whole time to Anderson he has been released from Yarboroughs. Rev. Fred R. Love has been appointed pastor of Richland. I am now working through a committee on pulpit supply at Moriah and one at Haw River and hope to have these two points properly supplied at an early date.

Destructive Storm

On this last Sunday after preaching at Haw River we drove out in the Mount Hermon community to see something of the results of the terrific cyclone that swept through that section on Friday evening. The destruction and havoc wrought around the home of Brother George Isley was terrible beyond description. You would have to see it to believe it. His barn, and garage, and chicken house, and wood house were utterly demolished. A number of large trees all around the house were wrenched and broken and prostrated. The Father Himself must have stayed the fury of the wind from demolishing the house. Insurance will replace some of the loss, but Brother Isley's loss even above that will be heavy. We did not get to the home of Brother George Vestal, but were told that the force of the storm was even greater here. His home was blown to pieces, some of the pieces having been carried for more than a mile by the wind. These families were all members of our Mount Hermon church. They should have our prayerful and material sympathy.

The Children's Home

If you have overlooked that Thanskgiving offering for the Home there is yet time to send it. The Home stands in need of it, and will appreciate it.

See the report from Asheboro last week. That was a fine thing Mr. J. D. Ross did when he laid plans whereby that church and Sunday school will be sending to the Home a monthly offering of $56 instead of about $15 heretofore.

This is two of our churches which now send a stated amount per month to the Children's Home. For some time Concord has been sending $25 per month to the Home, and now Asheboro goes them one better by making it $56 per month. There may be others who send stated amounts monthly, but I do not know about it. We need to do better by the Home than we have been doing in recent months. It is my understanding that some of the current bills have not been paid recently. So this Thanksgiving season, and the Christmas season which is so soon to follow should put the Home in good financial shape for the winter.

That Challenge Once More

Remember the challenge to pay the A. C. B. in full within 30 days from the rise of Conference. And also remember that during the week following the second Sunday in December we will publish, in the order in which checks are received by Mr. V. W. Idol, High Point, N. C., a list of the charges which have paid the A. C. B. in full.

Also, please remember that if your charge pays its budgets by the month, one month's payment should be sent to Mr. Idol by that time. We have no desire to break up system; but system properly worked will have at least a month's payment on budgets sent in by December 10.

Appointments

December 1, 7 p. m.—Gibsonville quarterly conference.

December 4, 11 a. m.—Why Not, and 2:30, Randleman quarterly conference.

December 5—Randleman.

December 10, 2 p. m.—Tabernacle quarterly conference.

December 11, 10:30 a. m.—West Thomasville, and 2 p. m., South Lexington quarterly conference.

December 12—State Street, Lexington, opening service.

Faithfully yours in His Service,

A. G. Dixon.

JUDGE ALLEN ADDRESSES WOMEN MINISTERS

Judge Florence E. Allen of the Supreme Court of Ohio addressed the women ministers in the annual Assembly of the International Association of Women Preachers, meeting in the beautiful new Euclid Avenue Baptist Church, November 3-5. Judge Allen spoke of the ethical greatness of the original American ideal of government. Previous governments had founded their right to rule on descent from the gods, divine right of kings, something that left those governing with a right in themselves to rule. But early Americans declared a new thing: that government derived its right to rule from the consent of the governed, that government was established for the purpose of administering justice, that is, that government was created to serve the people rather than that the people were created to serve the government.

But this view of government involves a high ethical ideal, a sense of moral responsibility as related to government, on the part of the people themselves. This a considerable number of early Americans possessed. But this the later generations of Americans have been losing.

Church People As Smugglers

It is not only in regard to the Volstead law that this strange lack of government conscience manifests itself, said Judge Allen. Many who are supposed to be good citizens and even good church members share in the general laxness. They evade their income tax, smuggle in goods, and in various ways show that they have lost the only ethical ideal upon which government can safely rest. Judge Allen, herself a Congregationalist, who is rendering a great ministry in the legal profession in which she holds high place, declared herself honored in being called to address these women engaged in the ministry of Gospel preaching.

Latin Prejudice Breaks Down

South America, where the Latin view of woman's position has always been maintained, recently broke through its settled customs to listen eagerly to the Gospel message from a woman's lips. In Chile, the Argentine, Brazil, and other countries, the Rev. D. Willia Caffrey, who has just returned from a year in South America, found full congregations of both men and women waiting for her. At first the Unions of Evangelical Woman in the different countries, in true Latin fashion, planned for women only to hear her. But as her message gripped them they saw that their husbands and sons needed it as much as they themselves. Some of them were doubtful if the men would come, but their doubts were soon removed.

South America recognizes the true Evangel. Men prominent in the various denominations in the Southern continent urged Miss Caffrey to return to their land for further preaching. Bishop W. F. Oldham, member of the Friendly Council of the Association, did what he could to open doors for Miss Caffrey, but expressed himself as happily surprised at the access given her to the entire people. The women at Cleveland were thrilled as Miss Caffrey, at their urgent request, related to them some of the incidents of her ministry in the southern continent.

The Attitude of Jesus Toward Women

"The historic attitude toward woman has been that she is a creature of her relationships, that is, her position in society is determined by her being the wife, mother, daughter or mistress of some man; the attitude of Jesus toward woman was that she was a person with relationships." This was the central thought of the president's address, given by the Rev. M. Madeline Southard, of Winfield, Kansas, and this is the central thought of a book which is being published by George H. Doran. Miss Southard declared that the attitude of Jesus toward woman was unique. Unlike all other religious teachers He gave no commands concerning woman's duties nor as to treatment that should be given her, but put her on the basis of a common humanity. In an age when the religious leaders said, "Better burn the law than teach it to a woman," He addressed some of His most profound utterances to solitary women, and He resolutely set Himself to combat in men and women themselves the belief that they were intended not to think but simply to serve the thinkers of the race. Miss Southard gave an unusual interpretation of Jesus' attitude toward His own mother. The whole thesis is built up from actual incidents recorded in the Gospels where Jesus dealt with various woman. Bishop Lightfoot was quoted as saying that "To us the large place which women occupy in the Gospels and early Apostolic history seems only natural. To contemporaries it must have appeared in the light of a social revolution."

One of the most interesting sessions of the Assembly was the afternoon given to young women from different schools who are looking toward the ministry and most of whom have already done some preaching. Seven girls, representing five denominations, were the speakers.

The Communion Service

The Rev. Mary A. Lyons, who was the gracious Assembly hostess, said that the ministers of Cleveland of various denominations had engaged in a sacramental service the previous winter which attracted much attention as a unique occasion, but that women ministers instituted such a service three years before, in 1923. This communion service this year was one of great sense of His Presence and of close fellowship.

Women ministers of the following churches were represented on the program of the Assembly: Baptist, Congregationalists, Friends, Disciples of Christ, Christian Church, Methodist Episcopal, Methodist Protestant, Evangelical, Salvation Army. Even the Episcopal Church was represented by a student in training.

The officers elected for the next year are: The Rev. M. Madeline Southard, Winfield, Kas., president; The Rev. Mary A. Lyons, Cleveland, Ohio, vice-president; The Rev Marie Burr Wilcox, Red Cloud, Nebraska, general secretary; The Rev. Carolyn A. Hosford, Springfield, Mass., recording secretary; The Rev. Ella L. Kroft, Indianapolis, Indiana, treasurer; The Rev. Lulu C. Hunter, Oak Park, Illinois, auditor. The president continues as editor of *The Woman's Pulpit*, with the Rev. Lucy T. Ayres as assistant editor.

One of the events that the Assembly of Women Preachers has come to look forward to as a part of its annual program is an exposition of Scripture from the original Greek and Hebrew texts by Dr. Lee Anna Starr, of the Methodist Protestant Church. This year the scholarly pastor of the Baptist Church where the Assembly was held had come into the room with his wife, and he was so much interested in Dr. Starr's handling of the Greek that he asked her to speak briefly to several hundred of his members who were meeting later. It is a source of gratification to the other women ministers that Dr. Starr's book, *The Bible Status of Women*, is meeting with such approval from scholars and laity alike, for they feel that it will do much to remove the prejudice that people have naturally felt against woman's preaching so long as they believed that the sacred Scriptures said certain things as the old translations read. MARIE BURR WILCOX, *Sec'y*.

DR. F. B. MEYER ON THE THEATER

There are not a few Church members who insist that there is not only no harm in attending the theater, but that there is real profit in it. And now the news comes that the Federal Council of the Churches of Christ in America is scheming to have the Church and Theater to work together as allies.

Among the eminent Christian ministers of this day none is more noted for his saintliness than Dr. F. B. Meyer, of London, and perhaps none has had a wider opportunity for observation. Therefore, his opinion as to the spiritual helpfulness or harmfulness of any practice ought to carry considerable weight. In a sermon preached a few years ago, Dr. Meyer thus referred to the theater:

"I have never gone to the theater, except when I have been invited to go and pronounce upon the character of some unclean play being put upon the stage. In such instances I have gone, and in co-operation with the papers, have been able to stop the further presentation of the objectionable plays.

"I do not see how a Christian can listen to the dialogues, and witness the scenes in the average theater, any more than I can imagine the returned prodical son asking for a dish of the swine-husks to eat while he was having his dinner on the fatted calf. If I find a child fighting with a dog for a bone, I wonder if the child has been well fed; and so I wonder if Christians are fed with the right kind of spiritual food when I see them running after the theater."—*Selected.*

—This is a year of great storms. We have been reading of the devastation caused by storms and perhaps felicitating ourselves on the fact that our part of the world is free from them. But a few days ago a tornado dipped down in Alamance county, in the Mount Hermon region, and caused wreck and ruin in a strip half a mile wide and five miles long. The house of George Vestal was in its path. His son-in-law, George Payne, with his wife was in the home at the time. The house was blown down and Mr. Vestal and Mr. Payne were pinned under the timbers so securely that they could not extricate themselves. To add to their distress a fire broke out from the kitchen stove and spread in their direction. Their wives by strenuous effort in removing boards and timbers succeeded in rescuing them before the fire did them any serious injury. We know now that tornadoes may visit our part of the world, and some of us may begin to think about preparing cyclone cellars.

—The death of Mrs. J. W. Reavis, of Vance, is reported.

OUR STORY PAGE

ELSIE TAKES A TRIP

"There," said Elsie as she came out on the porch, "is poor little Paula waiting for me in her carriage? I promised her last night that if she were good and didn't cry, we would take a trip. I forgot all about her, so she must have been there ever since."

Paula stared straight ahead with a fixed pink and white bisque smile. Her yellow hair was towsled and her little blue dress damp from the dew. Elsie promptly took the handle of the carriage and started down the street.

"Never mind," she said soothingly to Paula, "we'll have a nice trip now and lots of adventures."

As she walked along pushing the carriage, she met Annie Howard who lived across the street.

"Where are you going?" asked Annie.

"Oh," returned Elsie, with a very important air, "I'm on my way to London, and I'm nearly there. We have just crossed the ocean and we had a very nice trip, but I can tell that we are getting near to London town because the fogs are so thick."

Annie was plainly disgusted.

"You are the funniest girl I ever saw," she said. "You know perfectly well you haven't come across the ocean. That is only Meadow Brook back there, and besides you walked over a bridge. There isn't a speck of fog anywhere, for the sun is shining, and London is thousands of miles away."

Elsie looked at Annie pleasantly.

"Paula and I are going to see many famous sights today," she remarked quite as though her friend had not spoken. "I think we shall visit the Tower of London, and Westminster Abbey, and see the lords and ladies riding their beautiful saddled horses in Rotten Row. We may even see the King and Queen in a wonderful carriage drawn by coal black horses with outriders on either side sounding trumpets so the crowds will know that royalty is coming. And, of course, there will be a whole group of policemen on white horses, holding up the traffic until the Monarchs go by. Do you want to come along with us?"

Annie shrugged her shoulders.

"I should say not," she retorted. "I'm going up to the candy shop to get an all-day sucker. I've got a penny," and away Annie went.

Elsie walked along and soon came to a house with an open window. Inside stood a little boy practising his violin lesson. The tones were sweet and clear and Elsie loved music, so she stopped to listen.

"I wish I could play like that," said Elsie.

"You could," nodded the boy, "if you practiced hours and hours each week the way I do. I went to Washington last week and played for the President, for they call me the 'Boy Wonder.' It was very nice to meet him and his wife in the White House and to see all the sights in Washington. He thanked me and told me to be careful of my health, so that I could grow up and make my music count in a big way."

"That's splendid," beamed Elsie. "My daddy talks just like that. He says I must eat plenty of vegetables and get lots of sleep and be strong and well if I am to amount to anything. Good-bye, Boy-Who-Played-For-The-President, I'll see you again."

She wheeled Paula on down the street, and suddenly her attention was caught by a low sob. She looked all around but didn't see anyone until she peered down the cellar-way stairs of an empty house.

Sure enough, there was a frightened, lost little baby boy who had wandered or tumbled down there! Elsie was not long rescuing him. She didn't quite know what to do with her "find," for she doubted if her mother would welcome another child. Very soon she met a tall policeman.

"Do you want a baby?" she asked. "I've got one to give away."

The policeman stared.

"I declare," he exclaimed, "that must be the very child the woman is crying about up at the police station right now. Where did you find him?"

Elsie explained and was much relieved not to have to lug him around London with her. Besides, she felt it was time to start on her return journey.

Nothing happened until she came to the big monument in the little park, and there was Annie coming along with the all-day sucker in her mouth.

"I'm just coming home," Elsie greeted her joyously. "See, there's the Statue of Liberty."

"It's no such thing," scoffed Annie. "That's a monument of General Seward. Uncle Tom told me about it. 'Seward's Ice Box.' Now it's where a lot of gold and coal and fish and furs come from."

"I've found something," she exclaimed, and sure enough she had. It was a little round pocketbook with some silver coins in it.

"Oh, Oh!" exclaimed Annie, "let's go and buy some cookies."

But Elsie didn't listen to that either.

"I think," she volunteered, "that the poor old lady up at the corner belongs to this pocketbook, for she seems to be hunting for something."

In a minute Elsie was at the old lady's side.

"Oh deary me," wailed the aged woman, "I'm miles from home and I've lost my money."

"Don't worry," urged Elsie, "here it is! I must be going now for we're just about to land."

The old woman stared at her for, of course, she didn't quite understand.

It was just a few steps around the corner and Elsie's mother was standing in the doorway.

"I've been to London," said Elsie, "and I've had some wonderful adventures."

"She's just walked around the block," contradicted Annie, "and I went as far as she did and I didn't have any adventures at all."

"I believe you both," smiled Elsie's mother.—*Selected.*

THE PARTY DRESS THAT STAYED HOME

"Oh, mother, isn't it a beauty?"

Lucile held up her new party dress that had just been finished and sent in. The light from the chandelier fell across the soft folds of dainty blue silk, and Lucile's eyes rested eagerly on it as she spoke.

"It is lovely, indeed, dear," said Mrs. Morton, admiring it as much as even Lucile could desire. "And when is the party to be?"

"On Thursday afternoon; and there are fourteen children invited, and we are to play games out on the lawn."

Lucile ran happily out of the room then to put away her blue dress until the day of the party arrived.

The day came at last, and with it Lucile's small friend, who lived five miles out of the city.

"Isn't it nice that you can go to the party, too?" exclaimed Lucile, as she ran down to the gate to meet her, and then they went in to get ready.

"I only have my hair to fix over," said Lucile's little friend. "You see, I didn't know about the party until too late to get a new dress."

Lucile looked at her simple white dress for a moment before she spoke.

"My mother says that white on little girls is always in taste," she said, "and I think you look very nice indeed."

Then Lucile turned away and stood looking at her own lovely new dress that was all ready for her to wear. Mrs. Morton saw a wistful look flash across her face for a moment, and then as quickly pass away, as she chose a white one that hung beside the lovely party dress and quickly slipped it on.

"Now you both look very sweet and party-like," Lucile's mother said as she kissed them both good-bye. "And the little girl who chose an old white dress instead of her lovely one has made her mother very glad," she whispered into Lucile's ear. And then the two little girls ran happily away, while the new party dress stayed quietly at home.—*Exchange.*

A CHRISTMAS STORY

Not long ago there lived in the city of Marseilles an old shoemaker, loved and honored by all his neighbors, who called him "Father Martin." One Christmas Eve Father Martin, who had been reading the story of the three wise men who brought gifts to the infant Jesus, said to himself:

"If only tomorrow were the first Christmas Day and the Savior were coming to this world tonight, how I would serve and adore Him! I know very well what I would give Him."

He arose and took from a shelf two little shoes. "Here is what I would give Him, my finest work. How pleased His mother would be. But what am I thinking of?" he continued, smiling, "Does the Savior need my poor shop and my shoes?"

But that night Father Martin had a dream. He thought that the voice of Jesus Himself said to him: "Martin, you have wished to see me. Watch the street tomorrow from morning until evening, for I shall pass your window. But you must try your best to recognize me, for I shall not make myself known to you."

When he awoke the next morning Father Martin, convinced that what he had dreamed would surely take place, hastened to put his shop in order, lighted his fire, drank his coffee, and then seated himself at the window to watch the passersby. He had often seen the picture of Jesus in the churches, so he felt sure he would know Him when He went by.

The first person he saw was a poor street sweeper who was trying to warm himself, for it was bitter cold.

"Poor man," said Martin to himself. "He must be very cold. Suppose I offer him a cup of coffee."

He tapped on the window and called to the man, who did not have to be urged to accept the steaming coffee.

After watching in vain for an hour, Father Martin saw a young woman miserably clothed, carrying a baby. She was so pale and thin that the heart of the poor cobbler was touched and he called to her, "You don't look very well," he said.

"I am going to the hospital," replied the woman. "I hope they will take me in with my child. My husband is at sea, and I am sick and haven't a cent."

"Poor thing!" said the old man. "You must eat some bread while you are getting warm. No? Well, take a cup of milk for the little one. Come warm yourself and let me take the baby. You haven't put his shoes on."

"He hasn't any," sighed the woman.

Wait a minute. I have a pair."

And the old man brought the shoes which he had looked at the evening before, and put them on the child's feet. They fitted perfectly. The young woman went away full of gratitude, and Father Martin went back to his post.

Hour after hour went by, and although many people passed the window, the Master did not come. When it grew dark the old man sadly began to prepare his humble supper. "It was a dream," he murmured. "Well, I did hope. But He has not come." After supper he fell asleep in his chair. Suddenly the room seemed full of the people whom he had aided during the day, and each one asked of him in turn, "Have you not seen me?"—*Selected.*

A STRANGE CHRISTMAS PRESENT

One dark afternoon, on the 24th of December, as Mr. Lenox stepped from the horsecar near his home, he heard his daughter's voice calling him. He waited a moment, and she came running up to him, dragging after her a little girl about three years old. "Why are you so late, Bertha?"

"It wasn't late when I started, papa. I had to stop and wash and dress this baby before I could bring it."

"What are you going to do with it?"

"They are getting the Christmas tree ready, and I had nothing to give mama. I heard her say that she would like something that we could all enjoy, and you know we all enjoy babies. I shall put this one on the tree for her."

Papa was very much amused. "I'm afraid, my little girl, that we have no right to take Mrs. Brown's baby to give to mama. Is Mrs. Brown willing to give her away?"

"I didn't ask her," said Bertha. "You know she has seven, and I heard her tell mama that she did not know what to do with so many since Mr. Brown died." Bertha's voice trembled but she was a brave little girl, and tried to hide the tears that filled her eyes.

Mr. Lenox shook his head. "I'm afraid, dear, that it cannot be done." Then, seeing her look of disappointment, he said, "However, let's take baby home with us, and we will try to arrange matters."

"But we must hide her, papa, or mama won't be surprised."

So the baby was given into nurse's care, and after supper Mr. Lenox called on Mrs. Brown. She consented to lend her baby to the Lenox family for awhile on condition that it was to be brought home once a day.

When the Christmas tree was lighted and the doors thrown open, there in front of it stood baby. Pinned to her dress was a little card on which was written: "For mama, from Bertha and Mrs. Brown."

Baby is a young lady now, and has two homes. She calls herself Susie Brown Lenox, and doesn't know which home she likes best.—*Selected.*

Instruments of Precision

The ordinary worker in wood thinks he is precise when he measures to the sixty-fourth of an inch. But for scientific purposes instruments are in use that are amazing in their degree of accuracy. In the Bureau of Standards, Washington, D. C., are devices so sensitive that they will register the heat of a candle hundreds of miles away. A weighing apparatus will weigh the amount added when you dot an "i." Another machine will show how much a six-inch steel axle bends when you lay the weight of your hand on it, and will show how much a four-foot brick wall yields when you push against it. An expert has recently discovered a way of drawing 25,000 parallel lines equally spaced on an inch of surface. Dr. Coblentz has invented an instrument to measure variations in temperature. It is so sensitive that it is said that it will discriminate the degree of heat necessary to raise the temperature of your finger tip one degree in a million years. With this instrument he has ascertained the temperature on the planet Mars, finding that it rises as high as 60 degrees in the day time, but falls to 90 degrees below zero at night. Cold nights there!

Our Children's Home

Mrs. B. Dozier, Sheeps Head Bay, N. Y., $5.00; W. H. M. S., by Mrs. H. A. Garrett, $200.53; Sapling Ridge, Alamance, by O. H. Johnson, $5.17; Gillburg, Vance, $4.75; Liberty Hill, Anderson charge, $4.70; Mrs. Ada Finch, $25.00.

Sunday Schools

Henderson, $12.20; High Point, First Church, $16.78; Alamance Union, $15.65; Birthday offering, Mount Zion, Pinnacle, $2.43; Flat Rock, Vance, $2.00; Mount Carmel, Forsyth, $2.50; Mebane, $9.75; Gideon's Grove, $2.50; Kistler, Cleveland, $3.30; Shiloh, North Davidson, $8.00.

Sunday School Thank Offerings

Midway, Guilford, $6.25; Mount Pleasant, Mount Pleasant charge, $11.00; Lebanon, High Point, $7.79; Concord, First church, $33.21; Draper, $2.32.

Church Thank Offerings

Bethesda, North Davidson, $12.50; Rock Creek, Alamance, $4.00; Whitakers Chapel, Enfield, $21.50; Macedonia, Fallston, $1.75 Mount Pleasant, Mount Pleasant charge, $11.00; Liberty Hill, Anderson charge, $4.70; Fairview, Anderson, $5.41.

Individual Thank Offerings

Mr. and Mrs. O. D. Hatfield, Creswell, N. C., $5.00; Miss Pearl W. Fisher Vaughan, $20; C. E. McCulloch, Wilmington, $10.00; Mrs. J. M. Cheek, Chapel Hill, credit of Burlington church, $5.00; C. A. Howard, Cornelius, N. C., $5.00; A Friend, Elon Colleg $2.50; Miss Annie Hull, Cherryville, credit Bess' Chapel, $5.50; A Friend, Dabny, $1.00; Miss Ruby Hughes, Franklinsville, $10.00; Mrs. S. M. Johnson, Winston-Salem, $2.00; A Friend, Box 265, Biscoe, N. C., $10.00.

Other Gifts

Deep River Mills, Randleman, a nice bundle of ginghams; Morris and Co., Greensboro, N. C., one crate of pork and beans; Junior class, Liberty Hill church, Anderson charge, a little boy's suit, dresses, shirts and hose; Ladies' Aid Society, Efland church, Orange circuit, a quilt; Liberty Hill, Anderson charge, a coop of chickens; Junior class, Thomasville Community church, a nice basket of fruits; Bennett Brothers, High Point, two nice hams; Dr. Cutchin, Whitakers, N. C., a bag of peanuts; J. E. Perryman, High Point, one case of garden peas; Ray Street school, a whole lot of good eatables; Thomas and Howard Co., Greensboro, one crate of jam, two boxes of raisins; W. H. M. S., Weaverville, N. C. thimbles, tapeline, and a lot of needles; Roberta M. P. church, a large lot of chickens, about 40, I think.

The liberality of our friends has greatly enlarged our hearts. Thank you all, many, many times.

The annual bazaar at the Home will be Wednesday, December 8th, instead of December 10th, as formerly announced. Sales of fancy-work will begin at 3 p. m. None will be disposed of before that hour.

E. G. LOWDERMILK.

Boy Friend—I swear to you, darling, that these lips of mine have never uttered a lie.

Girl Friend—That may be true. You know, you talk through your nose.—Paris Rire.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$171,380.81
Miss Novella McIntire	60.00
Ladies' Aid Society	50.00
G. P. Younginer	10.00
Claris Younginer	5.00
Phylis Younginer	5.00
Philicia Younginer	5.00
Miss Wenonah Joyner	5.00
Miss Vonnie Roberts	2.00
Miss Maggie Willis	1.00
Total	$171,523.81

The above are payments made on the Asheville note.

May I emphasize two points? First—High Point College is a business proposition. Whatever may have been thought of it in the beginning, when we were building so largely on faith, the institution is now solidly built and rests on solid ground. This does not refer to buildings and land entirely. We now know exactly what is necessary to insure not only the perpetuation of the institution, but its greatest usefulness, and business men are recognizing that fact. Second—We are really very much in need of ready money. Quite a considerable balance is still due on pledges. To pay these pledges at this time may entail some sacrifice, but is it not worth while to make the sacrifice in order that one's promise may be kept, and that the institution may have the advantage of the money that was pledged to it, and which it so much needs?

J. NORMAN WILLS, Treasurer.

NOTICE

To Members of Anderson Charge

The first quarterly conference will be held at Liberty Hill church Saturday before the second Sunday in December at 2 o'clock. All officials are urged to be present. It is very important that all officials be present. Important business in planning the new year's work will be transacted and your presence is earnestly requested. Please come and come on time.

M. IVEY CRUTCHFIELD, Pastor.

—Serious though President Coolidge appears in general, his sense of humor lies very close to the surface, as his old friends know. Once, when the president was a member of the Massachusetts legislature, a certain member who was noted for his long-winded speeches, addressed the house for an hour in support of a measure, during which he used a succession of affirmations always beginning with "It is—"

When Calvin Coolidge rose to speak on the question he said, "Mr. Speaker, it isn't," and sat down.—Everybody's Magazine.

—Russian authorities expelled from that country H. D. Anderson, a Y. M. C. A. secretary, and confiscated his property. Anderson, it was said, had been directing physical education in Russia in co-operation with the soviets and had been engaged in no political activity. The action was taken to mean the expulsion of the American Y. M. C. A. from Russia.

—Indians are so numerous in Buffalo County, South Dakota, that they have elected members of their race to five county offices—clerk of court, auditor, register of deeds, sheriff, and county commissioner.

MARRIED

Johnson-Roberson

Miss Edna Johnson and Mr. Roy Roberson, members of two of the most prominent families of South Alamance, were happily married at the home of the writer Saturday afternoon, November 13, the writer performing the ceremony.

Mrs. Roberson is the daughter of Mr. and Mrs. C. W. Johnson, a young lady of beautiful character and strong personality.

Mr. Roberson is the son of the late A. N. and Mrs. Roberson, and is a young man of sterling character.

They are both loyal members of Concord M. P. Church. We wish them much happiness as they journey through life together.

H. L. ISLEY.

WINTER APPLES

Friends write inquiring for winter apples. If those who want apples will direct to Mt. Airy, it will save time, and "stamps" (at this part of the line).

We, at King, are 25 miles from Mt. Airy, and from the main drive for regular winter apples.

The mountain people can do well for winter apples, in their ideal climate, with but little care.

We could do well by close cultivation—but there is not much cultivation for our fruit trees.

The management of apple trees for the desired winter apples makes a close question.

However, we could do well for the production of good winter apples by close cultivation and regular attention to the trees. Our winter apples ripen too early.

Lots of trees are planted every winter, but only a few are being cultivated.

Lime is needed in the soil. We get official instructions about the use of lime.

Now, while there is regular call for winter apples is the time to plan and manage to have provision for the fruit.

Our late apples ripen too early, but there is a great remedy.

The modern cold storage being convenient for us, we can store our fall and early ripening winter apples soon as they get ripe; by this means they can be saved for regular winter use.

It is now a fact that we can manage to produce our own winter apples if we will cultivate the trees. W. F. GRABS.

—Federal Judge English, of Illinois, whose impeachment trial was to begin November 10, resigned a few days before that date. President Coolidge accepted his resignation. English claimed to be innocent of the charges against him, but resigned, he said, because his usefulness as a judge had been impaired by the charges against him.

—Thirteen soldiers at Lawton, Okla., pleaded guilty to starting fires which destroyed about $2,000,000 worth of property at Ft. Sill last summer. They asserted that they set fire to the buildings "for a thrill." Judge John Cotteral sentenced them to prison terms ranging from three to 32 years in length.

"GIFTS TO THE KING"

It will be of interest to the church at large to note the amount of the Christmas offering for the General Conference Budget, sent to the Treasurer of the General Conference and so designated, during the Christmas season of 1925.

This offering, as credited to the several Annual Conferences, was as follows:

Standing	Conference	Total Offerings
1.	Maryland	$1,181.65
2.	West Virginia	481.36
3.	North Carolina	378.17
4.	Eastern	307.25
5.	Michigan	274.50
6.	Pittsburgh	232.08
7.	Onondaga	123.79
8.	Indiana	120.14
9.	Alabama	101.93
10.	Illinois	90.29
11.	Iowa-Missouri	32.48
12.	Texas	23.58
13.	Kentucky	13.50
14.	Ohio	9.25
15.	Louisiana	9.21
16.	Georgia	8.57
17.	Mississippi	5.00
18.	Georgia (Colored)	1.40
	Miscellaneous	5.00
	Total	$3,419.15

A total of only $3,400! Surely, we wish to do far better than that this coming season. Some of our Conferences, it is true, had on special drives for Superannuate Funds, and other causes, but EVERY CONFERENCE can increase its Christmas offering this year.

A Goal of $10,000

Let us set our goal at $10,000 this year and plan now to reach it. If you have not ordered your programs, write today to Rev. Lawrence Little, Box 328, Concord, N. C., for a sample copy.

—A hike on the bottom of Hampton Roads from Old Point Comfort to the Norfolk, Va., naval base, was made by Klass Everts, local diver. He covered the distance of six miles in a little less than three hours.

—When Albert Lumpkin, of Fort Worth, Tex., died he bequeathed a fund providing a prize for the winner in oratorical contests held at his alma mater, Baker university, at Baldwin, Kans. A clause in the will, however, bars students who swear or smoke from taking part in the contests.

—Thomas Mott Osborne, former warden of Sing Sing prison, died of heart disease on a street at Auburn, N. Y. He was 68 years old. He came into prominence when he entered Auburn prison under an assumed name to study the life of convicts.

—The longest concrete bridge in the world has just been opened for traffic in Minnesota. It is a memorial to that State's World War heroes. It crosses the Minnesota River bottoms from near the city limits of Minneapolis to Mendota. The Minnesota River flows into the Mississippi. The bridge cost two million dollars. It is 4,119 feet long and has 13 spans. It is known as the Mendota Bridge.

—Beginning April 17, 1927, express packages are to be carried by airships between New York and Chicago and Chicago and Dallas, Texas, so the American Railway Express Company announces.

GIVING THANKS

For the hay and the corn and the wheat that is reaped.
For the labor well done, and the barns that are heaped,
For the sun and the dew and the sweet honeycomb,
For the rose and the song, and the harvest brought home—
Thanksgiving! Thanksgiving!

For the trade and the skill and the wealth in our land,
For the cunning and strength of the workingman's hand,
For the good that our artists and poets have taught,
For the friendships that hope and affection have brought—
Thanksgiving! Thanksgiving!

For the homes that with purest affection are blest,
For the season of plenty and well-deserved rest,
For our country extending from sea to sea,
The land that is known as "The Land of the Free"—
Thanksgiving! Thanksgiving!

—Anon.

AN AMUSING INCIDENT

The class of 1870, of which I am a member, was the first class to graduate under President Eliot at Harvard College. Commencement exercises were then held in the old historic church on Harvard Square. The seating capacity was not sufficient to accommodate undergraduates on such occasions, and few if any of our class had ever attended a Commencement Day service. When the proper time had arrived for the distribution of diplomas, the class arose and stood respectfully in their places in the pews as President Eliot proceeded to address them in the usual Latin formula. In closing his address he invited us in the same classic tongue to "come up" and receive the certificates of our fidelity. Although our class was distinguished for scholarship and its ranking member, William Gardner Hale, was subsequently the honored head of the department of Latin in Chicago University, we were taken by surprise and, as none of us knew what was expected of us, we remained standing, unmoved by the president's appeal. The pause was extremely embarrassing. At length Roger Wolcott, our Class Day orator, and afterward the efficient governor of Massachusetts, stole up to the president's side, found out what he wished us to do, and reported to the class. Thereupon we all, with alacrity, proceeded to "ascend" and receive our coveted sheepskins!

In this progressive age, college presidents, I understand, in order, perchance, to avoid any similar misunderstanding, have discarded the antiquated Latin and address the learned students in their vernacular!—Willard T Perrin.

Riley's Poems Still Earn. Though James Whitcomb Riley has been dead 10 years his poems yield a good income because the publishing house which holds the copyright on all his works is very exacting as to royalties. Altogether, Riley's works are supposed to have earned $2,000,000.

PAY YOUR PREACHER

It is a marvelous thing in these days that any church would determine the salary of a minister and make a sacred promise to pay him and then send him to his Conference with only a part of his salary paid. This seems to us not to be square dealing. The salaries are so small and ministers have difficulty living upon them anyhow, but after having made his arrangement to live upon his salary to come to the end of the year with only a part of it paid is not in strict conformity to the idea of religious obligations taken by the church. We have the minutes of a number of conferences and in some of them we find this evil thing is still persisting. We remember in the old days when it was a rather common thing, but we thought we had got beyond the point where a congregation would make a sacred obligation to pay a minister a certain salary and then be satisfied to send him to Conference with part of it unpaid. It is high time that this practice was abolished forever. If the church promises a minister to pay him a certain amount it is a most sacred obligation to pay it all and promptly.—Methodist Protestant.

They found a little courage
That simmered in the sun,
They blended it with patience
And just a spice of fun,
They poured in hope and laughter,
And then with a sudden twist,
They stirred it all together,
And made an optimist.

—Chicago Blade.

—Worry is evidence of an ill-controlled brain; it is merely a stupid waste of time in unpleasantness. If men and women practiced mental calisthenics as they do physical calisthenics, they would purge their brains of this foolishness.—Arnold Bennett.

—The latest experiment of Professor Michelson to determine the speed of light indicates a rate of 186,173 miles a second, his previous estimate being about 20 miles faster. Think of this marvelous thing till you are filled with wonder, amazement, and adoration.

—The American delegation to the preliminary disarmament conference at Geneva left with expressions of satisfaction with the work done in the six months of deliberations. The program now is for a general disarmament conference in 1928, though the league of nations assembly wished it in 1927. The United States won against France and Italy for the method of limitation by classes of ships instead of by the principle of "global tonnage." Another serious split was over the treatment of trained reserves. France held that they are not limitable while the United States and other powers insisted that they are. Admiral Hilary P. Jones headed the U. S. delegation.

—Athletic competition among high-school girls is detrimental to their morals and physical welfare declared the Wisconsin Interscholastic Athletic Association in restricting future meets for schoolgirls of that state.

—The American Commission on Minorities, composed of Catholics, Jews, Lutherans, Presbyterians and Unitarians, protested to American bankers against any loan being made to Rumania until that country improves its treatment of religious minorities.

FROM PASTORS *and* PEOPLE

Calvary.—The work has gotten off to a good start at Calvary for the new conference year. Good congregations have been present for all the services, including the Sunday school and the midweek services. A cordial welcome has been given the pastor on his return for the third year. Before conference the pastor had advocated having a get-to-gether meeting to be held in the new hut for the whole church, Sunday school, and friends. Just after conference the ladies of the church announced that such a meeting was being planned. Of course the pastor entered heartily into the plans, and on every occasion, public or private, urged the people to gather for the meeting. Then you can imagine the pastor's surprise when it turned out to be a reception for the pastor and his family. Well, we had a good time. The hut was almost full to overflowing. Of course the supper was there in abundance. Each family brought a basket well filled. The tables were placed in the shape of a U, the children gathered in the inside of the U and the adults on the outside. After a Scripture lesson and a prayer of thanks by the pastor those present showed that they knew what to do when in the presence of a lot of good eats.

After the supper was over a good program prepared by the ladies was rendered. Dr. McCulloch in his unique, happy way, welcomed the pastor and his family back to Calvary. The different organizations of the church had their representatives tell something of their plans for this year. Among the friends and guests of the evening were Mr. G. O. Coble, who for more than twelve months has been putting our church lawn in condition, and Mr. Campbell, a landscape architect, who has been employed by Mr. Coble in beautifying the lawn. Both of these men made brief talks setting forth something of the plans for placing some evergreen plantings around the church. Brother Coble, who is a son of our own Mrs. J. H. Coble, certainly has the unbounded thanks of Calvary church for this substantial gift to our church. He has spent a great deal of time and of money in beautifying the lawn. The grass is now coming up nicely, and we are expecting to have, when Brother Coble has finished with it, the prettiest church lawn in the city.

Last Sunday evening at 7:30 the service was in charge of Superintendent Lowdermilk and a group of children from our Children's Home. They gave a well prepared program, the program being in the nature of a Thanksgiving service. The children showed most careful training. We had a capacity audience, and the large congregation showed its appreciation by the closest attention and then by a liberal offering. The Woman's Home Missionary Society had arranged for this service, thinking that they would take an offering and take credit on their budget for it, but since it was so near Thanksgiving time, and since we are accustomed to making a special offering to the Home at Thanksbiving, the ladies very generously consented to allow the offering to go as a special Thanksgiving offering from Calvary church, and will raise their budget otherwise. The offering was more than $75. More will be added to this before it is sent to the Home.

Many kindnesses have been shown the pastor and family in a very substantial way since conference, and if we were to attempt to mention all of them we might leave out some. So we hesitate to mention any. However, some of them have been so outstanding that we think it is permissible that we mention a few. Mrs. J. H. Coble has gotten into the habit of sending a large basket filled with good things to eat every little while to the parsonage. So just recently along came the basket again. Surely we appreciate this kind remembrance. Brother Floyd Coble, owner and manager of the O. Henry drug stores of Greensboro, and son of Mrs. J. H. Coble, had heard about the pastor's new overcoat being stolen on the Sunday night of conference, so on last Friday he sent the pastor over to Vanstory's to select him a coat, the bill to be sent to him. Well, we didn't know any better than to do as he said. As a result the pastor is now enjoying a nice "Knittex" coat. This, too, is deeply appreciated. As Thanksgiving time drew near Brother W. F. Medearis brought to us a fine, fat turkey. Thanks! Brother Medearis asked when he brought the turkey if we could find a good place for the turkey, and my oldest boy assured him that we would find the place all right. Whoever saw a boy who could not find a place to put a good bit of turkey. Many things enter into the inducements that bring a pastor back to a church. Before conference Brother Lewis (of another church but from whom the pastor and church buy coal) told the pastor that if he returned a ton of coal would be donated to the parsonage. No one is saying how much that had to do with our return, but we are enjoying the ton of coal. Thank you, Mr. Lewis. We also appreciate the donation of a whole month's milk bill by our dairyman, Brother J. F. Williams.

Every one has our thanks for every kindness and for the fine spirit of cooperation shown last year and already this year. The foundation has been laid, we believe, for greater things for Calvary church. May the Lord be glorified in all our achievements.

L. W. GERRINGER, Pastor.

Greensville Circuit, Matthews Chapel—A new reporter has been elected, but since she hasn't reported, I will try my hand just once.

Our new pastor has arrived and introduced himself in the person of Rev. H. L. Powell, though he says he thinks we are very familiar with that name. This will make Brother Powell's fourth year with us and we feel fortunate in having such a good pastor.

He filled his first appointment with us Sunday morning, but owing to the unfavorable weather the attendance wasn't large.

We are having splendid attendance in our Sunday school at the present time. We are using the Star roll, which is very interesting and we hope our Sunday school will continue to improve.

We are having a wonderful Christian Endeavor Society, with a membership of about 50, which meets every Sunday night at 7:30 o'clock. We also have a Junior Society.

We are sure having good attendance, a church full almost every Sunday night.

We had several members from the Baptist church and other churches to join us Sunday night. We appreciate this.

Our Sunday school and Christian Endeavor Society have made arrangements to put in two new heaters before next Sunday, and we have also purchased a new gas lamp recently.

Plans are being made now for a Christmas program and also Christmas tree, and we hope our plans can be carried out successfully.

On next Sunday morning we will take a Thanksgiving offering for the Children's Home.

Best wishes to the Herald and its readers.

LOTTIE EDWARDS.

State Street Church—Work on our new Sunday school building is going on at a rapid rate, and if nothing happens to delay the workers we will soon be meeting there for worship. A formal opening service will be conducted on the second Sunday in December by Dr. Dixon. We are expecting and hoping to see many of our friends from out-of-town.

Since January, 1924, our Sunday school has grown from 13 to an average attendance of more than 100, with 195 on roll.

A meeting of the C. E. Union of the city was held at the First Reformed Church on the night of the 10th of this month. Dr. Parker, of Asheville, delivered an interesting address, after which a musical program was given by the high school orchestra. State Street Society won the banner for the second time, having an attendance of 100 per cent.

Mr. Bethea went to Pleasant Grove Sunday morning to give a talk on his trip to Palestine. A liberal offering was received which will go into the building fund.

Many of our friends have helped so generously. Brother Pritchard gave all that he received as an offering last spring when he preached so splendidly and worked so faithfully during our revival meeting. Mr. Bethea has taken the work at Yadkin College since the Conference. This is in addition to all the other work he does and will keep him very busy.

A dozen or more of the State Street folks went to West Lexington Sunday morning and heard Brother Ridge preach a good sermon to a large and interested audience.

REPORTER.

Rockingham—Our Sunday school has been getting along fine in its work. Our collection for Sunday, November 21, was $6.84; attendance was 121, and members on roll 175.

The children of our Sunday school are now getting up a Christmas program with the writer as their leader and the aid of the older members. This program includes about 75 children, if not more. We expect to give the exercises, after which we will have a Christmas tree.

The village prayer meetings are still continuing in strength. The mid-week prayer meeting meets as usual with the girls and boys with their organizations meeting at that time.

The prayer meeting at the church building has been cut a little short for the past two or three weeks for the benefit of a singing school which is being conducted by Mr. Thomason in our church building. Mr. Thomason is a very noted singing master, we are pleased to say, and we are very glad to have him with us these few weeks.

We are also pleased to say we have Rev. J. H. Trollinger with us for another year. He has served us faithfully during the past year and we are thankful to have him for another year.

We have had a few deaths in the membership of our church during the past year, so our membership now is about 98. Mr. Trollinger received 35 of these members into the church during this past year. Mr. Trollinger will give us two Sundays out of each month during this year. He delivered to us a very beautiful and inspiring sermon on Sunday, November 21.

To all a great success during this year we pray.

BIRDIE CONNELL, Reporter.

Caroleen and Shelby—We have entered on our second year as pastor of these two churches. We were received kindly and assured of the co-operation of all the people.

There are already signs of growth in our churches. Shelby did the unusual thing when they met while we were in Conference and planned the work for the year and made the membership assessment. The people are responding nicely and are bringing in envelopes Conference claims as well as pastor's salary. This is an indication that Shelby will pay Conference Budget this year. Shelby is badly in need of a new house of worship and we are hoping by early spring to have plans made for a nice little brick veneer church on the splendid lot on which the old church now stands. Brethren, pray for us that we may rise up and build.

Caroleen—This church is starting off splendidly. Congregations are good and a splendid interest is manifested in all departments of the church work.

Yesterday we put on a drive for tithers and 12 of our members listed as tithers. We hope to increase this to at least 50 per cent of our membership.

Brethren, pray for the work here; we need your prayers.

Yours in the Kingdom's service,
L. S. HELMS, Pastor.

Charlotte, First.—We are glad to serve these people for another year. Our expectations have been enlarged by the way things are opening up, and we hope by the next conference results will reveal that both pastor and people have put forth most earnest effort in the work of the Kingdom. This is our fourth year and by the reception accorded us it bespeaks for us our best. Everybody seems to be busily engaged in the interest of the church.

Preparations for Christmas exercises are underway. A cantata entitled, "Chimes of the Holy Night" is being rehearsed by the choir, and a special program by the Sunday school is being arranged by Mrs. D. A. Horne and her committee.

Recently the Ladies' Aid Society pledged $100.00 on the parsonage lot to be paid by January. So the members of the society are busy, but whatever they undertake they accomplish and then some more. They are having a Thanksgiving party this evening, Monday, the proceeds to apply on their pledge.

The Woman's Foreign and Woman's Home Missionary Societies are doing excellent work. Already both of the societies are ahead in the raising of their apportionments. The Home society is preparing a Thanksgiving offering service and the main feature is a pageant, "Queen Esther's Choice."

The Worker's Council of the Sunday school meet on the second Tuesday evening of each month. After the regular business a program of inspirational addresses, songs, etc. stressing a particular theme for each month is given. A twenty-five cent meal is served. So far this arrangement is working beautifully.

The boys are very enthusiastic. They are being provided for in the formation of a Boy Scout troop. Messrs. J. E. Hankins and J. C. Watts are the Scout masters.

Last Sunday morning we were made glad to receive into our fellowship, Mr. and Mrs. T. F. Helms from the M. E. Church, South and their daughter, Sadie on confession of faith.

The first quarterly conference will convene on Thursday evening, December 2nd, 7:30 o'clock.

We regret that several of our people are sick. We trust they will recover soon and be with us in our services.

On Wednesday evening after Annual Conference and prior to the prayer service a large number of the members of the church and friends surprised us in an unusual way in their manner of welcoming us back for another year. They came with supplies for the pantry of the parsonage and gifts are still coming. It has been the most abundant pounding we have received since entering the ministry. These people know how to be royal in their treatment. We certainly appreciate the reception and the gifts of each one. Words do not convey wholly what we mean. God knows the givers and the gifts and we pray that He may reward all accordingly.

H. FREO SURRATT.

Vance—We are putting on a special drive for the Methodist Protestant Herald. To the church securing the largest number of subscriptions to the Methodist Protestant Herald the writer will given ten dollars ($10.00) to be applied to the budget, pastor's salary or for the improvement of the church as the committee may see fit. Each church is being asked to appoint a committee for the purpose of canvassing the field. I don't believe a person can be a loyal Protestant without the paper. Then let's get busy and see to it that the Herald is put into every Protestant home. If in your canvassing you should find a family who is not financially able to take the paper, then report to me and I will see to it that some arrangement will be provided to take care of such needs. If you will bestir yourself a little I think you will be a little bit surprised to find that there are quite a few who do not know that there is such a thing as a "Methodist Protestant Herald" being published. Friends, this ought not so to be. Let's get busy and cover the field promptly. Harris Chapel leads out with seven subscriptions. Who will be next? The number of subscriptions will appear in the Herald later. M. P. CHAMBLISS, Pastor.

Union Grove—Yesterday at our usual Sunday service a large congregation attended. Also our Sunday school made a good showing. We had our new pastor, Brother Glenn Madison, with us for the first time. He preached a very interesting sermon. The text was very appropriate and the points were well brought out and illustrated by Brother Madison. The service was closed by beautiful singing by the choir followed by a series of prayers by members of the church. After the benediction a business meeting was held to form plans for carrying on the work of the church for the ensuing year.

We were glad to have Brother and Mrs. Wilson, from Asheville, N. C., worship with us. It is evident that each one present had a very nice time and a spiritual blessing.

Brother Madison's next appointment here will be Sunday, December 12, at 11 a. m. Everyone is invited to come.

We, of course, miss Mr. and Mrs. Totten in our midst, but our prayers shall continue for them. We wish the greatest and best success for Brother Totten in his new work.

The Christian Endeavor Society held a very interesting meeting at the church last night. The Senior, Intermediate and Junior Societies are all planning for bigger and better things in the coming year. May we ask the prayers of our friends and the Herald readers? ZELDA JURNEY, Reporter.

Orange Charge.—The first quarterly conference met at Hebron church Saturday, November 27. Each church was represented. A very enthusiastic conference was held.

Bro. C. H. Jones was re-elected secretary of the conference. The old board of parsonage trustees was re-elected. The following committees were elected: Advisory—M. P. Efland, C. H. Jones, W. A. Davis, L. C. Sykes; Examining—E. B. Goodwin, D. M. Pender, J. A. Nicholson, H. N. Blackwood; Parsonage Aid, Mrs. O. E. Bivins, Mrs. G. F. Crutchfield, Mrs. F. W. Nelson, Mrs. C. H. Jones, Mrs. J. M. Lloyd.

The chairman was asked to select a circuit steward or financial booster. This appointment will be made later.

The following recommendations were adopted: First, that each church determine the amount of budget and apportion this to the members, either by the every-member canvass or otherwise. Second, that stewards endeavor to collect monthly. Third, that the special days be observed with offerings for the general boards. Fourth, that the month of January be designated as the month in which to raise the College assessment. Fifth, that we endeavor to raise Annual Conference claims during the month of February.

Arrangements were made to raise amount of the Permanent Fund for Superannuates at once.

The pastor is encouraged as he faces the new year and its problems. The laymen are standing behind him. We are hoping and praying that this will be the best year yet of our ministerial career.

The work is here to be done. The laymen seem to have a mind to work. May God lead us all to do our best. Sincerely,
B. M. WILLIAMS.

Mt. Zion, Pinnacle.—We are all very thankful for the return of Brother Hunter. When he has served us another year he will have served this charge something like six months longer than any M. P. minister in our Annual Conference has ever served any one charge. A little later we hope to give to our

good people an accurate and detailed report of just what Brother Hnnter has done for the different churches on this charge and the charge as a whole since he has been here.

Another thing we folks are thankful for is the life and influence of men like our good old brother layman, R. S. Barber.

Last Wednesday, a week ago, Brother Barber was permitted by his divine Parent to pass the 76th mile-post. On Sunday following, Brother T. G. Barber, Brother R. S. Barber's youngest son, and Mrs. T. G. Barber, with whom Brother B. S. Barber makes his home, gave a birthday party honoring "Grandpa" Barber. Invitations included the immediate family, Mr. O. W. Barber and family, of Pinnacle, N. C.; Mr. I. W. Barber and Mr. T. C. Barber and their families, of Mount Airy, N. C.; Mr. J. W. Barber and family, of King, N. C., and Rev. and Mrs. A. L. Hunter. This was indeed a very enjoyable occasion.

Brother Barber's everyday life has been so closely intimate with his Lord and Saviour, Jesus Christ, that his influence is nothing but good. Think of the fact that Brother Barber hasn't missed a revival meeting at Mount Zion for 51 or 52 years! Then link the lives of such men as he and Brother Hunter and compare their lives to the majority of the men that get to be 70 or 75 years old. To think of their lives and the good influence they leave is simply to praise God. Long may they live and work, is my prayer.

I am reminded here of Tennyson's little, but sweet, poem:

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.
But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark;
And may there be no sadness of farewell
When I embark;
For though from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

Brother Hunter has filled his appointments to date.

Miss Lola Barber, with her uncle, I. W. Barber, and family, of Mount Airy, motored to eastern Virginia via Raleigh, N. C., for Thanksgiving and week-end visit with friends, returning home Sunday.

Signs of prosperity are all about us. The farmers are having all-day corn huskings and a lot of fine hogs are being butchered these frosty mornings.

On last Tuesday evening at 7:30 a church meeting was held for the purpose of voting to give church trustees legal right to sell family burying plots in the cemetery. The meeting voted unanimously to sell plats. If there are any parties desiring to buy such plats in Mount Zion cemetery they may do so at very reasonable rates by seeing the church trustees, F. S. Fowler, S. T. Lane, E. S. Stone and O. F. Hauser.

O. P. Jones, chairman of the board of stewards, called a meeting of stewards immediately after Sunday school and detailed plans for the ensuing year's work.

Another one of our teachers changed her name Thanksgiving. Miss Thelma Kellam was married to Mr. Otis Rierson. They have our very best wishes for a long, happy life.

Mr. Ray Waller left a few weeks ago for Mobile, Ala., where he expects to take a position with his uncle, C. L. Waller.

Glad to see Shoals and Pilot reporting.

The first quarterly conference will meet at Pinnacle on Saturday before the third Sunday in December.

C. W. ALLEN, Reporter.

Haw River—There have been 65 Thanksgiving days in my lifetime, many of which have been forgotten. But there have been two of these Thanksgiving days that have impressed me so that I don't think I can ever forget them. One of the incidents occurred about 15 years ago when a locomotive train hit another train here at Haw River trestle and knocked one engine a part of the way across the trestle, while the other went down an embankment 50 or 75 feet, killing one man. What a contrast between that Thanksgiving day and the one that has just passed by.

This time it was on this manner: Along about dark many of our friends from all directions came loaded down with good things to eat. Our pantry looks like a grocery store this morning. These good people brought a variety of things to eat and $4.75 in money. For this expression of sympathy and love we have not words with which to express our fullest appreciation and thanks for these good things. S. W. HUGHES.

Haw River, N. C., Nov. 27, 1926.

West End—The Philathea class of West End Church will hold a bazaar and chicken supper in the church basement on Friday, December 3, 1926. This is a splendid opportunity for anyone to get a good chicken or o'possum supper and beatiful hand-made or hand-painted gifts for their friends, all at reasonable prices.

The proceeds of this affair will go toward the new Sunday school rooms that are to be erected immediately behind the church. This class has been working hard for the past nine months on a fund for this purpose. Any help given us in any way will be appreciated greatly.

Pleasant Hill, Why Not Circuit—We are pleased very much to have Rev. D. I. Garner back with us again this year. May God's richest blessings be with him as he labors with us. Brother Garner delivered a very helpful and inspiring sermon last Sunday evening. His subject was "Vision," which I feel sure was beneficial to both old and young.

Our Sunday school is moving along nicely. New officers for the coming year have been elected, or rather most of the old ones.

First quarterly conference will convene on Saturday before the first Sunday in December at New Hope Church at 11 a. m.

May we ask the prayers of the readers of the Herald and our friends for our church this coming year?

(MISS) FLONIE COX, Reporter.

Asheboro—Yesterday was a good day with us. At the morning hour the class of children from the Children's Home were here to give their entertainment. The entertainment was well received and our people were glad the children came. Brother Lowdermilk was with the children and expressed pleasure at being in his native county again. Mrs. Mendenhall, who had charge of the entertainment, is also from Asheboro. In fact, Asheboro is always on the map. The offering of the day amounted to $100. Yesterday was the first time the Sunday school had tried out the plan of raising the amount which it had pledged as a monthly offering. The school had pledged $36.50 for each month to match the extra $20 which Brother J. D. Ross is to give or raise. When the offering was in yesterday the classes had gone slightly above the amount they agreed to pay.

Another pleasing thing about the morning service: Mrs. C. L. Whitaker, who labored so faithfully here with her husband during his long pastorate here, was in the congregation. Dr. and Mrs. Whitaker were deservedly popular here and the people are always glad for Mrs. Whitaker to come back.

Luncheon was served by the ladies in the social room of the church to the children from the home and a large number of the members of the church. The fellowship of the hour was delightful.

Last night while this pastor was discoursing on sin some sinner on the outside of the church was stealing the pastor's automobile license plate.

Our first quarterly conference will be held Wednesday evening, the Brotherhood will meet Thursday evening and our first Communion service of the new Conference year will be held Sunday morning.

We are making almost a clean sweep in the church paper campaign and hope to finish in a few days. J. E. PRITCHARD.

Efland, Orange Charge—We are indeed glad to have Brother B. M. Williams back with us. He has served us faithfully for the past two years. He has helped build up the charge as a whole. We feel that much and lasting good has been accomplished. He delivered his first sermon since Conference the third Sunday morning. There was a good number present.

Our Sunday school is coming on nicely, but there is plenty of room for improvement yet. Let's get busy and see if we can't hustle out some new members, or at least try to get those that are already on roll to attend regularly. If everyone enrolled would come regularly themselves and do their best to increase our enrollment there is no question about it, Efland could have a real wide-awake Sunday school, for in Mr. E. C. Goodwin we certainly have a wide-awake superintendent.

MRS. E. S. TAYLOR, Reporter.

Kernersville—The first quarterly conference of Kernersville charge will convene at Kernersville Church Friday night, December 10 at 7 o'clock. Come on, good people, and let's make a good beginning, go forward, and end the year in triumph.

Will be at Pine Grove first Sunday at 11 a. m. December 5, and at Kernersville at night of the same day.

E. G. LOWDERMILK, Pastor.

Mebane—Sunday morning at 11 o'clock our pastor, Rev. Edward Suits, brought us an inspiring message. At 7:30 Sunday evening the Woman's Home Missionary Society gave their annual Thanksgiving program. This was well attended and enjoyed. The thank-offering amounted to $75. Fifty dollars of this amount was donated by the Baraca class.

The union Thanksgiving service for the town was held in our church Wednesday evening at 7:30. Rev. C. H. Cashwell, pastor of the Baptist church, delivering the sermon. This service was well attended and all churches in Mebane were represented. Just at the close of this service, Mr. Ralph Phelps and Miss Beatrice Qualls were united in marriage by Dr. Johnson, using the double ring ceremony. There were no atendants, the bride and groom entering together.

On Saturday afternoon, November 20, Mr. Fenley Stewart and Miss Elsie King were united in marriage by Dr. Johnson.

On Wednesday morning, October 27, Miss Pattye Jobe became the bride of Mr. Carl E. Sykes, the ceremony being performed at the home of the bride by Dr. Johnson.

We wish for these couples much happiness through life.

Monday afternoon of last week the Ladies' Aid Society met with Mrs. T. O. Pender. Twenty-four ladies were present and a very interesting meeting was held. Plans were completed at this time for our bazaar to be given Friday afternoon of this week. The ladies will also serve supper.

Monday evening, November 22, the Junior Baraca class entertained at 6 o'clock dinner in honor of Dr. T. M. Johnson at Ferrell's Cafe. Fifteen boys, together with Dr. Johnson and J. E. Foust, were present. Dr. Johnson was for five years the beloved and efficient teacher of this class.

The William Nicholson Mission Band met this (Monday) afternoon at 3:30 o'clock. Nine members were present. Plans are in progress for more members and better attendance. Also some things were mentioned whereby we may do more for our Children's Home through this society.

Some improvements are being made on the parsonage at this time. Our pastor is expecting to move next week. REPORTER.

Nov. 29, 1926.

Burlington.—The work of the new conference year is starting off well with the Burlington church. A new interest is in evidence on the part of the people towards the preaching services. The congregations are large, particularly at the morning hour. Our general theme for the morning service is "The Church at Its Best." This will run for several Sundays, with various phases of the subject discussed. On last Sunday our thought centered around the church at its best spiritually. On the coming Sunday night the W. H. M. S. will hold their annual thank-offering service. A group of children from the Children's Home will render the program. Our people are always glad to have these children; the church will, no doubt, be filled for this service. A committee has been appointed to secure an orchestra for our Sunday school; we trust that they may have good and early success. Brother Smith, our superintendent, is putting emphasis on the spiritual side of Sunday school work, a thing that should be done in all Sunday schools. Perhaps right here is the field for a great spiritual awakening in the church. Why not, by concerted action, test it out?

We have been greatly saddened for the past few days by an accident occurring on Thanksgiving day. The entire load of a shot gun penetrated the side of Mr. Reid Thompson, son of Brother and Sister K. L. Thompson. Very little hope has been entertained for his recovery; but many prayers have been offered for him, and we are more hopeful now that he may live. His condition seems more promising at this writing.

Mrs. Clyde Johnson, a member of our Philathea class, who was hurt in an automobile accident recently, is recovering, though she will likely have to be in for some days yet. Mr. Van Winningham is in Rainey hospital, where he underwent an operation for appendicitis. His wife, Mrs. Pearl Winningham, is one of our most faithful members, and we hope and pray that her husband may be restored to her soon, well and strong. There is sickness in a number of our homes, and for these we offer sympathy and constant prayers. S. W. TAYLOR.

Friendship Church.—Our pastor, Rev. J. M. Morgan, filled his appointment Sunday afternoon at 2 o'clock, this being his second one since conference. We are exceedingly glad to have Mr. Morgan with us again. He has been with us for three years and has rendered faithful service. He delivered a helpful and inspiring gospel message Sunday.

We are expecting great success this year.

REPORTER.

Hollister, Halifax Charge.—Our pastor filled his appointment yesterday. He preached a splendid sermon. We are glad to have Mr. Spencer back with us. Much good has been accomplished during his pastorate with us, and we hope that we may be able to accomplish more this year. We have all learned to love Mr. and Mrs. Spencer and we thank the Annual Conference for sending them back.

Our Sunday school is progressing some now. There are lots of people in the community who do not attend Sunday school anywhere. We would be glad for them to come and join in with us. We welcome you in our church and Sunday school.

Our Sunday school is planning to have a Christmas tree and a short program by the children some time during Christmas.

On Tuesday afternoon, November 16, the Woman's Home and Foreign Missionary societies met with Rev. and Mrs. C. L. Spencer. There were fourteen members present. A very good program was rendered. Mrs. Ed Wood conducted the devotional and Mrs. J. J. Williams gave the last chapter of "Moslem Women." After the program and business meeting Mrs. Spencer, assisted by Miss Kathleen Shearin and Evelyn Knight, served chicken salad, cakes, crackers and coffee.

Our next meeting will be with Mrs. T. C. Williams on December 14, 1926.

Best wishes to the Herald.

REPORTER.

Randleman Charge.—The first quarterly conference will be held at New Salem, Saturday, December 4, at 2:30 p.m. Dr. Dixon is expected to preside. On Sunday, the 5th, Dr. Dixon will preach at Mt. Lebanon at 11 a.m. and at New Salem at 2:30 p.m.

On last Sunday during Sunday school at Worthwille, a passing autoist noticed the church roof ablaze. He stopped and notified the Sunday school, and of course it broke up without any closing hymn. The men got busy and the fire was soon put out. Little damage was done, but it was necessary to make some repairs before further services could be held. During the afternoon the flue was repaired, the burnt portion of the roof mended, and the usual night service was held.

W. H. NEESE.

Hawkins Chapel, Littleton Circuit.—Our pulpit was occupied on the second Sunday in November by our new pastor for this year. Brother O'Briant has been returned to us for another year, and we thank the Annual Conference and our delegate for bringing Brother O'Briant back to us for this year.

There may have been many things that we might have done to help our pastor and didn't do. But now that we have another opportunity to show our loyalty, may the Lord help us to do our best.

There have been some changes in the board of stewards, and if they will keep wide awake we trust finances will keep in better condition.

Our Sunday school is working fine with our loyal superintendent, Mr. Baldy Green. We are entering the winter season with bright anticipation for Christmas service, and hope to have a tree.

Some progress and interest are being shown in our junior choir, and we feel they can be developed into great usefulness in the church service.

BEATRICE HAWKINS, Reporter.

Henderson.—Our regular preaching services were well attended last Sunday morning and evening and splendid sermons delivered by our pastor, Rev. R. A. Hunter. We also had a special thank-offering service Thanksgiving day, and are proud to write that the thank-offering was the largest we have ever received.

Monday afternoon, November 22, the missionary societies held their regular monthly meeting at the home of Mrs. S. R. Watson, with Mrs. S. R. Harris joint hostess. Mrs. E. C. Kittrell conducted the devotionals, taken from "The Rose Jar." A prayer for those mentioned in the prayer calendar followed. A splendid reading and discussion was given by Miss Myra Hight on stewardship. Mrs. R. A. Hunter had charge of the question box. At the close of the business session Mrs. J. M. Baity, program leader for the afternoon, gave a very instructive discussion from the second chapter of "The Moslem Women." One of the most pleasing events of the meeting was the enrollment of several men's names on our honorary roll.

A special meeting of the officers and teachers of the Sunday school was called by the pastor on last Tuesday evening for the purpose of preparing a calendar for the various holiday occasions of the coming year.

The Christian Endeavor society held their special meeting on Tuesday night in the basement of theh church. Despite the weather conditions a goodly number was present. Mr. Jasper B. Hicks, president of the society, led a regular meeting and conducted it in the same manner as they do at the Sunday night

meetings. A special program had been arranged and was given as follows: a reading by Mrs. Edison Hicks, a solo by Mrs. Mary P. Hight. At the close of the program refreshments were served. The aim and hope of this special meeting was to increase interest and attendance of the Christian Endeavorers and encourage others to join them. We need more active young people in the work of the Master. Let us pray for it earnestly.

MRS. CLYDE L. FINCH, Reporter.

High Point.—The Christian Endeavor society held a sunrise prayer meeting at the church on Thanksgiving day at 7 o'clock, when Rev. P. E. Lindley delivered an appropriate address, and breakfast was served to all who attended. The members then distributed a large number of well-filled baskets to needy families of the city.

On Sunday morning at 11 o'clock following quarterly conference on Wednesday evening, a delightful communion service was celebrated with the following ministers joining: Rev. P. E. Lindley, Rev. E. L. Ballard, Rev. J. H. Stowe, and Rev. J. D. Hardy. Almost the entire congregation, including a remarkably large number of young people, participated in the observance of this sweet and solemn ordinance.

On Sunday evening at 7 o'clork the annual thank-offering service of the Woman's Home Missionary society was observed, and a group of 15 boys and girls from the Children's Home presented a most pleasing program. This program was admirably rendered, and showed painstaking care and careful training on the part of their teacher, Mrs. Cook. This was the best program that we have ever heard given by the children. The collection was taken up by four young girls, Dorothy Lee Rankin, Mary Adams, Margaret Neese, and Annette Pickens, and amounted to $131.32. The members of the Home Society are much pleased with this liberal response, and wish to extend many thanks to every one who contributed.

At the 11 o'clock service on Sunday morning the choir from High Point College rendered a beautiful anthem, "The King of Love," and Misses Dorothy Hoskins and Margaret Gurley sang a lovely duet, "When I Survey the Wondrous Cross," by Zimmerman.

At the quarterly conference last Wednesday evening a forward step was taken when a committee was appointed to organize the membership of the church into groups for definite work. This committee includes the chairmen of trustees and stewards, superintendent of the Sabbath school, and the different departments, presidents of Ladies' Aid and the two missionary societies and the Christian Endeavor. Another step was to endorse the formation of a junior church, the object of which is to give the children services of their own, at the 11 o'clock Sunday hour, in another part of the church.

Invitations have been sent out to the marriage on December 9, in the First church, of Miss Lorraine Burgess and Mr. Harry Lysle Shuey, the ceremony to take place at 5 p.m. The bride-to-be is the pretty and popular daughter of the late Mr. W. D. Burgess and Mrs. Jessie P. Burgess. She has lived here and at Mt. Airy all her life, and is well known and admired by a large circle of friends. She was educated at Greensboro College for Women. Mr. Shuey is a native of Virginia, was educated at Washington and Lee, and at present holds a position with Tomlinson Chair Company of this city. The young couple will be at home after December 20 at 522 Parkway, High Point.

Much sympathy is extended to Mrs. Arnold J. Koonce in the loss by death of her mother, Mrs. Will R. Smith, who passed away on Sunday morning, November 28, after an extended illness. She was before marriage Miss Willie May Ramsey, of Stanley county, and she and her husband moved here in 1901. She was a member of East End M. E. church, was known as a consistent Christian and loved by a large circle of friends.

Mt. Hermon Charge.—The first regular service was held at Bellemont at 11 o'clock on the fourth Sunday. It was encouraging to notice the large crowd out for preaching. The people attended well also at the evening service. The Sunday school is on the increase; eleven members joined Sunday morning. We regret to lose our superintendent, Mr. Wayne Curtis, who is going to leave us some time in December and attend a school of expression and voice culture; however, we feel that he will be worth still more when he returns.

Mr. H. A. Garrett piloted me over to Cedar Cliff and Mt. Hermon on the second Sunday in November. We found a full house out for preaching service. After preaching we took dinner with Brother B. M. Payne, who was giving his wife a nice spread in honor of her 55th birthday—her birthday really came on Sunday. On the third Sunday afternoon Mrs. Mary Ellen Fox Thompson was buried at Cedar Cliff. Rev. G. W. Holmes had charge of the funeral and was assisted by Rev. H. L. Isley and the pastor of the charge. A full account of the funeral will appear in the Herald.

The Sunday school and preaching services at Friendship have been well attended. On November 29 Bro. J. P. Sharp was buried at this church. Rev. W. F. Ashburn had charge of the funeral and was assisted by the pastor. A full account of this burial will appear in the Herald.

All but a few seats were occupied at the preaching services at Mt. Hermon. The Sunday school and Christian Endeavor are active and progressing. A tornado hit several of the Mt. Hermon members Friday afternoon, November 26. Bro. J. H. Wood lost three outbuildings; J. A. Albright had his porch roof swept away and two hogs killed; George M. Isley had his orchard destroyed, barn completely wrecked, two cows killed and another one injured, several chickens blown away, one drill crushed, and his car smashed. Yet, Bro. G. W. Vestal suffered the heaviest loss. His house was completely swept away. One cannot imagine how bad it really is unless they have seen it. I would attempt to describe it but, first, I am unable, and second, you would not believe what I would say. However, I shall mention a few facts. Some of the weatherboarding was found three miles from where the house stood; his saddle was found over a mile away; one dresser was found two miles away in a patch of woods; even a set of three cement steps were moved over six feet by the wind. If anyone doubts any of these statements all I ask is for them to go and see for themselves. Brother Vestal and his wife were hurt in the storm; also their daughter and her husband, Mr. and Mrs. Payne. Mr. Payne did not stay in bed but a short time, but the other three are still in bed; however, they are expected to recover soon.

Dear readers, please pray for these good people who have lost friends and relatives and property. May we all feel a common brotherhood with them in their time of sorrow. May God's richest blessing rest upon them and may they be drawn closer to Him who has given and who has taken away.

J. ELWOOD CARROLL, Pastor.

Liberty.—The work of the new conference year is starting off nicely. Mr. Gibbs is a great worker. He was encouraged with a large congregation Sunday morning. "Forward" was his theme. Miss Lucy Boone of Elon sang "The Beautiful Garden of Prayer," by Fillmore.

We were glad to have Miss Mozelle Gibbs, our pastor's sister, worship with us Sunday morning.

Sunday evening Mr. Gibbs preached a very impressive and helpful Thanksgiving sermon. A large number of C. E. boys stayed for preaching. It was a touching scene to us teachers, who toil in the Christian Endeavor and Sunday school work.

Yours in His service,

BERTINE SHEPARD, Reporter.

Anderson Charge.—Sunday was a good day for us at Liberty Hill. A good number was present for both Sunday school and preaching service, and a larger number were present for the evening service. The Christian Endeavor society held a good meeting preceding the preaching service, at which a goodly number of the young people took a part. The subject of Thanksgiving was discussed and a very interesting program was rendered. Miss Sallie McClimon was the leader. A quartet was rendered by members of the C. E. which was very appropriate for the occasion.

We were glad to have several members of the Fairview church to worship with us at the morning service. Twenty or more from Greenville and the Fairview church were with us in this first service. The new pastor was glad to see these people come, some of them more than 25 miles. This being the first service, the pastor is well impressed with conditions and the work. It is impossible to form an opinion of the work at a glance, and that at just one of the churches, but we are praying and looking for a good year's work. The readers of the Herald will hear more from us later, and because we are a way off from the center of the conference is no reason why we should not be heard from, and you readers might as well look for something occasionally from Anderson. I am hoping to give this part of the work over to some of the young people and let them blow the horn for me, but if that canot be done I will try to blow it occasionally in order to let you know we are still on the track. We will have two services each Sunday giving the first and third to Fairview and the second and fourth to Liberty Hill. Services next Sunday at Fairview at 11 a. m. and 7 p. m. A cordial welcome to all.

M. IVEY CRUTCHFIELD, Pastor.

Porter Church.—Our new pastor, Rev. C. H. Hill, filled his first appointment here Sunday and preached an excellent sermon which was enjoyed by all present.

The attendance was fine. We were glad to have so many out to hear our new preacher.

We feel sure that if we as a church will do our part, we will have great success this year. Brother Hill gives all evidence of being one of those striking fellows and we extend to him and his wife a most hearty welcome.

Our Sunday school is progressing nicely. Our superintendent, Mr. Cauble, is doing all he can to make the work move on. May we all work for a great success this year.

MRS. W. T. BRASWELL, Reporter.

Palestine, Flat Rock—We the members of Palestine, wish to thank the Annual Conference for returning to us our pastor, Rev. J. B. Trogdon. He and his family have been with us for the past two years and we have all learned to love him and his dear wife and feel that by their untiring efforts great good has been done in our church, and we are hoping and praying for still greater things in the future.

If each member co-operates with his pastor, loves and comforts him, great things will happen.

I recall a saying of Rev. R. M. Andrews while President of Conference: "It is the duty of every Christian member of every church in our Conference to love their pastor because he is their pastor." We are sure our pastor and family love each and every member of our church, and how can people expect to reach heaven when they fail to love their fellow beings here.

Sunday school and prayer meeting running well.

The paint has been paid for and we learn it's already arrived to paint Palestine and it will be painted as the weather permits.

Brother Jasper Sharron doesn't improve any.

Aunt Betty Sharron is sick.

Mr. L. C. Tucker and wife had the misfortune to drive his car down a fill; fortunately no one was hurt.

Uncle John Landreth spent the week-end in the home of the writer. He is planning to spend Christmas in Pennsylvania with his son.

REPORTER.

Halifax—We have been very busy since Conference. We have met all of our appointments, and everything is starting off well, and many things coming in to remind us that we are living among a kind, liberal hearted people who are always ready to co-operate with their pastor.

On last Wednesday evening Eden Church and Sunday school gave us a very pleasant surprise. We had visited earlier in the day in that community and at one home we had noticed a nice chicken in a box, and we made some remarks about their Thanksgiving chicken, but did not know that we were looking our own Thanksgiving chicken in the face. Well, late in the afternoon Wednesday, Brother and Sister J. W. Hardee drove up with their car well loaded with good things, which made the pastor and family glad that we were sent back to Halifax for another year, and that we had lived to see another Thanksgiving day. After taking an inventory of these things we found we had meat, lard, sugar, flour, canned fruit and dried fruit, cereals of different kinds, oranges, apples, a nice Thanksgiving chicken and two or three dozen eggs. The Eden Sunday school presented their pastor with a nice Sunday shirt, and two pair of silk socks. We are going to be dressed up when we go to Eden Church again. (We forgot to say someone sent us some soap). The following had a part in this pounding: Mr. and Mrs. J. W. Hardee, Mr. and Mrs. Z. A. Hardee, Mr. and Mrs. L. A. Williams, Mr. and Mrs. John Lock, Mr. and Mrs. B. F. Willey, Mr. and Mrs. Ralph Willey, Mrs. J. R. Dickens, Miss Lula Neville, Miss Allie Ponds, Mrs. Mary Ponds, Mrs. E. E. Smith, Mrs. W. M. Smith, Mrs. Josephine Bellamy, E. I. Bellamy, Mr. and Mrs. Ralph Rives, Mrs. Fred Bennett, Robert Ivy, Mrs. Mamie McDaniel, Miss Blanch Hardee, Mrs. W. H. Howington, Mrs. S. A. Whitley and Mr. Robert Daniel.

We want to thank every one for these kind remembrances and we will try to give better service in return.

Our first quarterly conference will convene with Ringwood Church on Friday before the third Sunday in December at 2 p. m. We

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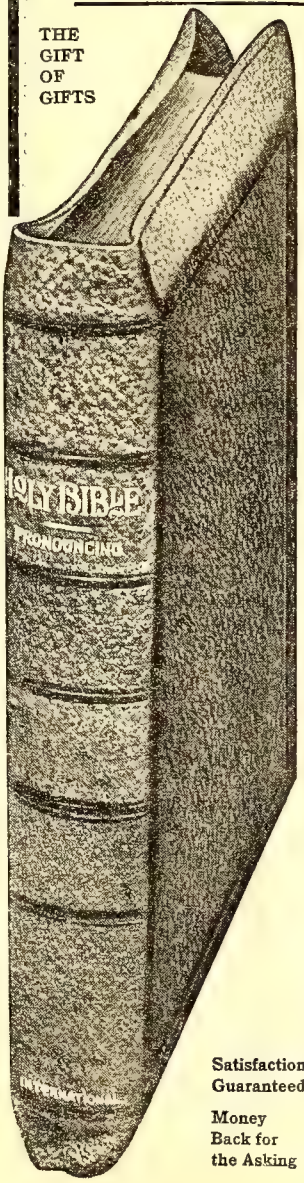

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and of Ar'pad? where *are* the gods of Sĕph-ar-vā'im, Hē'nā, and I'vah? have they delivered Sā-mā'rĭ-ā out of mine hand?
35 Who *are* they among all the gods of the countries, that have delivered

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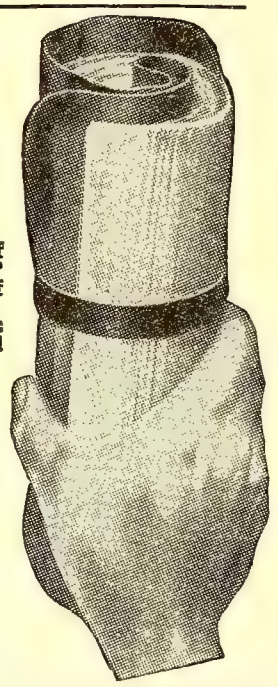

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want all the officials to come and help make the program for this Conference year.

C. L. SPENCER, Pastor

Friendship Station—The Conference year has gone and we have started on a new one. Let us pledge ourselves to do more for our Lord and Savior, Jesus Christ, this year than ever before.

Rev. Mr. Hill has filled his appointments every time, delivering wonderful messages to his congregations.

We have organized a Christian Endeavor Society in our church and it is doing good work, no longer than it has been organized and all being new to the work, and we ask the prayers of all the other societies and we pledge our prayers to you all.

O. L. HATLEY, Reporter.

Orange Chapel—The Myra Cranford M. B. of Orange Chapel church met at the home of Mrs. Foust Thompson for their November meeting with the following program:

Song by children; prayer by Mrs. Foust Thompson; things we are thankful for, each child telling their own way the things they were thankful for; recitation by Elizabeth Thompson; recitation by Margaret Pickard; duet, Paulette and Margaret Edwards; recitations by Allen Thompson and Lucile Edwards; reading by Mrs. Thompson; recitation by Ruth Crawford; recitation by Bessie Mae Smith; song by Lucile Edwards and Ruth Crawford.

After the program refreshments were served by Mrs. Lewis and Mrs. Thompson.

The next meeting will be held at the church.

ELIZABETH THOMPSON, Sec.

St. Paul—We arrived here Thursday, November 18, and are being cordially received by the people of St. Paul. On Friday evening a large number of the people came in and gave us a splendid pounding. We had a delightful time together for an hour, then they departed, leaving us to recover as best we could from the effects of the pounding. We have not fully recovered, for they brought us so many needful articles, for which we are very grateful and also for the spirit that was manifested.

On Wednesday of the next week, the Ladies' Aid Society had a suite of furniture for the living room placed in the parsonage. Indeed, we are grateful for the good work the ladies are doing for the church.

We have been here for two Sundays and have enjoyed the services. These people are easy to preach to, for they are a praying people, and the Christian atmosphere inspires us to a deeper life in the service of God. If you want to enjoy Christian fellowship, then come over to St. Paul and you will be delighted with the pleasant association that you will be greeted with.

They have the best prayer meeting here that I have been in in several years. It is food to the soul. Come and enjoy a love-feast with us on Wednesday evening, 7:30.

We also have a good Sunday school here. Our first quarterly conference will be held Saturday night, December 4, at 7:30 o'clock.

N. BRITTAIN, Pastor.

West End—The Philathea class of West End Church delightfully entertained the members of the church in honor of their new pastor, Dr. J. D. Williams, on Thursday, November 18. During the evening a very interesting program was presented. Mrs. J. R. Holden and Miss Lurlei Smith gave several selections on the piano, and Mrs. A. E. Pleasants a group of readings. L. M. Foust, chairman of the official board, made the speech of welcome for the church. Dr. Spahr and Rev. N. M. Marrison welcomed Dr. Williams to the city and other churches. Delicious refreshments were then served.

The Philathea class held its business meeting at the home of Mrs. V. C. Stockard Tuesday night, November 23. After the routine business plans for the bazaar and chicken supper, to be held in the near future, were made, the proceeds to go to the new Sunday school building so badly needed at West End. Instead of the ragular social meeting following the business meeting the members of the class worked on articles to be sold at the bazaar. During the evening the hostesses served refreshments. REPORTER.

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VOLUME XXXIII. GREENSBORO, N. C., DECEMBER 9, 1926 NUMBER 5

Pres Elderdice Adec'y
Westminster MD

Seekest Thou Great Things For Thyself?

This question is directed to Baruch by the Prophet Jeremiah, and with the question is given the injunction or advice, Seek them not.

The prophet would save Baruch from great disappointment by reducing his expectations. Perhaps the proverb was not then current that blessed is he that expecteth nothing, for he shall not be disappointed. But the prophet with his insight into the future that lay just ahead of Israel saw the absurdity of Baruch's expectation of gaining great things for himself. He would do well to escape with his life, and that was promised to him. It was not a time for building great expectations and seeking large profits. It was a time for anxious concern regarding one's own existence. Baruch was of a noble family and was distinguished by his acquirements and had a brother in high position, and it was natural that he should have high expectations. But the prophet knew better what the future had in store for him. Time proved the prophet right. Baruch fled to Egypt to escape the wrath of the king and probably died in exile. Certainly the prophet was wise and good in trying to prepare Baruch for the real destiny that lay before him. What a contrast between what Baruch had been expecting and the things that befell him.

And does not the prophet's advice to Baruch have a much wider application? Are his words not pertinent to any man or woman: "Seekest thou great things for thyself? Seek them not." There are two reasons why men should not seek great things for themselves. First, they will never be able to gain what they seek except in rare instances. Conditions do not favor the success of their efforts. They are engaged in a vain struggle. They will reach the end of life before they attain what they have in view. They are destined to become victims of their own poor judgments. In their disappointment they will reproach themselves for ever having undertaken to achieve the impossible. Then there is the second reason that great things are not needed by the individual man. "Man wants but little here below nor wants that little long." Why make provision for oneself all out of proportion to one's individual needs. A man's life consisteth not in the abundance of the things he possesseth. Things, no matter how great or how numerous, cannot make happy. The small amount required for actual needs has value. What is more than that is a care and a burden.

Notice that the prophet does not forbid the seeking of great ends. There are great ends to be sought in every life, ends so great that it is absurd to mention mere things in comparison with them. There is a great Kingdom to be sought by every soul. The quest for this Kingdom will occupy every day and every hour of life. It is the Kingdom of God. Seek it first of all, said Jesus, and all things needed shall be added unto you. But how foolish it is to expect that the life spent in pursuit of things shall eventuate in the possession of the Kingdom of Righteousness.

Christian Church Memorials

Rev. James O'Kelly was the leader of the movement which resulted in the founding of the Christian Church. At Old Lebanon Meeting House, in Surry County, Va., on August 4, 1794, a resolution was adopted declaring that the name "Christian" is sufficient for the church and that the Bible is a sufficient rule of faith and practice. The Southern Christian Convention in its April meeting of this year decided to create an appropriate memorial on the site of the Old Lebanon Church. This site is on the Virginia State Highway. It was also decided to establish on the campus of Elon College a suitable memorial to Rev. James O'Kelly, who died October 16, 1826. Already some money is in hand for the establishment of these memorials.

The Church Paper the Pastor's Assistant

Rev. J. W. Hulin at the last session of our Conference in this city remarked to the editor of The Herald that the people that read the church paper are the ones that the pastor must mainly rely upon to carry out the program of the church. This remark was based upon Brother Hulin's own experience and observations. What Brother Hulin has thus learned has been observed by many other pastors. It is a common remark among intelligent pastors that the church paper is the pastor's assistant.

More Brevity, Please

We are receiving more church reports than we have room for. Every week some must be deferred to the next week. We do not ask fewer people to write, but we ask all to be as economical of space as possible. Some things are interesting to write, but not interesting to read. Consider before you write a sentence whether it will be found worth while to the readers.

Unable to find space for all, we are compelled to abbreviate some articles. We prefer that writers would do the abbreviating. We take delight in publishing articles just as they were written when they were written just as they should be.

The Centenary of Our Conference

The first session of the North Carolina Conference was held in December, 1828. The session recently held in Greensboro is known sa the one hundred and first session. The explanation is that in early days the Conference met twice a year for two different years. In December, 1928, our Conference will be one hundred years old, but in that year will hold its one hundred and third session.

—What matters it whether our place be great or small if it is only God's place for us?

COMMUNION BREAD

By Lee Anna Starr, D. D.

The Lord's Supper was instituted on the occasion of the Passion Feast at Jerusalem. The Passover was the great feast of the Jewish year. It was celebrated on the 14th day of the month Nisan, corresponding to our March or April. It was also called the Feast of Unleavened Bread. Mark 14:12 we read, "The first day of unleavened bread, when they sacrificed the Passover." Luke 22:7, "The day of unleavened bread came, on which the Passover must be sacrificed." Luke 22:1, "The feast Passover." Matt. 26:17, 18, "Now on the first day of unleavened bread, the disciples came to Jesus, saying, When wilt thou that we make ready for thee to eat the Passover?"

The Passover feast as commonly observed was as follows: The lamb was selected, carried to the temple, and slain between the two evenings. It was then stretched on two skewers of pomegranate wood arranged in the form of a cross, and roasted. The feast itself began after the going down of the sun, when the stars appeared. On the table was placed the paschal lamb, bitter herbs, unleavened bread, a cup filled with grape juice. In later times the Jews added a dish of Cherseth to remind them of the bricks and mortar of Egypt, but there is no mention of this in the Bible. A benediction was offered and the cup passed. Then a basin of water and towel were brought in that each man might wash his hands. It is probably at this juncture that Jesus arose and washed the disciples' feet. After this another blessing was pronounced. The bitter herbs, memorial of hard bondage in Egypt, were now passed. Then followed the second cup. After this there was a recital of the story of the servitude in Egypt and the deliverance. The first part of the Great Hallel—the 113th and 114th psalms—was sung. The head of the feast now took two unleavened cakes, and breaking one laid the pieces on the other unbroken cake and pronounced a thanksgiving. The flesh of the roasted lamb was passed and then the general meal followed, each individual helping himself. The Passover meal closed with the giving of thanks, the passing of the third cup which was called "the cup of blessing," and the singing of the 115th, 116th and 117th psalms—the second part of the Great Hallel. Now it was these closing ceremonies of the Passover feast that Jesus used in the institution of the Lord's Supper. It was not a new ordinance but part of the old ordinance converted to a new use and given a new signification. Taking up the unleavened cake lying before him, he broke it and passed to His disciples, saying, "Take, eat, this is my body which is broken for you." Then passing the third cup of the Passover—the cup of blessing as it was called, He said, "Drink ye all of it for this is my blood of the covenant which is shed for many unto the remission of sins." It seems to me there can be no question as to this being the third cup of the Passover, for in I Cor. 10:16, we read, "The cup of blessing." (The third cup of the Passover was called the cup of blessing.) "The cup of blessing which we bless, is it not the communion of the blood of Christ." After the institution of the Lord's Supper we read, "And when they had sung a hymn, they went out." This hymn was the 115th, 116th and 117th psalms, the last part of the Great Hallel which concluded the Passover feast. So the Lord's Supper, as instituted by the Lord Jesus, was the closing ceremonies of the Passover feast, carried over into the new dispensation and converted to a new purpose. The Passover feast, as we have noted, was also called "The feast of unleavened bread," as that was the only kind of bread that could be used on such occasion. God's command here was most explicit. Exodus 12:15, 16 we read, "Seven days shall ye eat unleavened bread, even the first day ye shall put away leaven out of your houses: for whosoever shall eat leavened bread from the first day until the seventh day, that soul shall be cut off from Israel."

Exodus 12:18-20, "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land. Ye shall eat nothing leavened. In all your habitations shall ye eat unleavened bread."

Exodus 13:6, 7, "Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to Jehovah. Unleavened bread shall be eaten throughout the seven days. And there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy borders."

Deut. 16:3-5, "Thou shalt eat no leavened bread with it. Seven days shalt thou eat unleavened bread therewith, even the bread of affliction. . . . And there shall be no leaven seen with thee in all thy borders seven days; neither shall any of the flesh which thou sacrificest the first day at even, remain all night until the morning." Other passages might be quoted.

The Jews were scrupulous in their observance of this command. Not a particle of leaven remained in or about their premises during the continuance of this feast. Preparations began the night before. The houses were searched with a lighted candle and a small broom for fear some crumb might be hidden in some corner. The search was prosecuted in rigorous silence. Every crumb found was gathered up and burned. "Vessels were cleansed with prescribed rites. Metal dishes were first scoured and then dipped in boiling water, in a pot used for no other purpose." After this they were plunged in cold water. "Iron vessels were heated red-hot and then subjected to the same treatment. Wooden vessels were wetted and then rubbed with red-hot stones. The same care was exercised in the preparation of the unleavened bread."

As unleavened bread was the only kind of bread used at the Passover, it is certain that unleavened bread was used at the institution of the Lord's Supper, and we have no warrant for the using of common or leavened bread in the celebration of this ordinance. It may be asserted that the spirit in which we partake has more to do, and is more important than the elements. We answer that the proper spirit is the spirit of obedience to God's commands. As all ferment or leaven was excluded from the borders of Israel, and the soul that partook of ferment or leaven was cut off from the congregation, unfermented wine was the only kind of wine used. Indeed the word wine does not occur in the Bible in connection with the Lord's Supper. The drink used is called, "The Cup" and the "Fruit of the vine." The controversies over the use of fermented wine in years past might have been avoided by remembering the occasion on which the Lord's Supper was instituted.

There was a deep-seated reason why ferment of every kind was excluded from the Passover feast, and the same reason prevails for the Lord's Supper. The Passover feast was not only commemorative but it was also symbolic. It prefigured the sacrifice of Christ—the Lamb of God. The apostle Paul says, "Our Passover has been sacrificed for us, even Christ." Leaven is the result of decay. You can not have fermentation without decomposition. Christ was sacrificed and his body

laid in the tomb, but it did not see corruption. So to admit leaven to the Passover or to the Lord's Supper is to destroy or vitiate the symbolism. For the same reason it was enjoined that no part of the Paschal Lamb be left until the morning, or if any part remained until the morning it must be burned with fire. This in order to prevent putrefaction. We noted the fact that every Paschal Lamb when slain was stretched on a cross of pomegranate wood. For 2,000 years prior to the advent of Christ the Jews had been hanging the Passover lamb on a cross without once grasping the thought that when the Lamb of God should come He, too, would be suspended on a cross.

Our study of the time and circumstances under which the Lord's Supper was instituted leads us to the conclusion that the only kind of bread proper to be used in the observance of this sacrament is unleavened bread.

Recipe for Communion Bread.—One quart of flour, with which sift two heaping teaspoons of baking powder and a level teaspoon of salt; one cup of sugar, two eggs, and three-quarter cup of cream. After rolling a quarter of an inch thick, mark in squares of one inch and bake in oven until it is very pale brown. Unleavened wafers may be purchased from firms in a number of our large cities.—L. A. S.—*Methodist Recorder.*

NOTES BY AN OBSERVER

In a recent issue of the *Christian Advocate* the statement was made that the pastoral ranks in both the North Carolina Conference and Oklahoma Conference were overcrowded. That it was found necessary in certain particulars to superannuate some men who were not old enough to be superannuated in order to obey the Disciplinary requirement in giving to all an appointment who were asking for it.

It has been ascertained by careful investigation that only 39 per cent of the income for running expenses of the average American College comes from the fees which students pay. Thus 61 per cent of the total running expenses must be found either from endowment, from gifts or from the budgets of the churches to which the institutions belong.

There was never a time in the history of the Methodist Protestant Church when more money was spent on church buildings and paid to the pastors who preach in them. But I suppose there never was a time when there were more members of the Methodist Protestant Church, and when these members were better able to pay. And yet, compared with what the Seventh Day Adventists give each year per member, the members of the Methodist Protestant Church have not begun to pay to these causes.

Should churches have a program for their activities? The Methodist Protestant Church lived so long without a program and is still going on the wind of other days that even to suggest that a program be outlined and adopted sounds like heresy of the rankest sort to many who hear it. The church is possibly in the same situation as to the program now certain communities used to be about an educated ministry, regarding the whole thing as a sacrilege and a superficial act.

—We thank Brother John W. Moore for a large pumpkin left at our office. This gives us a vision or at least a faint hope of an extended series of pumpkin pies with crust somewhat less than "a mile high."

AIMS FOR 1926-1927

Presented by the Pastor, Rev. T. M. Johnson, D. D., *and Adopted by First Quarterly Conference, Gibsonville Charge*

1. Every member boosting and working.
2. A revival in every heart.
3. A church paper in every home.
4. Bible reading and praying in every home every day.
5. An attendance at midweek prayer meeting we would not be ashamed of if the Master were to come in.
6. As many attending Sunday school each Sunday as there are members of the local church.
7. The church one hundred per cent organized.
8. Each organization in the church quickened in interest and enlarged in working force.
9. Paying all claims monthly, the stewards informing the members as to the financial status.
10. A study as to God's claim upon the services and the money of the individual.

This is as fine a program as I ever heard a pastor present to his people at the beginning of the Conference year. Every local church will do well to adopt these or similar aims for the year.

A. G. Dixon.

GOALS FOR 1926-1927

Presented by the Pastor, Rev. D. I. Garner, *and Adopted by First Quarterly Conference, Why Not Charge*

1. Fifty per cent increase in number of church papers taken.
2. Better Gospel hymn-books in all the churches, therefore better singing.
3. A greater spiritual awakenening to our Lord's commission to the Church.
4. An increase in church members of at least fifty-two.
5. Every cent of every claim paid by October 26th, 1927.

The above are worthy goals, and if reached it will be a happy pastor and a happy people who meet in the fourth quarterly conference of the year.

A. G. Dixon.

DID JESUS TALK ABOUT MONEY?

Dr. Walter L. Lingle says, in the *Presbyterian of the South,* "Did Jesus talk about money?

"If you will search the four Gospels with this question in mind you will probably conclude that He had more to say about money, directly or indirectly, than about any other single topic. Think of all the parables in which He refers to money! We think at once of the parables of the talents, the pounds, the unjust steward, the man hiring workers for his vineyard, Dives and Lazarus, the rich fool, the lost coin, the good Samaritan, and the prodigal son. We think, too, of the stories of the rich young ruler, Zaccheus, the widow and her mite, and the woman with the precious ointment. In addition to these, we recall the words of Jesus about laying up treasure upon earth, about the peril of trusting in riches, and about the extreme difficulty the rich have in entering the kingdom of God, so that it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom. These are but samples of the sayings of Jesus about money that come crowding to the mind as we think on this subject. Even a casual reading of the Gospels will reveal many more such references."

The WORK *and the* WORKERS

Gibsonville

Last Wednesday evening, December 1st, we were with Dr. T. M. Johnson and his people in their first quarterly conference in Gibsonville. It was a splendid quarterly conference. Their local and general budget combined for the year is rather high, and yet they were making the every-member canvass with a view to paying it all, and of paying it monthly. The church is very nearly 100 per cent organized and they plan to complete the organization before they meet in the second quarterly conference.

Dr. Johnson seems happy in the work, the people are responding beautifully to his leadership, and we predict for them a splendid year's work in the Lord's service.

In another column you will find the "Aims" Dr. Johnson presented, which the conference adopted, and the church plans to work toward. Every local church in the Conference will do well to adopt these "Aims."

Why Not

On Saturday morning, December 4th, we were with Rev. D. I. Garner and his people in their first quarterly conference at New Hope, on Why Not. The conference was well attended and the spirit of the conference was good. Brother Garner is developing wonderfully and doing splendid work on this large circuit. He made some excellent recommendations to the conference. They were adopted and if carried out during the year it will mean much in Kingdom service.

A fine, new hard surfaced road has recently been finished from Asheboro to Seagrove. This runs rights through the center of Why Not Circuit, leaving the churches off the road. What is needed, it seems to me, is for these fine people to get together and build two good country churches up on this highway to take the place of five churches. This can be done to the glory of God and to the betterment of His work among these communities.

Randleman

At 2:45 p. m. on last Saturday we reached New Salem on Randleman Charge and found Rev. W. H. Neese and his people going ahead with their quarterly conference. This conference was also well attended and the interest was good. The pastor made only a few recommendations, but they were to the point and were adopted. These, if carried out, will mean much better reports at the end of the year.

This charge has a splendid new parsonage, but the charge is handicapped with parsonage debt at present. If the charge will bestir itself and raise all the floating debt, and thus leave only the building and loan to be paid, they will then be free to do much better in finances in other things. Brother Neese and his good wife are much loved, and they are doing a fine work on Randleman.

We were privileged to attend Sunday school at Mount Lebanon and preaching services at Mount Lebanon and New Salem.

Our Superannuates

When we visit Randleman it is always a pleasure to talk with Rev. J. F. Dosier. He and Mrs. Dosier were invited to two meals where we were, and it was a pleasure to be thrown with them.

This leads me to say that all of our superannuated ministers as well as others who are without regular work, will be glad to preach occasionally. Any man who is called of God to preach delights to preach. So pastors will do well to invite these men to preach betimes. On many circuits there are churches that do not have preaching often enough, and in such churches the laymen will do well to invite these men to preach occasionally. Some of them would rather preach for nothing than not to preach; but I suggest that at such services a free-will offering be taken to pay expenses of the trip and more.

The Lord's Acre

We trust that many of our country people will begin in time to plan for that acre, which is to be planted and tended and gathered and sold for the Lord, and the proceeds turned in on the budgets. Home and Foreign Missionary Societies or C. E. Societies, or Bible Class might plan such work with good results. Some definite plan to raise money for the Lord's work is what we should aim at.

Monthly Payments

We are so glad to hear from so many churches and charges where they are planning to pay the budgets, as well as pastor's salary, monthly this year. So far as we know, Pleasant Grove was the only charge which actually paid any one of the budgets monthly last year. This church paid the A. C. B. monthly last year, and we are hoping they will do that well by all the budgets this year.

Some are paying the budgets in full early this year, and that is a wonderful help; for without such charges it would be difficult to get by in the early part of the year. However, if all charges will really pay budgets by the month all will be well.

Watch THE HERALD next week to see who has paid and how much. By the end of this week one monthly payment, at least, should be in on budgets from all charges.

Democrat

Rev. H. W. Bell has been appointed pastor of Democrat Charge and is expected to move to Democrat and enter upon his duties as pastor at an early date.

Appointments

December 10, 2 p. m.—Tabernacle quarterly conference.

December 10, 7 p. m.—Kernersville quarterly conference.

December 11, 10:30 a. m.—W. Thomasville quarterly conference.

December 11, 2 p. m.—South Lexington quarterly conference.

December 12—Community Church, Thomasville.

December 18 and 19—Chatham.

Faithfully yours in His Service,

A. G. DIXON.

—Pastors who give their full time to the ministry in the Methodist Protestant Church and do not receive over $500 and cost of parsonage rent may receive a considerable supplement to their salaries by applying to President of the General Conference, Dr. T. H. Lewis, 2844 Wisconsin Ave., Washington, D. C.

—Ohio law forbids theatrical performances on Sunday. Under this law a man was indicted for running a moving-picture show on Sunday. It was objected that a moving-picture show is not a theatrical performance. The Supreme Court of Ohio has decided that it is a theatrical performance in the meaning of the statute, and therefore illegal on the Sabbath day.

Denominational Enterprises

HOME MISSIONS

From August 16 to November 16 it was my privilege to visit 14 of our Conferences in their Annual sessions. This required absence from the office and my home but it was an interesting experience and greatly enjoyed. This itinerary began with the Missouri Conference. The others, named in the order of visitation, are Illinois, Indiana, Michigan, Iowa-Missouri, Kansas, Pittsburgh, West Virginia, Eastern, Florida, Fort Smith-Oklahoma, Arkansas, Mississippi and Alabama. At eight of these I was the only Secretary present, the other brethren not being able to attend. Ample time was given to present in detail the work of each Board.

In nearly every instance it was my first visit. I arrived as a stranger but did not long remain as such. The cordial greeting, the brotherly spirit manifested soon made me feel that I was one of them. I have been convinced that the acquaintanceship and fellowship formed at these Annual gatherings counts for as much, and in some instances more than any addresses made. In saying this I do not mean to minify or undervalue the presentation of the great interests involved. The address, however, may be forgotten but the ties of friendship formed and the brotherly spirit created are lasting.

Many of these ministers and laymen, particularly in the west and south, are on charges widely scattered and have very little opportunity of meeting the brethren of their own Conferences during the year, and as for the General Conference officers all they know them, in a personal way, is during the Annual Conference session. In my short experience as Secretary, from the impression I have received, it would seem far better for a Secretary to visit fewer Conferences and remain longer at those to which he goes and by this means have more time to mingle with the brethre n. When one rushes in, makes his speech and hurries out to catch the train for the next Conference, however well he may have presented the great interests he represents, he has not gotten far into the hearts of his brethren. There is nothing that takes the place of the personal touch. This is not in any sense offered as a criticism of anyone's course of procedure, for all the brethren manifest the finest spirit of fraternity possible and all regret that in many instances the time is necessarily brief.

I wish to express the pleasure it has given me in these visits not only to recognize the fraternal spirit extended by the brethren, but the interest shown in the important work as represented by the four great departments of our denominational activities, namely, Foreign Missions, Home Missions, the Board of Education and the Young People's work and the willingness of both minsters and laymen to co-operate with the Boards in carrying forward these interests. There may be exceptions, but the majority are interested and anxious to do their part as faithful ministers and loyal laymen.

Another impression received in association with these brethren in all the Conferences is their intense loyalty to the Methodist Protestant Church and its principles with their willingness to make sacrifices whenever necessary to maintain these great principles. In all of my attendance upon the Conference sessions and association with the brethren, both ministerial and lay, I do not recall that I heard one discordant note sounded as to their relation to the church. On the other hand, there were many strong expressions of approval of the things for which the church stands and their determination to hold fast to these great tenets even though, in some instances, under discouraging conditions.

My further experience leads me to say that while some Conferences are small and a few have even lost ground that altogether there is a hopeful spirit with a determination to press forward and make the future a success. This is manifest in many ways. One which is very pronounced is a realization among the small Conferences that they must establish churches in the towns and cities within the bounds of their Conferences. There is an awakening of interest in this. I will mention Arkansas Conference as an illustration, although others could be named.

This Conference has recently erected two splendid churches, one in Haynesville, of which Rev. W. R. Clower is the successful pastor, and the other in Magnolia. Rev. J. A. Wade, who was pastor there for 10 years and under whose ministry the splendid church there was built, has gone to El Dorado, about 40 miles distant, where a society has been organized and where he hopes to erect a large church. He has gone without the promise of any support except what the new organization will give him. It was my privilege to visit El Dorado while in Arkansas. It is a city of about 30,000 population in the midst of the rich oil fields of that state. A lot has been donated. The prospect for a new church in the near future is most promising. This is the vision and the spirit that many of the small Conferences need and I am gratified to state that there is evidence of progress in this direction.

As to the relation the Board of Home Missions has sustained toward the Conferences named in this letter, and the practical evidences of interest shown by the help rendered, it may be of interest to our readers to be told that the Board has been aiding churches and charges in 11 of these Conferences either by donations or loans in the erection of buildings, payment of debts or the support of pastors and Annual Conference Presidents. This is a fine showing of the manner in which the Board has extended assistance through such a wide area of our church. It will be well, however, to state that this is not new work the Board has taken up, lest the other charges that have more recently applied for help will think there is discrimination shown. It is largely the carrying on of plans undertaken previous to incurring the present indebtedness. The great desire and purpose of the Board is to get in a position where it can respond to the many worthy appeals now being made.

J. M. Sheridan.

WHERE TO FIND JESUS

"You've been seeking long for Jesus,
For you've felt your need of Him,
But you've failed because you're seeking
In the world for Heaven's King!
Know you not, poor weary seeker,
That the Christ is not found there?
You will find His habitation
In the secret place of prayer."

—Rev. C. R. Green, who attained great notoriety some years ago for being at the head of a great community church in Missouri, is now president of the Iowa-Missouri Conference. *The Methodist Recorder* of December 4 presents an excellent likeness of him.

"Prove all things; hold fast that which is good."

FROM PASTORS *and* PEOPLE

South Lexington—The Annual Conference at Greensboro last month decreed that West Lexington church be called South Lexington in the future, hence the change of name at the head of this article.

Last Sunday was a good day for the Sunday school of the South Lexington church with 167 persons recorded present. This is the highest attendance record ever made by the Sunday school, according to the older members who recall the high mark in attendance in the past. A practice of the program for the Christmas service was held after the Sunday school last Sunday.

The people who gathered for the church services last Sunday were disappointed, as the pastor, Rev. Atlas Ridge, had become ill on Saturday night and was not able to be in his pulpit on Sunday morning. There was no service at the morning hour, but at the night service Brother C. L. Hedrick, class leader and teacher of the men's class, conducted the service. He made an interesting and helpful talk on a Scripture lesson from Matthew 18:1-14, and discussed the 11th verse in particular: "The son of man is come to seek and save that which was lost." This writer was called on for a talk following the talk by Brother Hedrick. Brother Ridge was not seriously ill, but was able to be up and out again the first of the week. He is expecting to preach at both services next Sunday.

In one of the reports in the Herald last week appeared a very unusual statement, which was to the effect that the church from which the report was made had paid salaries of four ministers during the last year. Three of the ministers were former pastors. That is a good example for many other churches and charges owing former pastors on back salaries. It is shameful the way some charges neglect to meet their obligations with pastors.

The first quarterly conference for the South Lexington charge which was announced for Saturday afternoon, December 4, has been postponed one week, and will be held on Saturday afternoon, December 11, at 2 o'clock. Pastor Ridge announces that Dr. Dixon will be present and preside.

Pastor Ridge and Mrs. Ridge are temporarily located at the home of Mr. and Mrs. Deaton until a suitable parsonage can be secured for them. They are living at 17 Pickard Circle, in the southern section of Lexington.

Jerusalem—Our regular preaching service was held last Sunday afternoon at 3 o'clock. The meeting of the First Quarterly Conference which was announced previously was postponed until the Second Sunday morning in December, which will be the next regular appointment. This is a new charge and the quarterly conference will be organized at that time by the election of a secretary and an advisory committee, also examination committee.

There have been two preaching services held during the new Conference year and two new members have been received. This writer and his wife were received by letter from South Lexington charge last Sunday afternoon. We are following our rule in placing our membership with the church or charge we serve as pastor as an encouragement and in order to aid the church with our little contributions in raising its budget. Many other pastors do not follow such a plan but this pastor believes in setting the right example for others.

The membership of Jerusalem church is comparatively small and the people are somewhat scattered in their residences. We have had the privilege of visiting in only a few of the homes of the members, but expect to go into all of the homes during the year.

C. B. WAY, pastor.

Flat Rock—The first quarterly conference of Flat Rock Circuit will meet at Gideon's Grove Church on Saturday before the third Sunday in December. Preaching at 11 a. m., quarterly meeting at 1 p. m., dinner on the ground.

Our fathers had time to give one day each quarter to look after the kingdom of our God. Will we do worse than they did and cause our children to do worse than we do? May the Lord move upon the hearts at each church in such a way that many from each church will feel moved to come to this important service. JOEL B. TROGDON.

Mecklenburg, Roberta—Another Conference year with its joys and its sorrows, its gains and its losses, its victories and its defeats, and its crowns and it crosses has passed. Many churches have new pastors and many pastors have new fields in which to work for the Master. So let us rejoice over our gains, victories and crowns, and make stepping-stones of the losses, sorrows, defeats, and crosses, and climb onward and upward to the heights of God. If the past has not been what it should have been we have no one to quarrel with but ourselves, for it is just what we, as pastor and people, have made it; no more and no less. If we wish to see the cause of our failures it might be well for us to take a peep in the looking-glass—in most cases, if not in all.

The people on Mecklenburg Circuit have endeared themselves to the writer and his family. The longer we stayed with them the better they proved themselves to be. On our last visit to Zoar Church, aftr raising the salary in full, and having a precious service, I went to my car to start home, and what do you reckon? The good people had outraged that Ford with a pounding and there it sat, helpless under its burden of good things for the pastor and his family. I should like to name the gifts and the givers, but space will not permit. Suffice it to say, God knows them all by name, and will reward them fully. Then I went to a Brother Morris' store to get some boxes for packing and when I returned to the Ford there was another pounding? The merchant gets the credit, but he surely had help; it was too much for one family. Then the evening before we were to leave Stallings the next day, the Ladies' Aid filed in with their families, and such another picnic table as was spread! This was a delightful occasion, eating, chatting, and worshiping the Giver of all good. May God bless them, for they have been a blessing to us.

We arrived in the parsonage at Roberta mid-afternoon November 19th. At nightfall things were piled and tumbled, and all hands and the cook were doing what we could to bring order out of chaos. The door opened, and we turned to see what had happened, or was about to happen. And in stepped an unbidden person; we peeped out, and there was a throng of smiling men and boys, reaching to the highway. Some were bending under the burden of a hundred pounds of flour. They filed in, made their way to the kitchen, and what they placed there was a plenty. This was about the first time the writer had nothing to do but say howdy, and look and grin. You know I was to be pitied. I cannot name the visitors nor their offerings for lack of space. God will remember them, and I cannot forget. What I lack in words I will try to make up in love. May God richly bless them every one. I know He will.

The folks around Roberta have a fine knowledge of human nature. They know the nearest route to hearts—by way of the stomach. When all other avenues are closed to a hungry soul, it may be reached through a hungry stomach.

At our first service at the church we had 158 in Sunday school. Sunday school collection was $5.28. The house was practically full for preaching service. A thank-offering is being taken for the Children's Home.

Pray for us and write to us. Our address is Concord, N. C., Doute 6.

ROBERT SHORT.

Chatham Circuit—On Sunday, November 7, I began my work on the Chatham Circuit by preaching at the Hope Church in Bonlee. The attendance was large and much interest was manifested. On the 14th I filled the first appointment at Hickory Grove. An enthusiastic spirit wa sin evidence here. Brother W. M. Pike was present and took an active and helpful part in the service.

The prospect seems good for a successful year on the work. I feel sure that it will be a pleasure to work with the good people of the Chatham Circuit, even as it has been a pleasure to labor with the Fairview people.

C. G. ISLEY.

Albemarle—As it has been some time since we have made a report and so many good things have happened, we must tell you a few of them. Our Sunday school is getting along very well; not as many in school as we would like to see. Since our former pastor, Rev. Mr. Kelly, left we have been fortunate to have had with us and to preach for us Rev. Mr. Ridge; also Mrs. Dixon preached one Sunday at 11 a. m. and Dr. Dixon at 7 p. m. We were delighted to have these good folks with us. Our new pastor, Rev. J. R. Anderson, and family are now at home in the parsonage. Mrs. Anderson and little baby arrived here from Georgia where Rev. Mr. Anderson has been serving in the Georgia Conference, but coming to our Conference this year and being assigned to our church. We are very grateful to the Annual Conference and especially the stationing committee for sending us such an able preacher as Rev. Mr. Anderson. We believe we have as good as there is in the North Carolina Conference. On last Wednesday a goodly number gathered at Mr. Lipe's store and from there made their

way to the parsonage laden with vegetables, flour, sugar and other things pertaining to housekeeping, and loaded down Brother Anderson's table to overflowing. From there we went to the church where he held our church conference, electing officers for this year, as we had not elected before Annual Conference on account of not having a pastor. Mr. R. L. Leonard was elected superintendent of the Sunday school and Mr. S. R. Green assistant. As I failed to get a complete list of officers for the church, I am unable to give a list of them. Mr. C. L. Holly was elected church secretary; Mr. J. U. Whitlock, treasurer. On last Sunday night Brother Anderson preached an excellent sermon, his text being Abraham's answer to God's call, "Here am I." Brother Anderson followed Abraham's life so closely from the time God called him and told him to go into a country to which He would show him and there he was to offer up his son, Isaac, as an offering to God. Abraham was old in years, yet his faith in God was so strong that he never questioned God but was determined to obey even at the cost of the life of his only son. And Isaac believed so in his father's religion that he never once questioned his father as to what all this binding him hand and foot was about but he was willing to trust his father to the last. If we as fathers and mothers would live such lives and make our religion so pure that when we hear God's call we would be willing to say, "Here am I." God does not tempt us as we sometimes think, but He is only trying our faith as He did Abraham's.

We will hold our first quarterly meeting tomorrow, Wednesday, night in order that we may get lined up on our new year's work. Watch for us this year as we are expecting big things at Albemarle.

May the blessings of God go with all pastors into their work.

R. L. LEONARD, Reporter.

Flat Rock Circuit—While we were assembled in Grace Church, Greensboro, in Annual Conference the old Conference year silently passed away, and when the stational committee read their report a new year dawned upon us. Some went to new fields of labor, others returned to take up where they left off.

The second Sunday found this pastor on the same job at Bethany and Flat Rock, yet many of the people greeted us as their new pastor and made us feel almost like we were in a new field.

The third Sunday we were at Palestine and Bethel and here we were greeted with the same reception.

Everything looks fair for another pleasant years among this people. The two years just passed have been very successful; we took into the churches 136 members. Of course we did not have a net gain of that many, for we lost some. But if all will work and pray and in all the spirit of Christ obey, that would bring about complete unity of purpose and co-operation in every phase of the work, and if we would do these things would you be surprised if God would give us more souls this year than He has in the two years just passed? There are many unsaved about us yet; whom is God depending on to save them? He is depending on every one of His children to do his part, and remember, dear friend, if you and I fail to do our part someone will meet us at the bar of God to witness against us. There are few things of interest I must mention. At my last appointment at Palestine, just before Conference, Brother John Landreth made a motion that they paint their church. So in about 10 minutes they had the money and the church is being painted. Bethel Church has raised the money and is now installing a Delco light plant. They have prayer meeting every Sunday night and have the largest attendance of any prayer meeting I have ever had the privilege to attend and are doing much good in stirring up the spiritual life in the church. Palestine, Gideon, Grace and Flat Rock all are having prayer meeting and have fairly good attendance. Gideon, Grace and Palestine, are very enthusiastic now about placing new pews in their churches. We trust it may be done during this year. Some of the people of Flat Rock church are much interested in starting their new church and I trust all are interested so that the project may soon start. Those who have pledged towards the new church want to see it start and if there are those who have not pledged, would you like to put a memorial to some friend in a new church at Flat Rock? If so, send in your pledge to Mrs. J. B. Ogburn, Summerfield, N. C. The rock is on the ground and paid for, as they purpose building a stone church. I am told it will be 100 years in 1930 since the church was organized. Will we erect a church there before then that will make glad those who look down over the battlements of Glory who once worshipped there? Will we say yes; or will we say no? What do we want to leave our children? Gold and silver, land and houses? Or do we want to leave them a monument that will point them to a country where the soul never dies? We owe something to our fathers who have gone before and we must do something for those we soon must leave.

May God bless our Zion this year.

JOEL B. TROGDON, Pastor.

Love Joy—We are glad to have Rev. D. I. Garner return to us as pastor for this year. May his work among us not be in vain.

Sunday, November 14, was the first appointment for the new year. A large congregation was present to welcome our pastor's return. He delivered an interesting and instructive message on the subject, "Visions."

Trustees, stewards and other officers of the church and Sunday school were elected for the ensuing year. We are expecting this to be the most successful of all years in regard to the Sunday school work as well as other affairs of the church. The children and young people, also the Sunday school officers, seem to be taking more interest in Sunday school than ever before.

Prayer services are held every first and third Sundays. Quite a number of people attended the services held here Sunday, November 21st.

REPORTER.

Browers Chapel, Richland Circuit.—We have been silent for quite awhile, but our church and Sunday school are moving on very nicely. Much interest is shown in both.

Our Sunday school has been re-organized.

We were sorry our former pastor, Rev. C. H. Hill, was not returned to serve our charge another year. Brother Hill had served our charge for the past two years. He and his good wife endeared themselves to our people very much.

Our prayers and best wishes go with them to their new field of labor.

We welcome our new pastor, Rev. Fred Love, and his wife, to our midst. Rev. Mr. Love is a young man in the ministry, and we are looking forward to a great year's work being accomplished.

Brother Love was with us Sunday, and impressed us very much; he delivered a splendid sermon.

Best wishes to the Herald and its readers.

MRS. M. C. HENLEY, Reporter.

Welch Memorial, High Point.—At our last Annual Conference, I was assigned to this church for my third year. I was indeed glad to come back to these good people for another year. We had such a pleasant time with them during the two years which I have served them. We are hoping that this may be even a greater year with us than the years past. We are praying for the Lord to lead us to do greater things. We have started off very well, have held one meeting which stimulated the spiritual life of the church, and saved several precious souls. Brother C. E. Ridge came to us on the first Sunday after conference and remained with us throughout the week, preaching every evening. We had from two to four professions at each service. Brother Ridge had to leave us after preaching Saturday night. On Sunday morning I opened the doors of the church and received four new members, we continued the meeting throughout Wednesday evening the following week. The Gospel team had charge of this part of the meeting; they also had good services, had professions at each service. On Thursday night (Thanksgiving) Brother Lowdermilk and some of his co-workers came with the children from the Home and rendered an interesting program; the weather was somewhat inclement, but that did not stop the people from coming, for we had a packed house, and all enjoyed the program.

Thanksgiving day was pleasant to us all the way through. It seemed that we had more to be thankful for than ever before. We began the day with an early morning service at the church with the serving of hot rolls and coffee, after which twenty-one filled baskets were taken out to the more unfortunate. This brought inspiration to all who participated; it was my privilege to take one basket into a home; this seemed to be so much appreciated, the appreciation was manifest in praising the Lord. I received enough inspiration on that one trip to last me all day, but that was not all that brought inspiration to my soul. I was already happy, was happy when I retired that night before. I was so kindly remembered by my folks; they came and gave us a real pounding Wednesday evening when they came for service; they took us unaware; Mrs. Pierce and I had gone out to the market to secure meats for our basket, and while we were gone the church came and filled our dining table and almost the whole floor with things too numerous to mention. Among the many things was a live o'possum; a little greenback was also mixed in with other things. A load of wood was

also brought, then on the following Sunday two of the brethren who were not there on Wednesday night concluded the pounding with some greenbacks; we are thankful for the many things and grateful to those who gave them. On last Sunday morning we opened the doors of the church and received two new members. On Sunday night it was our happy privilege to have with us Brother N. G. Bethea, who gave us an interesting lecture on his trip to the Holy land. We all enjoyed his visit, and his message. We all enjoyed having Brother Ridge with us in our meeting, and enjoyed his wonderful, inspiring sermons, his preaching surpassed our fondest expectations, he is indeed a real preacher. We hope to have him with us again. May the Lord bless the Herald and its many readers.

Remember us in your prayers.

T. E. PIERCE.

Bethesda, North Davidson.—We are glad to have Brother R. S. Trorler return to us for the coming year as our pastor. May God's richest blessings be with him as he labors with us.

A large congregation was out last Sunday afternoon to hear him. He delivered a very helpful sermon. His next appointment here will be Sunday, December 12, at 11 a.m. Everybody is invited to come.

The first quarterly conference will meet at Bethesda Saturday before the second Sunday.

We also had with us Sunday afternoon Union Ridge Sunday school. They sang for us at the evening service. Everybody enjoyed the singing as well as having them with us. We hope they will come again.

WILLIE YOKLEY, Reporter.

Laurel Hill.—We were very fortunate to get our former pastor, Rev. J. M. Morgan, back with us. He met his appointment as usual the second Sunday in November and preached a splendid and interesting sermon.

Our Sunday school is getting along nicely under our new superintendent, Mr. B. H. Sain. The attendance is very good. We also are planning to give a Christmas program.

The first quarterly conference will be held Saturday before the second Sunday in December at our church.

We are very glad to have Mr. and Mrs. Ambras Willis and children move back in our community.

Good luck and best wishes to the Herald and its readers.

GRACE SAIN, Reporter.

Forsyth.—Since conference much has taken place to cause rejoicing while we have had occasion for sorrow and sadness.

The pastor has filled appointments at all churches finding fair attendance at Sunday school, Christian Endeavor and church services.

At the election of officers at the various churches, before conference, the matter of electing a board of parsonage trustees and a parsonage aid was overlooked. This matter has been cared for since conference and the board of trustees is now composed of a brother from each church while a lady from each church was elected as a member of the parsonage aid. By invitation of the pastor and wife the Board of Trustees and the Parsonage Aid met in the parsonage on Tuesday, November 23. The two bodies were organized, electing Brother John F. Baity Chairman of the Board of Trustees and Mrs. R. M. Cox was elected Chairman of the Parsonage Aid, while Mrs. Ira W. Baity was elected Secretary. After the organization was perfected an inventory was made of all parsonage property. In a book prepared for the purpose all articles of parsonage furnishings as well as other parts of the property, such as doors, windows, grates &c., are listed with indications of conditions of each article. This visit and inventory is to be repeated each year.

The first quarterly conference met in Mt. Carmel church on the night of November 24. All churches except one were represented. All matters of business were transacted with interest and harmony until the matter of apportioning finances was reached. Here was a little contention but the matter was settled with satisfaction. Some of our churches are taking the advance step of paying all interests by the month. This to me is a step far in advance of the spurt either just after conference or at the close of the year or at any other time. I would be glad to see a challenge go out among our churches to pay up by the month.

Our Thanksgiving services meant success in many respects. In each church there was a special thanksgiving service at which there was an offering of good things from the homes and farms of our people as well as cash offerings for the Children's Home. When these good things were delivered at the Home the pastor was present and to say the least he was well paid in joy as a result of the appreciation on the part of the people—both children and grown ups—at the Home. If some pastor wants to have a good time my advice is for him to collect a lot of good things among his people and then take the same to the Children's Home.

At the close of the Mt. Carmel Thanksgiving service which was conducted by the Christian Endeavor society, the pastor was invited to a Sunday school class room. On entering the room he found a room full of as fine young people as are to be found anywhere. The pastor was at first puzzled to know the object of this meeting. But it was not long until it was learned that a fine donation had been prepared for the pastor and his family—another children's home had been remembered. Now like Brother Gerringer, I cannot give names or articles. There was a room full of young people and when I was homeward bound there was a car full of good things to go with me. How I would like to say all I feel these young people deserve. But I cannot. I tried to thank them and then lift them up to God in a word of prayer. He knows them and knows how to bless them with the richest of blessings. They are a fine young people and the desire of this pastor is that they may develop into the very best that is possible for them to be.

Many have been the expressions of kindness extended to the pastor and family since conference. We thank all for these kind rememberances in word or kind but most of all we want to express our appreciation by rendering worth while service to a people we are now beginning to serve for the fourth year. We are so anxious that this year may be the best yet.

In the midst of all that has been so pleasant death has visited us claiming those we loved and appreciated and leaving with us sadness and sorrow. Two of our beloved, for many years Soldiers of the Cross, have been taken.

Brother John E. Faw, a charter member of Mt. Carmel church and a very consistent christian for more than 39 years, was claimed by death on November 14. Brother Faw was born May 10, 1850, and was 76 years six months and six days old when he died. On becoming a Christian he joined Union Ridge Methodist Protestant church and remained in that church until Mt. Carmel church was organized. Brother Faw had much to do with organizing this later church and since its organization he was one of its most loyal supporters and active workers. All through the years of his Christian life he has occupied some official position in the church. For a number of years he had been one of the class leaders and had kept a correct record of the membership. He perhaps knew the membership of Mt. Carmel—past and present—as no other man ever knew it. For many years he was teacher of the Bible class of his Sunday school. When failing health compelled him to no longer remain in active service he was elected teacher emeritus. Brother Faw was twice married. On April 6, 1876, he was married to Miss Elizabeth Masten. Some years after the death of his first wife he again married to Miss Sarah Stone on April 1, 1888. Brother Faw was the father of four children. Two of these died in early childhood. His son, the late Charles M. Faw, a member of a recent annual conference, died May 19, 1924. Mrs. A. C. Patterson is the only surviving child.

After a brief service at the home the funeral service was conducted at Mt. Carmel church, in the presence of a great congregation. Rev. J. L. Trollinger of Thomasville, Rev. Mr. McCuiston of the Moravian church and Rev. Frank and Jessie Roberson, of the Church of the Brethren, assisted the pastor in the funeral. After the funeral the body was laid to rest in the church cemetery. The floral contribution was beautiful.

On November 17, another of our number who had served long and well was claimed by death and she went to her reward. Mrs. Sarah Jennette Westmoreland Moser was born November 17, 1826. At her death she was 95 years, three months and 26 days old. Grandmother Moser was one of the oldest members of Forsyth charge and perhaps one of the oldest in Forsyth county. On December 25, 1849, she was married to Joseph Moser who died about 40 years ago. Sister Moser was the mother of five children. Two of these, Mr. Gideon Moser, and Mr. Silas Moser, still survive. Besides the two surviving sons there are 18 grand children, 51 great grand children and 20 great, great grand children. Seldom do we see five generations of the same family living. Such was the the case with Sister Moser and her descendants. However her death brings an end to her own generation as she was the last of her own family to go.

Grandmother Moser accepted Christ as her Savior and joined Hickory Ridge Methodist Protestant church when she was 18 years old and remained a consistent member of this church until she died. While in later years she, because of age and infirmities, did not get to attend the church, she loved her church and her God. Her long life was spent in

service for those she loved. When she was left a widow it was suggested that she break up her home but she refused, saying that for the sake of those left in her care she would make the fight and keep home and the family left her. Repeatedly she affirmed her readiness to go and wondered why God allowed her to remain here so long.

On November 17 the funeral was conducted by the pastor in Hickory Ridge Methodist Protestant church in the presence of a large audience of those who loved Grandmother Moser. We laid her body to rest in the church cemetery to await the day when our Lord shall return in his glory.

GEO. L. CURRY, Pastor.

Liberty, Siler City Charge.—The pastor is glad to get back for another year with the good folk of Liberty and Siler City. It is a pleasure to serve people when they are so appreciative of one's efforts.

Thanksgiving has been a happy period for both of our communities. A union service was held Thursday morning at Siler City. A large number of folk attended and expressed themselves concerning the many things for which they were thankful. Last Sunday evening a similar service was held for the Liberty people. The writer was thankful that he could have a birthday on Thanksgiving Day. Mrs. L. L. Woody gave us a huge Turkey dinner. It was great! A large box of fruit was found by the pastor from the Siler City Christian Endeavors. Thanks! It is some box. Other things were received for which I am very thankful. A lovely box of candy, from the Woodies and Boarders; a pair of bed room slippers and handkerchief, from the Shepards of Liberty. For these and other happy remembrances I thank you.

On Thursday afternoon of Thanksgiving the funeral of Brother Allie Pike was conducted at the Staley Baptist Church. Brother Pike was a faithful member of the Zion M. P. Church for 26 years. He leaves a fine group of Christian children to mourn his passing. May God comfort them in their loss.

Last Monday the writer was called to conduct the funeral of Mrs. Mary Elizabeth Farmer Jones. Mrs. Jones was 69 years of age and had lived the Christian life since girlhood. May the Lord bless and comfort these folk in their loss.

Everything is well on its way for another successful year at Liberty. The officers of all the organizations are elected and duly installed. Assessments are laid and every one seems to be happily at work.

Dr. F. A. Shepard, of Liberty, N. C., is seriously ill with pneumonia. Our prayers and desires are for him a speedy recovery.

Yesterday was another encouraging day for our people at Siler City. Sunday school almost doubling the number present one year ago, and a cold day at that. The Communion service was well attended and the largest number so far that we know of to participate in the service. The Senior C. E. with Cletus Whitehead as leader rendered one of the best programs ever listened to by the pastor. A business meeting of the church sends us on our way rejoicing, for we are going to have our A. C. B. paid in full in 30 days from the rise of conference. Also, the Treasurer of the church will bring as a "Gift to the King" the money assessed for the running expense of H. P. College, while other organizations will bring their gifts.

At the evening service we were glad to have Mr. and Mrs. D. L. Johnson and their nephew Cletus Whitehead unite with us. Mr. and Mrs. Johnson recently built The New Chatham Hotel in this community. They come from Sapling ridge where they have been very faithful members.

Preparation is under way for the staging of the pageant "Gifts To The King" at both of our churches. We find it very interesting and adaptable to our organizations. Pray for us in these undertakings that we might bring suitable gifts and learn more about the King.

F. L. G.

Calvary.—One of the most liberal poundings we have ever received was given us on the evening of November 23. Between forty and fifty members and friends of the church came to the preacher's home bringing with them many good things to eat, and a few things to wear, such as socks, handkerchiefs, etc. We appreciate this kind remembrance both because of the value of the gifts and because of the fine spirit back of it all. Doubtless Dr. McCulloch expressed the sentiment of the rest of the party when he said, "We brought these things, not because we thought you were in need, but to show our appreciation of your service." We sincerely thank all who had any part in the complete surprise you gave us. And we might have said also that quite a number who could not come sent their gifts.

Since our last report was written we have received two members by transfer from the Liberty M. P. Church. They are Mrs. W. F. Ashburn and Miss Hattie Ashburn. We welcome these and trust that their fellowship with us will be mutually congenial and helpful.

L. W. GERRINGER, Pastor.

Mecklenburg.—Soon after conference we hurried down to Mecklenburg circuit. I found a few friends of former years. The most of the people whom I knew have passed on.

One thing very noticable is that everyone to a man loved Brother Short, the former pastor. They did not want to give him up.

Thanksgiving night some of the Stallings, Drys, Furrs, Helms, Garmons, Kinleys, perhaps others, came to the parsonage, bringing a great variety of things edible. The donors are members of Stallings, Antioch, and the Baptist churches. Not only does this pounding keep down our grocery bill, but it makes us love our people better.

Since conference the church at Stallings has canceled its debt on its seven hundred and fifty dollar windows, by paying the balance, one hundred and six dollars, the company giving twenty-five dollars of it.

The church yet owes on the building seven hundred and fifty dollars.

W. T. TOTTEN.

Asheboro.—The year's work in Asheboro is starting off fine. The first quarterly conference was held on the evening of December 1st and the budget was accepted as handed down by the conference. Various committees were appointed to begin the year's work.

After the quarterly conference the choir met under the direction of Miss Bertie May, teacher of music in the high school, who has been employed by the church as Choir Director. The employment of a director is going to add much to the services.

Yesterday being the first Sunday of the new quarter, we held our quarterly Communion service, which was well attended. At the C. E. hour a fine meeting was held and plans were started for the Watch-Night service. The pastor gave us a fine sermon at the church hour.

Next Sunday will be known as "Call to Service" day in our church.

Also beginning with next Sunday the church will put on the every-member canvass, and instead of taking only one Sunday afternoon as has been the custom they expect to use the entire week which will enable the stewards to make a complete canvass of the entire membership.

REPORTER.

Jerusalem.—The next appointment will be next Sunday at 11 o'clock. A meeting of the first quarterly conference will be held in connection with the service and immediately following the sermon. We are expecting a full attendance of the members who attend regularly.

Jerusalem is a small band of Christians but are a faithful band who expect to do some things during the coming year besides raising their conference claims and pastor's salary.

Every member of Jerusalem who reads this please be present for the service next Sunday morning and participate in the quarterly conference.

Our appointments are the second Sunday at 11 a.m. and the fourth Sunday at 2 p.m.

C. B. WAY, Pastor.

Rockingham.—We now have 185 pupils on our Sunday school roll. Last Sunday 115 were present; collection, $3.25.

After Sunday school Rev. J. H. Trolinger, our pastor, gave us a very, very beautiful sermon. He related to us something of the birth of Christ and what it meant and although there was happiness at that time there was also sadness.

After preaching we had dinner on the grounds.

Then came the singing convention, beginning about one o'clock and lasting until four. There were many good songs sung by the choir and a quartet. There was also some speech making which was very entertaining. Mr. Clark, Mr. R. F. Gardner, Rev. J. H. Trollinger, and Professor J. P. Thomason were the speakers. The leader of the convention, Mr. Clark, gave the song leaders from different churches a chance to lead in some of the songs here. There was also preaching at 7 o'clock that night by Rev. J. H. Trollinger.

Our Singing School came to a close Friday night, December 3. We are sad to see Professor Thomason leave us, but he will now return to his home in Lawranceburg, Tenn. We feel that he came here to accomplish a good piece of work and he has.

Our mid-week prayer meeting at the church will begin a new conference year's work this week since we have been so busy in the singing school and had to cut the meetings short.

We hope to get the "Girls Christian Club" running good again and carry out our work as planned.

The "Boys' Prayer Circle" has been running smoothly also. We are all endeavoring to carry out a good piece of work and do something to the up-building of God's Kingdom. BIRDIE CONNELL, Reporter.

Friendship, Stanly Charge.—The Ladies' Aid Society held a most interesting and helpful meeting last Thursday afternoon with Mrs. Hill at the parsonage. Several items were brought up for discussion. The Aid agreed to pay half of the expenses of putting new stoves in our church and then help pay the remainder due on the piano.

The Society gladly welcomed Rev. and Mrs. Hill as new members. We know they will mean much to our society. The society felt the loss of Rev. and Mrs. Ridge very keenly, for they were faithful and helpful members.

The next meeting is held with Mrs. Sides, December 17 at 2 o'clock.

AID REPORTER.

Second Church, Charlotte.—Everybody seems to be very busy in our little church, for you know it won't be long until old Santa will come. All the children are taking a great interest in the Christmas exercise. We are expecting to have a Christmas tree and program on the 23d night of December at 7:00 o'clock. Everybody welcome. We will try at least to have a bag of fruit for the little ones. Come and bring your friends.

We are sorry we could not have our pastor with us Sunday. His wife has undergone another stroke. They have our prayers and our sympathy. We enjoyed a good sermon delivered by our class leader, Mr. J. E. Thomas. He talked on sleeping in the church.

We are sorry that Brother Thomas will leave us after the first of the year. He is going to move forty miles in the country. We all wish him great success. Our Ladies' Aid have finished the name quilt, all but the lining. We want to have it ready to sell by New Year's night. We will have an old time ginger bread and coffee supper for the selling of the quilt.

We want to thank Mrs. Whitworth for her help on our quilt. She is not a member of our church but she is a mighty good worker for the Lord. REPORTER.

Anderson Charge.—Sunday was our appointment at Fairview. The rain and unfavorable weather was braved by a good congregation for both services. There was a good number out for the Sunday school and more for the preaching service. The pastor has made his first round and has found a most congenial set of people. Everywhere I have been the people seem interested in the work and anxious for the pastor to come back to see them. After preaching to a very attentive audience at the morning service at which we had visitors from Greenville, S. C., and three from Georgia. I went to the home of Brother R. F. Wyatt for dinner and met quite a few of the Fairview people and enjoyed the afternoon and the kind hospitality of his home. The evening service was very well attended; a good congregation came in spite of the cold weather. It is a pleasure to work with these good people and we are looking for a good year. At the morning service Brother T. B. Nally introduced the new pastor and made a very interesting and earnest appeal for the support of the people. His remarks were very timely and greatly appreciated by the pastor. Through the kindness of Brother Wilber Smith, T. B. Nally and Robert F. Wyall the pastor has been able to see a good many of the members of the Fairview Church. One afternoon Brother Smith and I with the aid of his Ford made a round and called at twelve or thirteen places. Monday of this week Brother Nally was kind enough and confidential enough to allow the pastor the use of his Dodge Sedan and I conscripted Brother Wyatt who was willing to go with me and we made a good round seeing the people. We visited fifteen homes and were very warmly welcomed at every place. Without any knowledge of the pastor the Stewards called a meeting Monday night and began to get things in line along the financial lines and indications point to the fact that they mean business. Indications show that the Anderson folk mean business and are going to put forth every effort for a good year's work.

Our first quarterly conference will meet at Liberty Hill Saturday of this week, the 11th. All officials are urged to be present with complete reports from the various departments.

Our Christian Endeavor Societies are doing good work and it is interesting and inspiring to the pastor to see such large numbers attending the meetings. Anderson certainly has a large number of young people and it is encouraging to see them staying for the church services.

We will have preaching service at Liberty Hill next Sunday at eleven, a.m. and seven p.m. The C. E. will meet at six-thirty.

With best wishes to the Herald and its readers. M. IVEY CRUTCHFIELD, Pastor.

Graham.—The work of the new conference year is starting off well. We had our first quarterly conference on Friday evening, the third; we had some good reports, and suggestions from the members of the conference. We are installing a heating plant that will cost about a thousand dollars, we hope this will fill a long felt need in making our auditorium and Sunday school rooms comfortable. Our congregations are very good. Sunday school is well attended. Our new superintendent, Brother J. L. Amick, is putting all of Amick into it. Our Senior, Intermediate, and Junior Christian Endeavor societies are all doing good work.

I have heard right many of our members say, we want to pay our Budget in full this year. That sounds good. We have received one new member since conference. On the night of the 23rd about forty came to the parsonage, bringing a real pounding and one brother had just sent over a load of coal. We will not try to give names of people, or articles, but we thank you every one, and I pray if it is the Lord's will that I may be able to do the work of a pastor, and preacher for they have been so thoughtful of me, and mine. D. R. WILLIAMS.

Concord.—We are glad to say that our pastor is able to be out again, and visit among us. The third Sunday in November Rev. Lawrence Little brought us a very inspiring message on "The Needs of the Church." We are always delighted to have Brother Little with us, for we learned to love him during his pastorate here. The Senior Christian Endeavor society took charge of the evening service, rendering a special program.

The Sunday school attendance Sunday was fine. Two hundred were present with an offering of $29.70 for the Children's Home. The church attendance was also fine. Brother Hendry brought a message which touched the hearts of all his hearers.

The Wednesday evening prayer service was well attended, the largest attendance for some time.

On Thursday evening the men of the church met in the Baraca room and organized a "Men's Brotherhood." It is hoped that all the men of the church will join, to help carry on to a larger degree the Master's work.

BERNICE NASH, Reporter.

Corinth, Littleton Charge.—We are exceedingly glad to have Mr. O'Briant with us again. He filled his appointment at this church yesterday. He gave us a good sermon.

Our Sunday school is moving on nicely but there is plenty of room for improvement yet, let's get busy and see if we can't get some new members out.

First quarterly conference will convene on Saturday before second Sunday in December at Littleton church at 2 p.m.

We are sorry to report that Mrs. G. D. Insco, one of our members, is down with rheumatism.

Mr. Clifton Morris of Staunton, Va., spent Thanksgiving at the home of his parents Mr. and Mrs. M. J. Morris.

On Sunday night, November 14th, our community was greatly saddened when the news reached us that Howard Insco of Norlina, had been killed by an automobile. He is the son of D. A. Insco and was raised in this community and joined Corinth church in his early teens where he remained until, 12 years ago, he moved to Norlina and united with the Baptist church of that place where he remained until death. On November 16th his body was laid to rest in Corinth cemetery. beneath a mound of flowers, tokens of love and friendship. He leaves a devoted wife and three daughters. May the dear Father comfort them and teach them that He never maketh a mistake. MRS. B. F. MORRIS.

Vance Charge.—The first quarterly meeting will convene at Flat Rock, Saturday, December 18, at 10:30 a.m. It is very important that all the official members be present. Come on, friends, and let's start the year right. Let's make this one of the best years in the history of our church. Please remember the date and come.

M. P. CHAMBLISS, Pastor.

Vance Charge.—This month we are putting on a special drive for the Methodist Protestant Herald. (See last week's paper.) Our object is to put the paper in every Protestant Home on the charge, leaving no stone unturned. Each church has been asked to appoint a canvassing committee and report weekly the result of their labor. These committees are doing splendid work. So far 42 subscriptions have been sent in.

Harris Chapel still leads the list with nineteen subscriptions, closely followed by Flat

Rock with sixteen; next in line Gillburg with four, then New Hope with two, while Spring Valley has the rest. To the chairman of each committee, please report to me the first of each week in order that the number of your subscriptions may appear in the Herald. Remember that this campaign ends December 25th. Let's get busy.

M. P. CHAMBLISS, Pastor.

Randleman Charge.—We held our first quarterly conference at New Salem last Saturday. Dr. and Mrs. Dixon were with us. Dr. Dixon presided. The attendance was good, also the interest. There was right much discussion relative to the parsonage debt. The financial obligations are considered rather heavy by many. Besides B. and L. obligations of thirty dollars per month, several hundred are due, and bearing interest. Regardless of this strain the leaders are faithful and optimistic. The strain may be long and hard, but the end justifies the effort.

The conference voted to conduct an every-member canvass.

Dr. Dixon preached at Mt. Lebanon Sunday 11 a.m., and Mrs. Dixon at New Salem 2:30. The attendance at both services was good considering the unfavorable weather.

Mrs. Dixon organized a H. M. S. at New Salem. W. H. NEESE.

Cid, Denton Circuit.—Our new pastor, Rev. M. C. Henderson, filled his first appointment at Cid Sunday, the 5th, at 2:30, and delivered a most excellent sermon. He made such a good impression on the people that we all feel like we have got a Spirit filled man, and one that expects to fight sin. We had a morning service of Sunday school and a most excellent sermon by Rev. C. O. Leonard.

We feel sure that if we as a church will do our part we will have a good success this year.

I sure did enjoy the annual conference this year at Greensboro. I made quite a number of new acquaintances as well as meeting so many old friends. I wish to thank everyone that rendered their assistance of putting Cid back on part of its old work, for we feel like now we have gone back home and joined to others that will stand by us. Praise the Lord.

We were so glad to have Brother Ed Hill, of Denton to worship with us at Cid Sunday.

The first M. P. conference of Denton Circuit will be held at Denton on the 11th at 2 p.m. It is very important that the official members attend.

The cottage service goes to Mr. Hermon Hufines next Saturday night. These services have been a great help to our church and community.

Mr. Ben Parrish recently joined our church. We were so glad to have him.

Miss Louella Kindley and Mr. Roy Younts were married recently.

We were very glad recently to receive a call from Mr. and Mrs. Roy Lemons, of Stocksdale, nee Miss Hallie Trogdon.

We extend our deepest sympathy to Brother D. A. Braswell who has had so many afflictions in his family. It looks like he is almost a second Job.

Mrs. N. W. Lewis, teacher of the senior class of our Sunday school, had a contest of Bible readings for three months and offered three prizes to the one that read the most chapters, and at the close the winners were Miss Myrtle Kimrey, 406 chapters, Miss Blanche Height, 256 chapters, Master Foy Lanier, 100 chapters. They were very pleased over their prize, as well as the great work they had studied.

We are expecting to give our Sunday school a treat for Christmas. MRS. N. W. L.

Denton.—We have met all of our appointments and our people received us kindly at all the churches. The outlook is bright for a new year. They have partly furnished the parsonage and on last Tuesday evening we received a glad surprise: our people came with supplies for the pantry of the parsonage and many gifts are still coming. We certainly appreciate what the people have done for us.

There is a great work to be done here and the laymen seem eager to work.

May we ask the prayers of our friends and the Herald readers, and may God lead us all to do our best.

M. C. HENDERSON.

Davidson Charge.—The work for the new conference year has started off fine on this charge, and we have been met with a hearty welcome and a good spirit of co-operation at all the churches. I filled my appointment at Alleghany church the next Sunday after conference, and these people decided to build some addition to the church and paint it. A good sum has already been secured and some of the lumber is on the ground.

Christmas tree and exercise has been announced at Lineberry and Pleasant Grove churches.

The Sunday schools seem to be taking on new life and it is hoped they will continue all through the year.

Our first quarterly meeting is to be held at Pleasant Grove next Saturday, December 11, at 2 p.m.

On Saturday night, November 20th, a number of our friends came to the parsonage and gave us a very generous pounding.

I do not know the names of all who had part in this, but God knows every one of them. We greatly appreciate every gift, and pray God's blessings upon the givers. We feel indebted to our friends for this expression of love and kindness, and hope to be able in some measure to repay them by rendering better service.

C. E. RIDGE, Pastor.

Reidsville.—We were sorry to lose Dr. and Mrs. Williams, who have been with us the past four years. We had learned to love them very much. We wish them much success in their new work.

We are glad to welcome our new pastor and his wife, Dr. and Mrs. Brown, into our midst, and feel sure that we shall enjoy working with them.

The work here is starting off nicely and we hope that this may be one of the most successful years in the history of our church.

Our Sunday school is progressing nicely under the leadership of Mr. C. R. Reed.

The Philathea class held its monthly business and social meeting with Mrs. H. S. Dixon, November 23. A large number of the class was present. The new teacher, Mr. O. B. Gorman, outlined some splendid work for the ensuing year. A membership goal was set by the class and they are working hard for 100 percent increase.

The Ladies' Aid society is planning to have a bazzar the 14th. REPORTER.

Siler City.—We give Mr. Gibbs a hearty welcome, to serve as our pastor for the coming year. The work is going along nicely.

Yesterday our pastor brought us two wonderful messages.

Three members were received into the church Sunday night, coming from Sapling Ridge church. Mr. and Mrs. D. L. Johnson and Mr. Cletus Whitehead. We were glad to receive these people into our church.

Eighty were present at Sunday school Sunday morning regardless of a cloudy day.

The directors of the Christmas pageant are making good progress with the practicing of the pageant. REPORTER.

High Point.—On last Sunday morning at 11 o'clock Rev. P. E. Lindley delivered a splendid sermon on Service. He first thanked the congregation for coming out in large numbers to attend services on such an inclement day, and said that the very fact that people will attend church in disagreeable weather shows that they have aligned themselves on the Lord's side, and thereby are setting a good example to their neighbors. He pleaded with his hearers to render service to their community, to be "lifters" and not "leaners," and thus justify their existence in the world. In closing, Mr. Lindley quoted the beautiful and well-known lives of Leigh Hunt on "Abou Ben Adhem" with pleasing effect. Mr. Lindley has impressed our congregation as a bright young man with a future of brilliant possibilities.

The Woman's Home and Foreign Missionary Societies held their monthly business meeting on Monday afternoon with Mrs. R. M. Andrews on West College Drive. The attendance was good, there being 25 members present. Mrs. C. L. Whitaker was elected President of the Foreign Society in place of Mrs. Geo. R. Brown, who has moved to Reidsville. Mrs. Whitaker was President of this society nearly 20 years ago, when her late husband was pastor of this church. In the Home society it was announced that with the addition of some more contributions, our annual Thank offering amounts to $135, which is the best in the history of the society. We were delighted to receive three new members Rev. and Mrs. E. L. Ballard and Mrs. P. E. Lindley, who are heartily welcomed to our ranks. Twelve cakes for the supper at Children's Home were promised.

Supper will be served to the Board of Stewards by a number of members of the Ladies' Aid Society on this (Tuesday) evening at 6:45 o'clock in the Community room of the church.

A play, "News is News," written by a member of the Class, Nady Cates, Jr., will be presented at the College Tuesday evening under the auspices of the Junior Class, and the proceeds will be used for the Memorial Gate.

On Thursday afternoon at 5 o'clock an interesting wedding will be solemized in the First church, when Miss Lorraine Burgess

will become the bride of Mr. Harry Lysle Shuey.

The first meeting of the Junior church will be held next Sunday morning in the Community room at 11 o'clock.

Vernon W. Idol, Jr., and Walter M. Crouch, Jr., represented High Point High School at the Older Boys' Conference, which convened at Winston-Salem last week.

Miss Lucille Pickens went to Winston-Salem to attend the District Meeting of Librarians last Friday.

Friendship and Porter.—After spending two pleasant years on Richland Charge among those good people, they won a warm place in our hearts. Some of the salt of the earth are there. But when Conference was over we were assigned to a new field. So on the second Sunday in November wife and myself motored across the country by Albemarle and out to Friendship Church for evening service, where a large congregation awaited us. I never have tried to preach to any more attentive congregation. On the fourth Sunday at eleven o'clock I went to Porter. There I met with a good sized congregation. They said the largest in years. I was greatly impressed with these kind people. They show a willing mind to co-operate, and I feel there is a bright day for them in the future. On December 4th, at 2 p.m., we held the first quarterly meeting at this place, with most of the members present and the business was transacted in a spirit of love. And on the same date at six-thirty p.m., we held the first quarterly meeting at Friendship church. There was the largest congregation at this meeting I ever saw at a quarterly meeting, both men, women, and children. It seemed more like preaching service than quarterly meeting to look at the congregation. The spirit of co-operation in which the business was transacted was inspiring. At the close of the service Brother D. W. Sides said he had something special to tell me and wanted to go to the parsonage. People began coming in and marching to the dining room to unload their packages. I soon decided that was his message. They laid on the table, then on the chairs and the floor until there was not much room left. Then Mrs. Hill and myself undertook to tell them of how we appreciated their kindness, but we could not think of words sufficient. One of the most touching incidents I ever saw was when Uncle Frank Mason (as every one calls him) 79 years old, with his cane in hand marched in with the congregation to place his package with the rest. I would love to name each giver, but there were so many and I know but few by name, but the Lord knew each one. Our prayer is that He will abundantly bless them all. C. H. HILL, Pastor.

Mt. Hermon, Mt. Hermon Circuit.—Our new pastor, Rev. J. Elwood Carroll, came to this church the first time the second Sunday and preached a very good sermon, and again the third Sunday he came and preached on Faith. When the time comes to preach he begins and when he says what he has to say, he quits. The congregations were good but the third Sunday part of the people were too late for the sermon. Part of them said they knew now when to come and will be on time hereafter.

The W. H. M. S. held a Thanksgiving service the fourth Sunday. Miss Bessie Holmes told of the work of the organization. Rev. G. W. Holmes spoke of the things for which we should be thankful. The collection was not what it should have been, but as our auxiliary grows we hope the contributions will be larger.

On Thanksgiving day two of our best young people, Miss Elsie Coble and Mr. Lonnie Holt, motored to the home of Rev. A. O. Lindley, a former pastor, and were made one. Rev. Lindley lives in Randolph, the license was given in Alamance, so the bridal party had to cross the line and have the knot tied in their native county.

Mrs. Holt is very prominent in the church, being a teacher in the Sunday school, President C. E., Secretary W. H. M. S., Secretary Memorial Association, and is teaching the third year in the public school at Eureka.

Mr. Holt is a young man of sterling worth and he too is active in the church, and is Cor. Sec. of C. E. May their journey through life be happy.

The first quarterly conference was held at Mt. Hermon December the 4th. The churches were all represented. The pastor read several recommendations and they were adopted.

Our community was shocked and grieved this morning, December 5th, when the news spread over it, that Mamie Loy had gone to that Great Beyond. She was at school Friday but had taken smallpox vaccination and did not feel well, she returned home and told her mother she was sick, she grew steadily worse, doctors were called but could not stay the hand of death. She realized her condition and told her mother she was going to die and that she was ready. Mamie was a senior in Alexander Wilson High School. She was not yet eighteen years old. Her disposition was sunny, and her friends many.

Her mother, father and three brothers, are heart-broken. May they look to the Giver of Life to comfort them in their sorrow.

REPORTER.

Pleasant Grove.—We thank the Annual Conference for sending Brother Reynolds back. Much good has been accomplished since he has been with hs.

We held a special thank offering day. Thank offering, $34.00.

The attendance at all the Sunday schools and church services has been good. However, Mr. and Mrs. G. L. Hilton and a number of others were absent yesterday on account of sickness. We hope they will soon be out again. REPORTER.

Fair Grove, Why Not Circuit.—Pastor Garner preached a forceful sermon December 5th at 11 o'clock. It seems that each of his sermons is better than the preceding one.

We are delighted to have him on this work another year, and believe if the people will help to make the goals he has set for this year a reality that Fair Grove will take on new life.

Brother Garner has offered to have a class of the Sunday school teachers from the churches near Seagrove to meet with him each week to discuss the lesson for the following Sunday. MRS. C. E. STEWART.

FROM REV. D. A. BRASWELL

Our daughter, Mrs. F. C. Garmon, is much improved and is able to be out. My wife had another very bad stroke on the 29th night of November and I have been at her bedside ever since, watching for the end to come. I know the end is near.

I thank Sister D. A. McLaurin for $5.00 and the First Methodist Protestant Church of High Point for $2.00. I heartily thank you, good friends. I am planning to get my business in better shape as soon as I can. I was sorry to miss my appointment at Charlotte Sunday, but I felt it my first duty to one who had stood by me for 54 long years. I promised her that I would go with her down to the gates of death and I must keep my promise. When the dark clouds of sickness cast their shadows over my pathway I turn to my Bible and read Romans 8:15-19 and other verses like these and they give the dark clouds a silver lining, and I renew my covenant with my Lord and Master and start anew to reach the end of my journey. I fully realize that it is not where I have been that counts in the eyes of God. But it is what my life has meant or may mean to others that will count in the end of life. What it has meant to all classes and conditions of mankind that I have or may come in contact with in this life.

May our Father continue to bless all His people. Pray for us.

Yours in His name,
D. A. BRASWELL.

NOTICE!

The formal opening of our State Street Sunday school building at Lexington to have been held December 12th, 11 a.m. has been postponed as some of the essential material has not come. A notice will be given later at which time all who are interested will be invited. We regret this delay, but it is unavoidable. N. G. BETHEA.

A CORRECTION

On page 11, of Herald of November 25, of the stanzas, The Jazz Age, 10th stanza, at the end of the second line, it should read, "Jangle," instead of "Jingle." We regret to bother about "corrections," but if a thing is worth printing at all, it is worth printing right—hence, ask for the correction.

J. F. D.

—While two articles have recently appeared in the Herald concerning the help in church financing to be had from The Layman Co., 730 Rush St., Chicago, Ill., I am sure that some of us need to have it brought to our attention again. Let's get it and use it freely.

One Who Has Tried It.

Dog Funeral

Recently nearly 6,000 dogs were killed in Japan to prevent the spread of hydrophobia. Dogs afflicted with that disease are called "mad dogs." Their bite is very dangerous to human beings. After the dogs had been killed a special service was held in their honor at a Japanese temple. The service was in charge of Buddhist priests.

Canton News—Afghanistan has but one auto for her 1,200,000 citizens. There's that parking space at last!

Our Story Page

WHEN ERNEST DISOBEYED

"Here, children," said mother early one morning, "I want you to go to the store over at Hixville and buy the groceries I have marked on the slip of paper. And be sure to get back by eleven o'clock," she added with a mysterious twinkle in her eyes.

"Yes, mother," said Violet. "May Ernest go too? You know the big snake we saw in the woods the last time we went to the store? We may need brother along to protect us"

"Yes, Ernest can go with you, only be sure to get back by eleven o'clock."

It was about a mile to the grocery store. Arriving there, the children purchased the groceries mother wished and also some candy with the dime she had given them. Then they started for home.

"I wonder if we will have time to pick some raspberries?" suggested Violet. "I saw such nice ones on our way over."

"Sure, loads of time," replied Ernest with the air of one who knew a great deal.

So they stepped into the wood, and all picked berries until they had several quarts.

As they were again starting for home John Groves happened by with his big dog. He was whistling and seemed to be having a great time.

"Come on, Erny," he said, "let's go down to the creek and have a swim."

"No," replied Ernest. "We must get home by eleven, and we won't have time."

"Sure we will. My dad's coming down this way with the team, and he said he would stop at the creek and get me at 10:30. You just come along, and you'll have plenty of time."

"No, brother, don't go," pleaded Violet.

Ernest was undecided. He looked first at John and then at his sister Then he said: "You walk slowly home, Violet, and I'll go with John, have a swim, and then catch up with you before you reach home."

"O, but Erny," pleaded Violet, "you know mother said we are to be back by eleven o'clock, and, besides, I might meet a snake!"

"There are no snakes at this time of the year," said John Groves scornfully. "Come on, Erny."

Ernest followed with hesitation. He felt rather bad and that he should not have left his sister. But the creek did look so cool and inviting.

The boys had a fine swim. They were splashing and having a splendid time when suddenly Ernest realized that a great length of time had passed since he left his sister. "O, John, it surely must be after 10:30 by now!" he cried.

"O, I don't think so! Father will most likely be here any minute now."

But father did not come.

The boys presently started to walk home. Meeting a man on the road, they inquired what time it was.

"Ten minutes to eleven," he replied.

When Ernest reached home, it was just noon. His mother prepared lunch, and they sat down. Mother was very quiet. Ernest wished she would talk.

After lunch mother asked him to go into the garden and finish weeding

But he could stand the silence no longer. "Where is Violet, mother?" he asked.

"She has gone to town with your Uncle James. They are going to the Zoo this afternoon. Uncle James said he had to leave promptly at eleven o'clock, but that if you and Violet were ready he would come and take you along in his new automobile. That is why I wanted you to be sure to be back by eleven."

"But, mother, why didn't you tell me?" asked Ernest.

"Your uncle wanted to surprise you, so I promised not to tell you until he drove up in his car."

Ernest wended his way slowly and thoughtfully into the garden, where he set about the task of weeding.

The Zoo! That was the one place Ernest had been wanting to visit for a long, long while.

But Ernest was a good boy, and the thing that caused a little ache in his heart was that he had disobeyed his mother.

As he weeded the garden beds a little bird sat up in a tree near by and seemed to say with his merry voice: "Al-ways o-bey! Always o-bey!"

Ernest looked up at the little bird, and then with a smile he said aloud: "All right, birdie, I guess it's the best thing to do."—Primary Weekly.

PLAYING THE GAME

Fielding H. Yost—Michigan University's veteran football coach—has these wise words on football and the game of life:

After more than a quarter-century coaching football, I am more than ever impressed with the similarity between football and another game—the game of living. The paths of similarity between them both cross in so many places that, sometimes, it is difficult—if not impossible—to distinguish the fundamentals of one from the other.

In order to build a good football team—or a good player—you must first build men. Manliness with all its attributes: courage, fortitude, gentlemanliness, courtesy, loyalty, and the spirit of self-sacrifice. Unless a man possesses these things, he cannot be a good football player. And unless the team has them, individually and in the aggregate, it cannot be a good football team.

Ability is not all. Indeed, it is less than half. Many a mediocre player, from the standpoint of ability only, has risen above himself time after time and, inspired by loyalty, self-sacrifice and the indomitable will to do or die has won fame.

One essential of manliness is the desire to help others. The man who "hogs the limelight" and tries to win all the glory for himself is not a good football player; nor will that attribute in later life enable him to play that game as it should be played.

Selfishness has no place on the gridiron—nor in life.

The good citizen and the good football player can be described with the self-same adjectives. Both have courage and stamina in the face of defeat. Both are eager to take—but equally as eager to give. Both are good sportsmen who smile equally as well when fortune goes for or against.

The hope of a nation—or a football team—lies first and last in its manhood.

A MAN AND HIS ANGEL

(Here is a great poem by Louise Imogen Guiney. This author deals with a situation in which many a man feels like giving up. Hope of victory is gone. "Why fight," one would say, "if I cannot win?" Not success is the highest achievement, but persistent and courageous facing of the enemy and continuing the fight regardless of the fear of failure. The will is the greatest element in character—if that is right, and rightly directed; all is well. Luther K. Long.)

A man said unto his Angel:
"My spirits are fallen low,
And I cannot carry this battle:
O brother, where might I go?

"The terrible kings are on me
With spears that are deadly bright,
Against me so from the cradle
Do fate and my fathers fight."

Then said to the man his Angel:
"Thou wavering, witless soul,
Back to the ranks! What matter
To win or to lose the whole.

"As judged by the little judges,
Who hearken not well, nor see?
Not thus, by the outer issue,
The wise shall interpret thee.

"Thy will is the sovereign measure
And only event of things:
The puniest heart, defying,
Were stronger than all these kings.

"Though out of the past they gather,
Mind's doubt and bodily pain,
And pallid thirst of the spirit,
That is kin to the other twain.

"And grief, in a cloud of banners,
And ringletted vain desires,
And vice, with spoils upon him
Of thee and thy beaten sires—

"While kings of eternal evil
Yet darken the hills about
Thy part is with broken saber
To rise on the last redoubt.

"To fear not sensible failure,
Nor covet the game at all,
But fighting, fighting, fighting,
Die, driven against the wall."

MODERN CULTURE DEFINED

The Irish poet, W. B. Yeats, has given in the London Mercury a most interesting definition of modern culture:

"To have perfect taste; to have felt all the finest emotions that art can give."

Mr. Yeats continues, "This culture is self-knowledge in so far as the self is a calm, deliberating, discriminating thing. For when we have awakened our tastes, and criticized the world in tasting it, we have come to know ourselves; ourselves, not as misers, or spendthrifts, or magistrates, or pleaders, but as men face to face with what is permanent in the world."

—Interest in poultry growing has led to the organization of several county poultry associations in North Carolina this year.

—Pecan trees will pay taxes in addition to making the farm homestead more attractive, say horticultural workers.

WOMAN'S MISSIONARY DEPARTMENT

MISS ESTHER ROSS, *Editor*
Asheboro, N. C.

ALVIN DREW SCHOOL

We are very thankful that we did not have any more cases of diphtheria and though Miss Pence really had a genuine case, she recovered speedily.

Our financial situation has improved somewhat, but we are not yet on "Easy Street" by a long way.

We will gladly send our little monthly paper, "The Pine Ridge Booster" to churches where it is thought they will do good. Of course, it is far more convenient to send a dozen or so to one address, if some kind friend will see that they are distributed to best advantage. Let us know how many copies you can use.

Christmas for Pine Ridge

Friends are asking what we will need for Christmas. At the close of our day school for the Christmas holiday, we hope to have a tree and treat for our 150 students. Then later, during the Christmas season, we want to arrange treats for at least four different Sunday schools.

We can buy the candy, nuts, &c, at wholesale prices and so it would seem practical to send contributions of money for this fund.

If our friends want to send other gifts for our girls and boys, we would suggest toilet articles of various kinds, handkerchiefs, stockings, 8 to 10, socks, sizes, 10-11, work gloves, garter ribbons, tape, sewing thread, medicines, such as salves, liniments, laxatives, disinfectants, cold remedies &c., stationery of all kinds.

We can always make good use of canned fruit, dried fruit, pickles, staple groceries &c.

Used clothing in good condition, especially for children. These are given away when we find cases of need and the surplus is sold in our store and the proceeds put into our Scholarship-Maintenance Fund to help girls and boys who otherwise could not be in school. At present, our stock of second-hand goods is very much depleted.

Shipping Instructions

Please do not send us anything by express. It is very difficult for us to reach an express office. The best way to send is by parcel post direct to Pine Ridge, Wolfe County, Ky. If you must make freight shipment, send to Slade, Ky., via L. & N. R. R., and it must be prepaid. Do not send anything more to Compton Junction, at least for the present. If shipments have recently been sent there, I think we can get them.

Praying that all who cooperate with us may find much joy in the service and that all our labors may be used of God to His own glory.

THOS. R. WOODFORD, Superintendent.

—Cutting out and destroying in winter, the twigs and limbs of pear trees killed by blight during the growing season will control the destructive "fire blight" and eliminate the source of infection for the following year.

THANKFUL BOXES

It has been the custom in our nation for a long time to set apart one day in the year in which to give thanks for our blessings, but we think the W. F. M. S. has a better plan than that. Their idea is every day and every time they are thankful for a blessing to put some offering expressive of their gratitude in the thankful box. But all our women are not doing this, and the object in writing is to get more of our N. C. women to adopt this plan.

Some months ago your secretary wrote or communicated in some way with all the active auxiliaries, and out of the number twelve have been heard from, leaving thirty who did not respond. If you are not using the thankful box plan of raising money, won't you let me send you a supply to use from now until the last of March. Whatever is raised in this way will count on your budget. May I not hear from a number of you.

VELNA MCCULLOCH, Thank Offering Sec.
1011 Martin St, Greensboro, N. C.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$171,523.81
John M. Coble	10.00
Miss Brona Apple	10.00
Mrs. Ellen Owen Hauser	5.00
Mrs. Callie Johnson	2.00
J. J. Stone	8.00
P. W. Jurney	5.00
C. E. Society, Bess Chapel	10.00
Miss Sallie E. Smith	5.00
Spring Church Sunday school	2.21
Mr. and Mrs. D. W. Payne	15.00
W. D. Payne, Jr.	1.00
Harrell Payne	1.00
Ruth Payne	1.00
Joseph Payne	1.00
Evelyn Payne	1.00
C. H. Kirkman	60.00
Joseph Woody	4.50
J. C. Coe	10.00
Mr. and Mrs. John T. Warlick	20.00
Miss Lorene Anderson	3.00
J. D. Anderson	15.00
Mrs. J. D. Anderson	15.00
T. H. Hunter	5.00
S. H. Speas	5.00
George N. Butner	15.00
Ralph Smitherman	3.00
L. D. Spear	5.00
Chas. Phillips	2.00
Philathea Class, Lebanon Church	2.00
J. W. Montgomery's Class, Lebanon Church	1.00
Baraca Class, Lebanon Church	5.00
A. D. Shore	5.00
Total	$171,776.52

Endowment Insurance Fund

Amount previously reported	$7,060.61
O. H. Johnson	3.00
C. N. Lindley	5.00
Walter Love	1.00
Miss Minda Ball	2.00
Mrs. Z. M. Dellinger	5.00
Total	$7,076.61

Country Niece—Has a taxidermist anything to do with a taxicab?

Town Uncle—Er—No. A taxidermist skins only the lower animals.

HERALD SUBSCRIPTION RECEIPTS

Rev. C. H. Whitaker, $1.50; Rev. J. E. Pritchard, $39.75; Rev. Robt. Short, $3; Rev. F. W. Paschal, $2; Rev. S. W. Taylor, $42; Rev. G. R. Brown, $4.50; Rev. A. O. Lindley, $2; Rev. C. L. Spencer, $1; Rev. Fred Love, $1.50; Rev. N. Brittian, $1.50; Rev. A. L. Hunter, $10.50; Rev. J. D. Morris, $3; Rev. R. A. Hunter, $3; Rev. J. M. Morgan, $10.50; Rev. G. H. Hendry, $1.50; Rev. T. A. Williams, $1.50; Rev. W. D. Reed, $1.50; Rev. E. G. Lowdermilk, $3; Rev. L. W. Gerringer, $1.50; N. G. Wright, $1.50; Rev. N. G. Bethea, $6; Rev. B. M. Williams, $7; Rev. L. S. Helms, $2.50; Rev. G. L. Reynolds, $3; Rev. W. H. Neese, $1.50; Rev. W. T. Totten, $9.75; Rev. F. L. Gibbs, $3; Miss Mary E. Young, $1.50; Mrs. Carrie Nicholson, $4.50; Rev. M. P. Chambliss, $12; Rev. J. B. Trogdon, $4; Rev. C. H. Hill, $4.50; Rev. T. G. Madison, $3; Rev. T. E. Pierce, $5.

VANCE LEADS THIS WEEK

Rev. M. P. Chambliss sends us a check for $45.00 and 30 names for our mailing list. We thank him and his people who have responded to his appeals. We believe the "M. P." in his name stands for Methodist Protestant and are thoroughly convinced that Vance charge holds some real Methodist Protestants. May their tribe increase.

A TEACHER'S REWARD

"We have just learned of a teacher who started poor 20 years ago and has retired with the comfortable fortune of $50,000. This was acquired through industry, economy, conscientious effort, indomitable perseverance, and the death of an uncle who left her an estate valued at $49,999.50."—Seneca Vocational School.

RECEIVED FOR NEAR EAST RELIEF

From Friendship, Haw River Ct. $4.15

—"The farm forest is one of the great labor-saving crops for North Carolina farmers," says R. W. Graeber, extension forester. "This crop is within the reach of every farmer without a great outlay of money if he will only co-operate with Nature and follow the system which Nature so plainly suggests."

Mr. Graeber states that no special soil preparation such as plowing and harrowing is needed for a crop of pines, oaks or poplars. No seed is needed if a few seed trees are left in place. No fertilizer is needed because nature maintains the fertility of the forest soil through the annual fall of leaves and twigs. All that is necessary is to keep out destructive forest fires. When the fires are kept out, a heavy blanket of leaf litter prevents weed growth and helps to hold a good supply of moisture. It is in the harvest alone with a timber crop that the labor of man is required.

—The 1926 cotton crop is the largest in history, and the fact that it followed the unusually large production of 1925 has brought disaster to many thousands of growers.

—Cecile Sorel, famous French actress, arrived in this country for an American tour with baggage including 127 trunks, 110 gowns, 123 pairs of shoes, 70 pairs of gloves, and crates containing a bed once used by Madam Du Barry, and other furniture.

IN HONOR OF THE DEAD

Wooten

Dicy Adline Wooten was born in Iredell County on December 15, 1849 and departed this life on November 26, 1926. She was the daughter of Martha B. and Mary E. Templeton. She professed a hope in Christ in 1849 at the age of fifteen, and united with the Union Grove Methodist Protestant Church where she remained a faithful member until her death. She was married to Leander Wooten on September 30, 1872, and they lived happily together for a term of fifty-four years. She died at eight o'clock a.m., which was within one hour of the time of day of their marriage. To this union were born eight children; four boys and four girls. She is survived by her husband, three sisters and five children. The sisters are: Mrs. Sarah Benson, Mrs. Rebecca Holland and Mrs. Luzena Williams. The children are Mrs. S. B. White, Mrs. Toon Henderson, Mrs. Thomas Sharpe, Mr. James Wooten and Mr. John Wooten. Three of her children preceded her in death: viz. Marshal Wooten, Preston Wooten and Jettie Wooten.

Sister Wooten was a devout Christian; always faithful to her church, patient and kind to her family, and there was never anything too good for her to do for her neighbors. A few days before she passed away she told her husband that she could never thank him enough for his kindness to her during her hours of affliction. We all feel assured that she has gone on to be with the saints of God.

T. GLENN MADISON.

Edwards

Miss Euphemia Edwards was born July 15, 1853, and departed this life November 15, 1926. At the age of twelve she professed a saving faith in Christ and joined the Union Chapel Methodist Protestant Church. She was a member of this church at the time of her death, thus spending more than sixty-one years in its active service. Much of this time she taught a Sunday school class, and attended the Sunday school for six consecutive years without missing a Sunday. She bore her illness with much patience and was greatly beloved by all the people of her church and community.

The funeral service, which was largely attended, was held at Union Chapel church, and conducted by her pastor, Rev. H. F. Fogleman, assisted by Rev. Mr. Ballard of the Christian church. Her nephews were the active pall-bearers. The flowers, which banked the grave, were carried by her nieces. She is survived by two brothers and two sisters; C. T. and G. O. Edwards, Mrs. C. C. Woodlief, and Mrs. E. H. Clayton. She will be remembered as a true neighbor, friend, and Christian.

H. F. FOGLEMAN.

Coble

Sister Annie Jane Coble was born February 18, 1858. She departed this life October 17, 1926. Sister Coble was the daughter of Joseph and Abigail Wells, residents of Snow Camp, in the southern part of Alamance county. It was here that the deceased was born and where she grew to young womanhood.

On the third of March, 1883, she was married to Mr. William Coble, with whom she lived happily until his death in 1922, just a few days less than four years before her demise. This union was blessed with four children, one of whom died in infancy. The surviving children are Mr. Worth and Miss Cordie Coble, and Mrs. Arnold Kenney. Besides her children, she is survived by two grand-children: Edna Kenney and Arnold Jr. One brother, Mr. Thomas Wells, and one sister, Mrs. Rosanna Hobson, also survive.

The religious life of the deceased began in her early years. She first joined the Friends church, but after her marriage and coming to Burlington to live, she, with her husband, united with the Methodist Protestant Church here. Her membership on the church register is 335. She joined on the eighth of November, 1903, during the pastorate of Rev. G. F. Millaway. Sister Coble was a sincere Christian and a loyal church member. In her home she was affectionate and sacrificing in her devotion to her family; as a neighbor, she was kind and obliging. With the sick she was especially tender and helpful. In her last illness she suffered a great deal, but bore it with christian fortitude. She breathed her life out quietly here on a bright October Sunday morning, and her spirit went where Sabbaths are more beautiful, and where they never end. On the following Monday the funeral was held at the home, and conducted by the writer in the presence of a large gathering of sympathizing neighbors and friends. The body was laid to rest in Pine Hill cemetery, and the flowers that marked her grave are typical of the heaven-life that we believe is now hers.

Our tender sympathies are extended to the family and relatives, and we pray them consecration in life, assurance in death, and last and best—heaven.

S. W. TAYLOR.

Roberson

Mrs. Mary a Roberson, better known as Aunt Mollie, passed away November 30, at the home of Mr. and Mrs. P. V. Vincent.

Aunt Mollie was 82 years, seven months, and 17 days of age. She had been a member of Hawkins Chapel church for about 25 years. She was a good woman, faithful and loyal to her church. She taught school in her younger days and good impressions were made by her upon her pupils that cropped out in their lives and helped them in their active life.

She was loved by all who knew her, was of a jovial and kind disposition, She leaves behind two daughters, Mrs. P. V. Vincent, of Rosemary, N. C., and Mrs. Dallas Myrick, of Littleton, N. C., and one son, Mr. E. D. Roberson, of Fredericksburg, Va., and 12 grand children, and many friends who will remember her pleasantly.

December 1st funeral was held at the home of Mr. and Mrs. P. V. Vincent and her body was then carried to the burying ground known as the Perkins family burying place, and laid to rest.

Aunt Mollie, your work on earth is done.
But gave a life of service to mankind.
While here below a victory over sin won,
And left sweet influence for good behind.

J. B. O'BRIANT.

Essick

Our hearts were made sad November 26 by the passing of Mrs. Polly Essick, a beloved mother, sister and friend. She was 66 years old. She was married to William Essick in 1872 who preceded her some years ago. To this union were born three children, two sons and one daughter. The sons are Mr. Arlie and Fred Essick, the daughter, Mrs. Lindsay Thomason; also 13 grandchildren. She accepted Jesus as her Savior when a young woman and joined the Reform Church and was a faithful member. In later years Sister Essick and husband, living near our church became members of our Sunday school and attended our church except on their preaching day. As the children grew up one son and the daughter joined our church at Bethesda. The other son joined the Reform church but is a teacher in our Sunday school at present. Sister Essick lived a quiet Christian life that shone in her home

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and community. We believe she has gone on to meet her Savior and loved ones.

Funeral services were conducted by Dr. Leonard of the Reform church and Rev. R. S. Troxler, after which the remains were laid to rest in Bethesda cemetery beside her husband. The grave was covered with many beautiful flowers to await the resurrection.

May God "The Great Comforter" take care of the children, grand-children and other sorrowing ones, and as they are gathered in one by one may they at last form an unbroken circle around God's white Throne.

The lonely home, the vacant chair,
We see them day by day;
Oh how sad and lonely there,
Since mother went away.
Not now but in the coming years,
It may be in the "better land,"
We'll read the meaning of our tears,
And then we'll understand.

MRS. C. M. YOKLEY.

Nicholson

Nancy C. Nicholson died December 2, 1926, aged 91 years, 11 months, nine days.

Sister Nicholson joined Mt. Hermon M. P. Church in early life. Several years ago she transferred her membership to Hebron M. P. church where she remained a faithful member until death.

She was born, reared and spent her days in Alamance county. Her life touched the life of a number of people "who will rise up to call her blessed."

Funeral services were conducted from Hebron church, December 3rd, by Dr. T. M. Johnson and the writer, after which the remains were placed to rest in Hebron cemetery.

The large number of relatives and friends present at these services show the esteem in which her memory is held.

The tribute to the memory of the father and mother of the deceased as well as to the deceased by Dr. Johnson was beautiful. His incouragement to the living, to follow her example was well spoken.

The lives of such people as Sister Nicholson, help us to see the beauty of righteousness.

B. M. WILLIAMS.

—The business manager of Hi-Po, the High Point College paper, bears the Greek name of Antonakos. His given name, Theodore, indicates his Americanism.

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MARRIED

Wiggins-Ball

On Saturday afternoon at 3 o'clock, November 14, 1926, at the home of Mr. and Mrs. H. G. Ellington, Dabney, N. C., Miss Lucy Wiggins became the bride of Mr. Thomas Ball, the ceremony being performed by the writer. The bride is a daughter of Mr. and Mrs. E. B. Wiggins of Henderson, and the groom is a son of the late Thomas and Mrs. Ball. Both are active members of Spring Valley Church. Our best wishes go out to this young couple.

M. P. CHAMBLISS, Pastor.

Gray-Dodson

November 29th, 2:30 p.m., at the home of Rev. and Mrs. J. B. O'Briant, Rosemary, N. C., Mr. Richard S. Gray and Miss Ethel Dodson were united in marriage by the writer. These young people are both from Hopewell, Va. We wish for them a long, prosperous journey in life.

J. B. O'BRIANT.

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CHRISTIAN ENDEAVOR

Topic for December 12.—The Children of our Community: What shall We Do for Them? John 21:15-17; Matt. 25:40.

Topic for December 19.—How Can We Express the Christmas Spirit? Luke 2:1-20; Gal. 6:9, 10; 2 Cor. 8:9; 9:6-15.

SUNDAY SCHOOL

Lesson for December 12—The Boy Samuel. 1 Sam. 1 to 3, Devotional reading, Matt. 25:34-40.

Lesson for December 19.—The Savior's Birth. Luke 2:8-20. Devotional reading, 1 John 4:7-11, 14.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIS[T] ARE BRETHREN.

Pres Elderdice 5dec7
Westminster MD

VOLUME XXXIII. GREENSBORO, N. C., DECEMBER 16, 1926 NUMBER 6

Gist of the President's Message

President Coolidge's message to Congress is too long for the average person to read. We give here the gist of it.

The country is prosperous and at peace, and in common with other nations is paying for the war. Congress might save time for other measures if it would make appropriations for two years at a time.

Extravagance in expenditure of public money is ruinous. Economy will reduce taxes, prevent waste, and add to efficiency in service. We must practice emonomy.

He does not favor tax reduction now, as money is needed to pay off the debts of the nation.

He argues against further tariff reduction.

Cotton acreage should be reduced about one-third the coming years. The Interstate Commerce Commission has authority to reduce exorbitant freight rates on agricultural products. The manufacture of nitrates at Muscle Shoals is still considered. Cooperative associations are recommended to farmers, provided they are of the reliable sort.

Waterways for commerce, river and harbor improvements are briefly referred to. National rather than local interest should guide in legislation regarding these matters.

The storage of water for the arid regions of the West is recommended.

Consolidation of railroads is recommended as a means of securing lower rates of transportation.

On the subject of merchant marine he says we need not more ships so much as more freight for the ships we have. He declares that American merchants are too careless about using American ships to carry their goods.

Attention is called to the need of radio legislation to prement interferences. He recommends the establishment of a board of control.

Wage-earners are referred to sympathetically and mention is made of the legislation already enacted in their favor, particularly the tariff and immigration laws.

He recommends legislation to authorize the President to act in case of a coal strike to prevent profiteering and coal famine.

He recommends higher salaries for the members of the Supreme Court.

He recommends legislation to put national banks on a par with state banks.

He expresses himself in favor of reducing federal control of the business activities of the people. He does not believe in paternalism in government. The people should think and act for themselves.

He refers to the Negro briefly, saying that he should be given the equal opportunity provided for in the constitution and that there should be more care to prevent the crime of lynching.

(Continued on Page Six)

A Match Box With an Interesting History

The following story was told us by a Guilford county man. Some years ago his brother met the Hon. Joseph Cannon in a hotel in the eastern part of North Carolina. When Mr. Cannon learned that the other man was from Guilford county he became very communicative. At length he sent an attendant up to his room to bring down a valise. He took from the valise a carefully wrapped package which when unwrapped proved to be a metal match box which had once been enameled but from which nearly all the enamel had been worn. Mr. Cannon gave the history of the box. When Mr. Cannon's parents left North Carolina in his early boyhood they traveled in a wagon and had a pot in which they carried fire. Fearing lest the fire might fail, they drove out of their way to Greensboro to buy a box of matches. This they bought in a store on the corner of Market and Davie streets. It had 25 matches in it and cost 25 cents. In a few days the fire failed and they had to strike one of the precious matches. They traveled on for days, and at length Mrs. Cannon began to weary of the journey, and asked her husband where they were going to stop. His reply was, "We will go on till we use the last match, and then we will stop and settle down." And, said Mr. Cannon to the Guilford man, that's what they did. He further stated that he greatly coveted that match box and frequently begged his father for it, until at last he gave it to him. He carried it in his pocket for years. It had become a precious relic and reminder of those early days and Mr. Cannon prized it so highly that he would not part with it at any price. The story shows us some of the changes a century has wrought. I wonder whether we duly appreciate our modern conveniences. To whom much is given, of them much will be required.

Another Methodist Protestant Book

Methodist Protestant writers have produced a number of worthy books, but not all of them have been distinctively Methodist Protestant books. Asa Shinn wrote a great book on "The Benevolence of the Supreme Being." Lately Dr. Lee Anna Starr has written a great book on "The Bible Status of Woman." Dr. T. H. Lewis and other Methodist Protestants have produced worthy books intended for readers of any class. But a number of good books have been written especially for Methodist Protestant readers. All our church histories may be said to be of this class—Paris's, Bassett's, Drinkhouse's, Davis's. We have just received another book that will take place among the books of Methodist Protestant history. It comes from the pen of Rev. I. A. Barnes, D. D., of Fairmont, W. Va., and is entitled "The Methodist Protestant Church in West Virginia." It is a book of over 500 pages and is illustrated with more than a hundred photographs of churches and leading ministers and laymen and laywomen of the West Virginia Conference. The book will be

(Continued on Page Three)

TWO FORMER TEACHERS IN ANDOVER SEMINARY

Dr. Frederick Lynch—one of the editors of the *Christian Century*—has recently written appreciatingly of "Memories of a Happy Life," by Dr. William Lawrence, bishop of Massachusetts. Concerning what the bishop has to say of Professors Park and Thayer—two of his instructors in the Seminary at Andover—Dr. Lynch writes interestingly as follows:

Bishop Lawrence, although an Episcopalian, entered the Andover Theological Seminary (Congregational) after graduation from Harvard. He found a very interesting situation there. Professor Edwards A. Park was teaching an iron-clad, unbreakable system of theology which he had not changed in 30 years.

The bishop goes on to say that just across the hall from Professor Park's class-room, Professor John Henry Thayer was teaching with enthusiasm the newer attitude and interpretation of Christian thought and faith, namely, the unhindered quest of truth. Professor Park had a system to defend; Professor Thayer had the high purpose of guiding the student to the truth.

Every day the students went into Professor Park's room and heard him defend the truth and then went over to Professor Thayer's room and heard him say the truth needed no defense. Bishop Lawrence quotes Professor Thayer as saying: "Gentlemen, it is not for me to defend the faith. A true faith will defend itself. It is my duty to guide you with open mind, humble spirt, and a pure heart, to the truth, the truth alone, wherever it may lead you; and be ye sure that it will always lead you to a fuller knowledge of Christ, who is the truth. Hold as for your life that attitude of mind. Seek the truth and the truth shall make you free."

Bishop Lawrence tells us that the students divided into two camps, and that with the minority he stood for Professor Thayer's method, and has ever since. It has saved him from shipwreck through the last 50 years when the faith has had to meet the new knowledge as it came in great floods—not only the new science, but the new biblical criticism, the new theology, and the changing emphasis in religion.

One group of men, the followers of Professor Park, believe that the truth of science, philosophy and religion can be compacted into a system and kept there, abue to wthstand the coming thought. Those who hold this view have always to be standing on the defensive and rejecting everything they cannot fit into their creed and system. New truth is a constant source of annoyance to them and often drives them, since they have no powers of adjustment, into doubt of all spiritual reality.

On the other hand there are those, followers of Professor Thayer, who hold that truth is a living thing. A creed expresses the faith of the age in which it was written; but we gladly welcome the revelation of fresh truth, breathe into the language of the creed fresh interpretations, which continue to enrich and make more vital the faith from generation to generation. Instead of weakening the faith it strengthens conviction. In closing his remarks on this point, Bishop Lawrence says:

"I have written thus at length because in this half-century of active life since Andover days, I have seen system after system crack and fall to pieces, while the orthodox in science, philosophy or religion bemoan the overthrow of the faith; whereas new thought, so far as it has been found to be true, has, if welcomed, added to the strength and glory of faith."

AN APPRECIATED LETTER OF APPRECIATION

Greensboro, N. C., December 10, 1926.

Dear Dr. McCulloch:

I have been thinking for some time that I should say to you how much I appreciate the METHODIST PROTESTANT HERALD and the work you have done for the Methodist Protestant Church in North Carolina during the last 32 years.

I am glad that I received one of the first copies of *Our Church Record* and have been a regular subscriber ever since, and that it has been a great help to me in my church life.

I sometimes wonder if anyone can begin to estimate what the HERALD has meant to the Methodist Protestant Church in North Carolina, but I am quite sure that it has been a great influence in putting us in the position we now occupy today in our denomination, and I feel confident in saying that neither the Children's Home nor High Point College would be in existence today but for the influence of the HERALD.

I am often reminded that the late J. P. Caldwell, editor of the *Charlotte Observer,* did not overstate the fact when he siad the *Church Record* as it was at that time was the cleanest and best edited paper that came to his desk.

I recognize the fact that there are not nearly as many of our people reading the HERALD as should be reading it, and I am sure it is the duty of everyone who can do so to help to bring about the time when every family in the North Carolina Conference shall be reading the METHODIST PROTESTANT HERALD and that right early.

Sincerely yours,

R. F. WILLIAMS.

THE LATEST

In passing a church down town the other day, we saw what appeared at first to be an advertising sign-board nailed to a tree near the church. But on nearer approach it proved to be an announcement for Sunday night service, as follows: "Subject: Sunday, 7: 'Gnats and Camels.'" It did not state whether the "camels" were real ones or *cigarettes.* Such subjects for a sermon are entirely unscriptural. They are supposed to be "smart" by those who are given to such freaks. They are cheap and sensational. We hope there is not a preacher in the entire N. C. Conference of the M. P. Church capable of such foolishness. It smacks of the "movies," not of the Bible nor of Jesus Christ. Such may be a drawing card to catch those devoid of common sense and serious thought. We had contemplated going to hear the "new preacher" Sunday night. Now we will go elsewhere or stay at home. Such is too much for our stomach. We've been used to better fare. All such is as foreign to the Word of God and the Gospel of Jesus Christ as can well be. The Bible is teeming with great themes, in reference to time and eternity, and then for a preacher to prostitute his high, heavenly, and divine calling to discourse on "Gnats and Camels" is too much for some of us every-day, ordinary mortals.

J. F. DOSIER.

—Calvary church, Greensboro, is preparing a Christmas pageant for next Sunday night. The children will have a treat at another time. Last Monday night the women of the Home Missionary Society met at the home of Rev. T. F. McCulloch. Some honorary members were present. The "blessing boxes" were opened and found to contain over $23. The Sunday school is having the best attendance ever. Congregations are increasing in the preaching services.

SOME SAFETY THOUGHTS FOR THE CHRISTMAS SEASON

The Christmas season, that period of the year when joy and happiness should reign supreme and gladness never be dimmed by accident or adversity, is now knocking at our doors and will be here almost before we are ready for it.

At this time, before we enter into the preparation for the holidays and before the time we will be permitted to participate in the various Christmastide events, it may be well for us to stop and think quietly just a minute or two over some simple rules for safety.

That Christmas Tree—Do not decorate it with flimsy material hung too near candles or lights. *Do not* decorate your tree with paper, cotton or any inflammable material. Use tinsel or other non-inflammable material for decorations and be sure to set the tree securely so that the children and even the "grown-ups" in reaching for things cannot tip it over.

Do not use cotton to represent snow. If you must have snow use powdered mica or asbestos fibre.

Do not use candles, where electricity can be substituted. Even with the use of electric batteries they would be far safer than the use of candles. If candles are used let only the utmost caution prevail. *Do not* permit children to light or relight the candles. They frequently set fire to their clothing instead. *Do not leave* the matches within reach of the children. Candles are meant to be lighted and if children can get matches they will experiment with them. They imitate their elders. Better caution "Dad" and "Brother" to be careful with cigar and cigarette stubs, too.

Do not allow trees to remain inside of buildings after the Holidays. The tree ignites readily when leaves and branches are dry. A large number of fires occur in January from this cause.

Do not use decorations near open gas jets or too near lights of any kind.

Examine the wiring which leads to lights used for decorative purposes. See to it that it is safe.

Let the home, church, school or store be warm, but look out for over-heated stoves and pipes.

A BOOK AND A CHILD

A book is a child's introduction to the scene of meanings, to the way things are done in the world and the purpose they serve. A book is for inspiration, entertainment, and instruction.

Books must preserve that fresh, confident outlook upon life that is so happily characteristic of children. They must lead children to interpret their intuitions and profit from experience. Great books lead children to evaluate character and achievement. They contain a description of some part of the trail followed by someone else. We remember our own impressions from a book long after we have forgotten the details of its story. Great books lead children to value culture, good manners, and Christian citizenship.

Nothing is more cherished in later life than a love for literature implanted early. No one can ever build again the world he saw when he gazed off wonderingly into space as he looked up, as a child, from a beloved book.

The child demands of his books, in short, that they hold his interest by the quality of their incidents, stir his imagination by their vivid color, and teach him in a frendly, sympathetic way by their wise advice pointing toward what, to his mind, ought to be a blessed and more abundant life.—*Richard K. Morton in The Congregationalist.*

A CHRISTMAS CAROL

Amazing Truth, and can it be
That Heaven poured its legions forth,
With strains of Seraph harmony,
The heralds of Messiah's birth?
That humble shepherds' watchful eyes
Beheld the glory streaming down
As noon-day bright, thro' midnight skies,
Among their flocks, near David's Town?

Those shepherds heard with glad surprise
The happiest news to Earth e'er given.
With haste they came; their wondering eyes
Beheld the richest gift of Heaven;
And there in Bethlehem's sacred fold
They worshipped at the sight sublime—
The new-born Savior, long foretold,
The Prince of Peace of David's line.

O World, eclipsed in dreadful night
Of hate and greed and cruel wrong,
With faith obscured by reign of might,
Draw nigh and list the angels' song.
O, catch that message yet again,
"To God ascribe eternal praise,
On Earth be peace, good-will to men,
From this time to endless days."

Again to Bethlehem make haste,
And 'round that manger kneel in awe,
For there the Holy Babe is placed
Who rules the ages in His law.
Return ye then to home and mart,
In all the world make hatred cease:
When Love shall rule in every heart
Shall dawn Messiah's reign of Peace.

—*Azariah Foster Reimer, in Zion's Herald.*

Another Methodist Protestant Book

(Continued from Page One)

of most intense interest to West Virginia people, but it will not be devoid of interest to Methodist Protestants anywhere. In fact, it will help Methodist Protestants outside of West Virginia to be better Methodist Protestants to have this testimony to the devotion and faithfulness of our people in West Virginia. As others have done, they have come up through tribulation. But they have the mountaineer's love of liberty, and the spirit of the Methodist Protestant Church appealed to the heroic in them, and they have made sacrifices for the church they love. There are two classes of people to which the Methodist Protestant Church does not appeal: these are the "high fliers" and the "toadies." The people of West Virginia are neither high fliers nor toadies. They are a democratic people and when they become Christians believe in Christian democracy. Dr. Barnes has done good service to the cause of Methodist Protestantism in writing and publishing this book. The author of the book suggests that some one in every conference should do for his own conference what the author of this book has done for West Virginia. We believe there is a chance for real service here. Will someone in North Carolina take the hint? The book is from the Stockton Press, Baltimore, and is in good style. It sells for $3.00 in cloth binding and for $3.50 in morocco. All orders should be sent to the author, Rev. I. A. Barnes, D. D., Fairmont, W. Va.

Denominational Enterprises

MEETING OF THE EXECUTIVE COMMITTEE OF THE UNION BOARD

The Executive Committee of the Union Board of Foreign Missionary Administration met in the Pittsburgh Book Concern Building on Wednesday, November 17th, 1926, with the President, Rev. Dr. J. C. Broomfield, in the chair.

Japan.—Note was made that Miss Ethel Hempstead, of the Japan Mission would start on her return home on furlough the last of November.

The Science Hall, for which the students have given Yen 8,000, and the Mission, Yen 2,000, was under course of construction, as was also the Nagoya College church, and their completion will add much to the equipment, especially for the religious work of the institution with its more than 1,100 students.

A number of subscriptions made at the General Conference by individuals and organizations for that church have not been paid, and as funds are urgently needed, since the subscription list did not furnish enough funds, an earnest appeal is made for prompt payment of all subscriptions.

The building of the Hiratsuka kindergarten was authorized with the assurance that the extra Yen 500 would be provided.

The Executive Committee joined in with the Mission to express to the student body of Nagoya College gratitude for the splendid aid given in making substantial building improvements at the college.

The sending of Miss Moruma to America for preparing herself for more extended labors was approved.

Action concerning a pension system for the teachers of the Yokohama Girls' School was deferred to the February meeting.

The securing of a lady teacher of English for the Yokahama Girls' School was referred to the Candidate Committee.

The Executive Committee favored the purchase of the lot at Homoku, Yokohama, for the Shields kindergarten, now on rented land.

The statistical and financial reports were presented, and gratification was expressed over the good work being done, and the latter were referred to the auditing committee.

China.—Communications and reports were received from Rev. and Mrs. Soderbom and Brother Horace S. Williams, at Kalgan.

Dr. Fleagle, at last report, had started homeward for furlough, she having remained at her post a year beyond the alloted time of service, and she was expecting to be joined by Miss Hempstead to return to America together.

Detailed reports of the conditions in China caused by civil war were read, and gratification was expressed that at Kalgan, despite the fact that the forces of the Christian general had retreated, and it and surrounding country were occupied by worse soldiers, and brigands were at work, the Kalgan Girls' School, and the Boys' School were opened, and would continue as long as possible. Coal and provisions were scarce and rising in price, and the conditions were becoming trying, although the military governor was bringing about order, and business was being resumed.

The retreat of the Christian general's forces carried with it the Chinese magistrate who agreed to give one-half the cost of a chapel at Chaikoupu, but the Executive Committee authorized the building of the chapel at cost of $500, provided by special contribution to make it a memorial to Rev. C. A. Isner, as Brother Soderbom wrote one could be built for present needs, and later be enlarged. Sympathy was expressed for our missionaries in their trying experiences.

The financial reports were referred to the auditing committee.

India.—The sending of Shanke to a special school that he may be able to work for the Mission later was approved.

Several communications and financial reports were submitted; the latter were referred to the auditing committee.

Note was made of the receipt of the bequest of the late Mr. T. F. Harrison of $1,000 less inheritance tax of $50. The interest from this sum is to be used to educate young men for the ministry in our foreign field.

Appreciation was expressed for the liberality of the Baltimore Directory in agreeing to send the *Methodist Protestant* to our foreign missionaries.

The date of the next meeting was set for February 24, 1927. Fred C. Klein, *Exec. Sec.*

BOARD OF EDUCATION

The responsibilities of this arm of the Methodist Protestant Church are varied. They include some activities which come close to the heart of any Christian program. The very center is to help furnish trained leaders for pew and pulpit. The Church of Jesus Christ will move forward only as the character and capacity of its leadership will permit. The Methodist Protestant section is no exception. We limp and falter because we do not have a sufficient number of the right kind of leaders. Earnestness, enthusiasm, consecration, loyalty to Christ, natural ability and common sense when tempered with a balanced training make of the Christian ministers an irresistible power for good.

The work the Board of Education is trying to do is as follows:

1. *Men for the Ministry.*—This is the primary task of the Board. For nearly 50 years under the leadership of Secretaries Walker, Berrien and Brown, all the energies of the Board were devoted to finding men for the ministry, appealing to the churches for funds for their support and in the effort to enlist the prayers of the church that God might send forth called and consecrated harvesters for the ripened fields. Since the Zanesville General Conference, when the duties of the Board were greatly increased, Dr. Miller and the present Secretary have endeavored to continue this important work with the same strong emphasis. Recently the second Sunday in December has been set apart to be observed throughout the church as "Men for the Ministry" Sunday. And by personal correspondence, sermons and addresses, communications to the church papers, as well as visits to our colleges, we are endeavoring to arouse all our people to the vital importance of trained leaders for our pulpits.

2. *Trained Leadership.*—The Methodist Protestant Church believes that men who wish to enter the Christian ministry should obtain the best possible training. We want these men to be earnest, enthusiastic, sensible and consecrated. But we believe the work involved requires just as careful preparation as any to which the mind and heart may be dedicated. Other occupations demand that those entering them shall come adequately prepared. Those who would teach, practice law or medicine, must meet certain educational standards first. The church cannot afford to accept a lower ideal for its ministry. The Board makes loans and gifts each year to enable our ministerial candidates to secure their college and seminary training.

3. *Colleges and Seminary.*—That our young men may receive their training under Christian influences and in keeping with accepted standards we maintain four colleges and one seminary. The colleges are all liberal arts institutions while the seminary specializes in advanced work in those studies which will help the prospective minister, missionary or leader in the field of religious education to secure the kind of training that will fit them for effective service in their chosen vocation. Furthermore, we have come to believe that the church should maintain higher schools of learning like our colleges that any of our young people might secure their training in a Christian atmsphere that they might not go into their life work whatever it may be imbued with Christian ideals, sentiments and motives. The world needs Christian leadership. Twenty-three percent of the General Conference Budget is for the Board of Education. We have been receiving but onefourth of the amount intended. The Centennial Christmas offerings will help.

4. *An Awakened Conscience.*—The church is quite well aroused relative to its responsibility for benevolent tasks, missionary efforts at home and abroad, and for church extension, but it is not as keen about the importance of Christian education. We take pride in our great state colleges and universities. We pay the taxes to support them with little protest. Yet a positive Christian influence in these institutions is rare. If the Christian element is as important to life as we believe we cannot be satisfied with the kind of an education which ignores Christianity. The Board of Education is trying to awaken the conscience of our people to the fact that education without religion is not worthy the name.

5. *Student Help.*—Soon after the old Board of Ministerial Education was organized it was discovered that many of the young men planning to enter the ministry were without sufficient funds to secure their college training. By the gifts of interested friends it was possible to make loans and to build up a fund the income from which is used for that purpose. This fund now amounts to over $50,000. It is gradually increasing. It is known as the Ministerial Education Fund. Several years ago an urgent request came to the Board to assist others of our young people who did not have the ministry in mind but who were well worthy of assistance. In the last eight years nearly 50 have been given assistance through the Student Loan Fund. A permanent fund is being built up which will enable the Board to increase its service in this respect.

Such in brief outline is the work the Board of Education is trying to do. Out of the Budget funds are coming to help support our colleges and to carry on our program of ministerial help. Believing that trained leadership is essential to the progress and prosperity of the church at home and abroad we feel nothing else will contribute so largely to the success of all as a generous consideration of this cause. The offerings made at the Centennial Christmas service will help the Board of Education serve the church in a larger way.

FRANK W. STEPHENSON.

THE DENOMINATIONAL OUTLOOK

Arkansas.—The Shiloh church, near Mansfield, has four Christian Endeavor Societies with a total of 123 members. . . . . A church is being organized at Eldorado.

Georgia.—A Christian Endeavor Society has been organized in the First Church, Atlanta. . . . . As a result of the camp-meeting at Union a young people's prayer meeting has been organized. There are more than 75 young people on roll.

Illinois.—The church at Ohio holds a fellowship supper once each month, the members of the church bringing their supper with them to the church. At the last meeting about 200 sat down together. . . . . The Long Point Church has been improved with a new roof and a coat of paint inside and out.

Indiana.—Rally Day services in Unity Church, Indianapolis, were largely attended, and an offering of $68 received.

Maryland.—The church at Glenburnie, Maryland, was dedicated on September 5. The building cost $60,000. . . . . The church at Catoctin was reopened on a recent Sunday after considerable improvement. . . . . The annual Adult Membership Banquet of Starr Church, Baltimore, was attended by 200 members. . . . . There were 50 professions as a result of the revival services at Hampden Church. . . . . Twenty professions were made on a recent Sunday at Christ Church, Baltimore. . . . . Rev. C. R. Strusburg, pastor of the First Church, Cumberland, has performed more than 680 marriage ceremonies since the middle of last April. . . . . Thirteen additions were made to the membership of Trinity Church, Baltimore, during October. . . . . A fish supper held in the Marley church netted $150. . . . . Interesting exercises were held in Bethesda Church, Salisbury, in connection with the unveiling of a mural painting, "The Good Shepherd." The painting is 10 feet by 15, is by one of the foremost American artists, and cost $5,000. It is a memorial to one of the members of the church. . . . . The First Church, Newark, had an assessment for Education of $720, which was raised in full on Rally Day.

Michigan.—The Alpha Class of the Methodist Protestant Church at Copec has a membership of 44. Last year the class raised $175 toward church improvements. The average offering of the Sunday school is $9.86. One offering each month is given to Foreign Missions. . . . . A church organization has been perfected at Port Huron, where the outlook is promising. . . . . A parsonage has been built for the church at Clio.

Onondaga.—A bronze memorial tablet bearing the names of all the pastors who had served the church since its organization in 1839, was unveiled in the church at East Schuyler, N. Y., on the first Sunday in November.

Pittsburgh.—Dr. and Mrs. C. E. Wilbur are spending the winter in Los Angeles. . . . . The First Church, North Side, has let the contract for a beautiful parsonage. . . . . Dr. and Mrs. Dimit were given a reception by the members of the Uniontown Church of which he has been pastor for the past 18 years. At the dinner in connection with the affair 325 guests were served. The pastor was presented with a beautiful gold watch, and his wife with a wrist-watch. . . . . The Brownsville Church, Fairchance Circuit, has been improved with a Sunday school building costing $5,000. . . . . Eighteen members were added to the membership of the Bellevue Church on a recent Sunday.

West Virginia.—Rev. J. J. Phillips, pastor of the First Church, Fairmont, was elected President of the Ministerial Association for this year. . . . . When the pastor of the Flemington charge took stock after a recent pounding, he found himself some $75 to the good.

Washington.—The attendance at the Rally Day services of the Ravenna Church reached 500, and the offering was $62.50.

C. W. B.

NEWS FROM THE FIELDS

The Yokohama Girls' School, for the quarter ending September 30th, had one baptism; and in its High School department had 229; in the Primary Department 149, and the Kindergarten 88, and the Howoku kindergarten had 57 enrolled.

During the summer vacation the teachers of the Primary Department conducted what they called a Nature School for 10 days at the seashore, and most of the children of the department attended and seemed to enjoy it very much.

The Oyama Kindergarten had enrolled 47. The summer vacation began the middle of July and ended September 5th.

The Hamamatsu Kindergarten enrolled 18 boys and 36 girls. A kindergarten Sunday school was conducted, and as usual with the kindergartens, a number of other meetings were held.

The Nagoya Kindergarten had 44 girls and 48 boys enrolled with an actual attendance of 85. One more mother has begun coming to the Friday afternoon Bible class, and she has been studying the Bible this summer. We are expecting her salvation and would be glad to have you pray with us for her and the others who are interested.

The Tokyo Blind School whose principal, Rev. S. Wada, was highly honored recently by high dignitaries of the government, and an account thereof given in last week's papers, had 32 enrolled, three of whom were enquirers.

A summer lecture course was carried on for the benefit of the teachers and the fall term opened in a very promising way, 13 new students were secured. Brother Wada is highly asteemed by government officials and is frequently receiving commendation from them. It would not be surprising if he should receive a government pension in the near future, because of his long and faithful work for lepers and the blind.

The religious attitude of the students is good and there are a few very earnest enquirers. Some baptisms are expected in the near future.

The outlook for the school is the best it has been for some time,

The high enrollment of Nagoya College continues, and the Science Hall, for which the students have given Yen 8,000, is in course of construction and progressing nicely. The old building was pushed back, and is being remodeled in conjunction with the erection of the new building.

The Nagoya College Church is also being built, and wll add greatly to our equipment as a Christian institution, but funds are lacking for payments, and all subscribers are being appealed to again for their contributions, and as there will still be a shortage of considerable proportions, our friends are urged to aid speedily in special gifts to insure its early completion and its use in the religious work for that large student body.

On September 24th our school had an athletic meet to which the basketball teams of all the Primary schools in Nagoya were invited.

Three sets of goals were kept in use most of the day. The winner received a banner given by our school. This is a day of athletics in Japan, and the school that does not recognize this fact will lose its prestige.

Recently our basketball team, which, by the way, holds the championship title in Nagoya, was victor over the famous Doshisha University basketball team. Such victories give our school a kind of prestige which is a valuable asset to any school.

With the next few days we begin a series of revival meetings at the school. The Faculty and students are having morning prayer meetings in preparation. The results will be reported next quarter.

FRED C. KLEIN.

Gist of the President's Message

(Continued from Page One)

Under the head of "Our Insular Possessions" he writes at length of our relation to the Philippine Islands. He does not think the time has come to give them their independence, but declares that military control should soon give place to civil control.

For national defense he thinks our military power is sufficient, and he favors the maintenance but not the enlargement of the army and navy and merchant marine.

He does not favor further extension of the pension system for the war veterans at this time.

Alien property seized in war-time is held as a guarantee of the claims of citizens and the government and should not be released without securing the claims against it.

Prohibition by just legal enactment is now the law of the land and should be upheld by all officers of the government as well as by all private citizens.

In our foreign relations we are friendly to all nations. We are for world peace. We favor a reduction of armaments. Negotiations with China were broken off by the war there, but may be resumed upon the establishment of a stable government.

Improvements in and additions to the government buildings are referred to and approved. The best in architecture should appear in our government buildings. No other nation should excel us in this matter.

On the subject of American Ideals he concludes the message with the following words:

"We need ideals that can be followed in daily life, that can be translated into terms of the home. We can not expect to be relieved from toil, but we do expect to divest it of degrading conditions. Work is honorable; it is entitled to an honorable recompense. We must strive mightily, but having striven there is a defect in our political and social system if we are not in general rewarded with success. To relieve the land of the burdens that came from the war, to release to the individual more of the fruits of his own industry, to increase his earning capacity and decrease his hours of labor, to enlarge the circle of his vision through good roads and better transportation, to place before him the opportunity for education both in science and in art, to leave him free to receive the inspiration of religion, all these are ideals which deliver him from the servitude of the body and exalt him to the service of the soul. Through this emancipation from the things that are material, we broaden our dominion over the things that are spiritual."

CHRISTIAN TRAINING

We now face the major responsibilities of a fully developed congregational consciousness. We are committed as never before to the expenditure of our capital resources of life and service in building the Divine Kingdom. Above all we must seek to interest and bring into the service of Christ and the Church the superabundant energies of the younger generation, upon whose loyalties the future of both Church and State depesds; we must call back to the Church the intelligence and social passion of the people and inform it with a special purpose, and inspire it with a spiritual life, if God's blessing is to consecrate this grave hour.—*Rev. Harris E. Kirk, D. D.*

The WORK *and the* WORKERS

Tabernacle

On Friday afternoon, December 10, in company with Rev. W. F. Ashburn, the pastor, we went to Tabernacle for the quarterly conference. It was a good quarterly conference in which they undertook to plan the work wisely and well for the year. They are making the every-member canvass with a view to paying the budgets as well as the pastor's salary. Both pastor and people seem to be starting in with a view of doing a splendid year's work for the Master. As the charge now has only two churches the pastor and his workers will have an opportunity for much more intensive cultivation. We believe they will have a good year together.

Kernersville

At night of the same day we were with Rev. E. G. Lowdermilk and his people in quarterly conference at Kernersville. Here the conference had been called off because of a stormy night, and changed to this evening, so the attendance was not so good. But the meeting was a good one. Brother Lowdermilk, as most of you know, is giving up the work at the Children's Home, and will soon move to Kernersville where he and his good wife will enter once more upon the duties of the pastorate. The people of the charge seem glad to have these good workers to serve them, and the prospects are that they will have a good year together in service for Him.

West Thomasville

Saturday morning, December 11, found us at Canaan Church, on West Thomasville, with Rev. G. W. Andrew and his people in quarterly conference. Here the attendance was not large, but the proper spirit prevailed, and the people seem eager to do greater things in Christian service. They seem delighted with their new pastor, and he is pleased with the work. Both pastor and people are planning for better organized work. This charge is doing splendid service.

Mount Pleasant

While passing we stopped to look over the new church at Mount Pleasant on North Davidson. We could not get in, but raised a window and looked in. We are delighted with this splendid new country church plant with its equipment for Sunday school work. May God bless these people who have planned and built so wisely.

South Lexington

We hurried on to Lexington for the quarterly conference of the South Lexington Charge. Brother A. Ridge had a good report and some splendid recommendations which were adopted by the conference. This two-point charge is now in condition to do fine service. Brother Ridge and his people are entering enthusiastically upon the work, and are planning the work wisely, and we believe they will come up to Conference on the honor roll with all obligations paid in full.

The pastor met his churches with this challenge: "If the charge will raise the A. C. B. within the next 30 days, I will pay onetenth of it." Surely there are nine others who will do as well as he. Their great need here just now is a parsonage. They are planning for this.

State Street, Lexington

Just passed this church; stopped a bit to look over the new plant, and to eat supper with the happy pastor and his wife. Good news from this church soon.

Community Church, Thomasville

Both services on Sunday were given to the Community Church with Rev. H. W. Maier and his people. Brother Maier and his wife are putting on a very fine program here, and the people are responding beautifully. Both pastor and people seem greatly encouraged. Plans are working to pay all budgets in full.

Mrs. Maier is conducting a Junior Church Service at 11 o'clock each Sunday morning while Brother Maier preaches to the adults. I preached Sunday morning to the adults while Mrs. Dixon visited the Junior Church Service with Mrs. Maier. Sunday night they put on the Passion Play. It was a most impressive picture, which presents in striking manner the life of the Christ. Though it was pouring down rain, there must have been some four hundred people present to see the picture, and each one must have gone away deeply impressed with the life, the sacrifice, the death, and the resurrection of our blessed Lord.

Christmas Programs

We are delighted to know that so many churches are planning to hold the Christmas services as planned by the General Conference Budget Council. We trust all these services will be abundantly successful.

Let all churches and Sunday schools that have not planned for the regular service at least take an offering on one of the Sundays nearest to Christmas and send it to Mr. V. W. Idol on the G. C. B. You can thus help yourselves and the general work.

In another column you will find the list of amounts reported on budgets to date. We are disappointed that more did not report, but are thankful for those who did. Let us see how fast we can get other charges listed.

Christmas

Before we write again Christmas will have come and gone. We wish for every reader of the HERALD a very happy Christmas and a glad and successful new year.

May God bless and cheer all his workers.

Faithfully yours in His service,

A. G. DIXON.

FURNISHING THE MIND

Instead of making your mind a garret crowded with rubbish, make it a parlor substantially furnished, beautifully arranged, in which you would not be ashamed to have the whole world enter."

These vivid words from the pen of T. De Witt Talmage, the great Brooklyn preacher, help us to get a sew conception of the mind and what it ought to contain. When Paul had enumerated things true, honorable, just, pure, lovely, and of good report, he besought his Philippian readers to think on them.

We must be selective in our thinking. We may clutter our minds with refuse, or we may furnish them with fine things. Each of us is responsible for the condition of the room over which he presides.—*Forward.*

A course in physical education is required by law in the schools of thirty-five states.

OUR STORY PAGE

THE CHRISTMAS VISIT OF UNCLE ALIAS

The splendid big car was speeding swiftly down Sanford street as if only too anxious to get away from the shabby, almost poverty-stricken little street. But most unexpectedly it slowed down, then stopped altogether. Whereupon two children seated on the steps of a house nearby looked excitedly at each other, then timidly approached the car, arriving just as the owner stepped out from its luxurious depths.

"Please, sir—please, please, sir, is—isn't your name Jeremiah Atkinson?" The eager, almost pleading voice came from a shabby little girl in a brown coat, with a woolen scarf clutched tight about her mop of pale flaxen hair. Beside her, leaning breathlessly forward, waiting his answer stood a small boy. "Jeremiah Atkinson, who went to Australia—mother's uncle?" he threw in anxiously.

"You are, aren't you," begged the little girl. "I just knew you must be when I saw your car stop. Mother isn't home, but she will be; she's only working half a day because it's Christmas."

The man who might or might not be Jeremiah Atkinson was big and overpowering in his suggestion of wealth, even as the great glossy car behind him was. "Am I Jeremiah Atkinson?" he questioned, peering down through big important-looking spectacles at the two eagerly expectant faces. "Well, now that is a question to come popping out at a man so early Christmas morning. But fortunately there is a very easy way to find out. My card case should be about me somewhere."

Unfastening his big fur-lined overcoat, the strange gentleman thrust an exploring hand inside.

"But—why, you must know your own name!" Two pairs of bewildered eyes gazed up at the twinkling gentleman.

"I should certainly hope so," smiled that individual, still searching pocket after pocket diligently. "I can even write it upon occasion. But," he added, "you don't seem to know what it is."

"Then you're not Jer—Jeremiah Atkinson?" The little girl's voice broke with disappointment.

"Not so fast," spoke up the man quickly. "I wouldn't go so far as to say that. Suppose you tell me all you know about this Jeremiah person, and then we'll see—we'll see."

Before the two youngsters could digest this rather surprising statement the fur-coated gentleman had a hand of each. "Suppose," he said briskly, "you take me inside your home and tell me about him; it's far too cold outside here."

Rosie looked at Jerry and Jerry at Rosie. "He is—he is!" their eyes said very plainly. Then they led him into the little house, where a stove was blowing readily, trying its best to heat the whole house. And there, hovering close about this stove, the children unfolded the romantic tale of their long lost uncle, displayed presents he had sent their mother from Australia, even showed old yellow letters he had written telling of growing wealth and spinning wonderful tales of how they would spend the money when he returned to America. But, alas, he had never returned. For ten years he had never been heard from, and it all had happened before either of the children was born.

"Mother thinks he's dead," ended Rosie. "But we don't, do we, Jerry? We make believe about him lots and just know he'll come back some day. Richer'n a king, richer'n Rockefeller. That's why when we saw your splendid big car and—and saw it stop—"

"You most naturally thought I was the wonderful long lost uncle. Well then, I imagine it won't surprise you to find that I am by way of being Jeremiah Atkinson this very minute. Alias Jeremiah Atkinson. If you don't believe it, I'll write it down on this bit of cardboard. There you are."

"But—" Rosie caught her breath sharply—"I never knew his—your first name was—was—"

"Alias," chuckled the man. "No, and lots of other people don't know it either. But really, now, you wouldn't turn a fellow down because he has a funny first name."

No, it was very plain they wouldn't. But when dreams suddenly come true it is hard at first to realize it. But their eyes welcomed him joyously. What would mother say? Clutching hands excitedly they waited to see what would happen next.

Smiling down at his young audience, Alias Jeremiah Atkinson obligingly began to perform. "Seeing it's Christmas and all, I think we ought to celebrate," said he. "So if you'll give my thirsty car a drink of water, I'll take her for a run into town and bring back something to celebrate with."

Filling a pail with water and carrying it out to the car, he next jumped into the front seat and waving goodby sped out of sight in the direction of town. So suddenly that the two children looked anxiously after him. Had it really happened? Yes, there was the bit of cardboard with the name written plainly on it.

"Alias! Seems like it ought to be Elias," musied Rosie aloud. "Wonder why he never signed it to his letters."

"I'll ask him when he comes back," said Jerry.

When he came back, however, things happened so fast that Jerry never even thought of asking him. He and Rosie just stood back and watched the people perform. People! Yes, for Alias Jeremiah didn't came back alone. He brought with him a bunch of jolly young folks who flew back and forth from the car in a steady procession, bringing—what didn't they bring! A Christmas tree, covered with glittering trimmings, was planted in one corner of the sitting room. Around it sprouted packages and more packages. A gas radiator suddenly appeared in another corner. Holly, mistletoe and evergreens began to sprout from pictures, chandeliers and window frames. And in the midst of all the greenery the dining-room table showed white for a minute, then was covered with wonderful dishes. A gloriously browned turkey, crisp and sizzling, a round steaming plum pudding, nuts, raisins. Oh, there seemed no end to the good things that popped out of the covered baskets.

"And now," said Alias Jeremiah, appearing suddenly out of all the hurry and commotion before the children, "will you give this to your mother when she returns?"

Rosie looked at the envelope he was holding out to her. "But," she faltered, "aren't you going to stay to see her?"

"No, I'm thinking I'd better not," said the man, buttoning himself into his great coat. "But don't worry; she'll understand."

"Merry Christmas and many of them." A flurry of friendly goodby's and they were all gone.

"And we never even thanked 'em," said Rosie. "My, doesn't that turkey smell good!"

"And the pudding's just full of raisins," cried Jerry. "And that package over there, I know a big train's in it. Oh, why doesn't mother hurry up and come?"

Fortunately they hadn't long to wait. In scarcely ten minutes the tired little woman came in with a basket over her arm; her employers had insisted upon sending some of the dinner she had helped to prepare home to the children.

But—dazedly the good woman stared about her at the transformed house, the laden table, the radiator sending its delightful warmth over all.

"Uncle Jeremiah's come—Uncle Jeremiah's come!" shouted the children, dancing wildly about her. "He brought this and this and this."

Pulled this way and that and that and the other, her bewilderment grew. "But your Uncle Jeremiah's dead; I'm sure he is," she exclaimed.

"But he isn't really, mother. See, here's a letter for you. Read it."

Reaching for the white envelope, Mrs. Brown pulled out the note inside.

"Do excuse me for taking the liberty, but the temptation was too great," she read. And the note was signed with the words—"Alias Jeremiah Atkinson."

"But, mother," asked little Jerry, "why didn't you ever tell us his first name was Alias? Isn't it a funny name?"

"It most surely is," said Mrs. Brown, "and after dinner we'll look it up in the dictionary, and then you'll understand. Now suppose we tackle that turkey and plum pudding before it gets cold."

And long afterwards when all the packages had been opened and the room looked like a regular toy-shop they did remember to look in the dictionary, too, and spell out the meaning of the word.

"An assumed name!" cried Rosie. "What does that mean?"

"It means that the gentleman borrowed your uncle's name so he could play Santa Claus and bring us all these good things, that he wasn't your real uncle at all."

"But I guess he's 'bout as good," declared Jerry.

And Jerry proved to be more than right, for although they never heard from the real uncle, many were the packages they received from his strange namesake. Indeed, Uncle Alias became very soon the exciting mystery of their young lives.—*Dora Dexter, in The Continent.*

THE MAN WHO SITS IN THE FRONT SEAT

He is always there. He is the man whom the prophet had in mind when he wrote about the man who shall be a shelter from the tempest, and a stream of water in a dry place. Prophecy is fulfilled. The Man Who Sits in the Front Seat fulfills it.

He never fails. The Smiths go to Florida, the Joneses to Long Beach, but his place is always taken. The rains fall, and the congregation fails like the morning cloud. The snow is driven by the wind from the north, and young men tend their fires, but there is one place to which the man in the pulpit can look in confidence, and find strength.

There is grey in his hair, and there is a light in his eye. It is the light which one remembers when the other lights are low, and when miles are in between.

He does not use many words. He does not need words. His "Hello Parson," before the service is better than a volume. His hand on your back after the service is over is worth any book that could be written.

The Man in the Front Seat does not always agree with the man in the pulpit. The man in the pulpit has a faint suspicion that perhaps the Man in the Front Seat sometimes has the advantage. He never loses his patience. If he says anything, it is scarcely more than a "We-ell now Parson—" It is enough. The parson understands and learns. The Man in the Front Seat is a great teacher. He has sat before the God of Truth these many years. He has been silent. He can teach without words. It is the best teaching, after all.

He has no troubles. Hard times may come and banks may fail, but for one man there is a light which shines no matter how heavy the clouds may lie. And the light shines through, and men see it, and find strength.

Many are the glories which come to the man in the pulpit. There are disappointments and frictions. Men yield to their suspicions and to their strifes. The best laid plans fail to materialize, and he wonders where another sermon will come from. But from them all he can turn and catch the light which is in the eye of the Man Who Sits in the Front Seat. The front seat will always be a shrine to him.—*Hubert C. Herring, in N. Y. Advocate.*

WHAT CHRIST?

In a recent address, Dr. G. Campbell Morgan referred to the demand today that we turn from creeds and Biblical controversy back to Christ. "Yes," said the speaker, "but what Christ?" That is the real crux of the present situation. Much is made of Christ as Teacher, Master, Example, and Leader, and beyond all question He is incomparable in these relationships, worthy of our complete obeisance and perfect imitation, but is that all the Christ we have? Have the faith, heroism, and achievements of the Church been inspired simply by a divinely guided man who laid down exceptionally high moral principles, taught men that God is their Father, and died for what he believed was right? Lofty and devoted as such a career might have been, it does not explain Christ.—*Biblical Review, New York.*

MY ROOM IN THE INN

One night I dreamed I was a guest
That night in Bethlehem town,
Where He was born, Who gave to it
Its lasting world renown;
And safe I slept within the inn
That quiet star-lit night,
While in the stable near, there shone
The world's eternal light.

And in the morn my host revealed
The story of that birth,
To us, his guests who sat and heard,
And feasted in our mirth;
But one inquired, in thoughtful mood,
Why shelter was denied;
"There was no room within the inn,"
Our genial host replied.

Up spake I then to them, and said,
"If I had only known,
They might have had my room last night,
In little Bethlehem town."
Then I awoke; and now I know
The Prince of Peace is come,
And needs a place within my heart—
Will I now give Him room?

—*Charles M. Sheldon.*

Our Task and Our Privilege

Paid A. C. B. in Full

Charges:
Mocksville.
Porter.
Churches:
Siler City on Liberty-Siler City.

Paid on A. C. B.

Burlington, First	$100.00
Liberty-Siler City	87.50
Whitakers	64.50
Fountain Place	50.00
Davidson	41.15
Why Not	31.55
Littleton	18.50
Randleman	10.00
Denton	5.00

Paid on G. C. B.

West End	$ 42.00
Liberty-Siler City	16.73
Randleman	15.00
Saxapahaw	4.20

Paid on College

Rockingham	$ 4.00

We are glad that all three funds are started in this first printing for the year, and that two charges and one church are over the top with the A. C. B. Great things will be happening in the next few days. Reports as they come to me by letter are most encouraging and I am expecting the greatest year on the budgets we have had yet.

Yours for a clean sheet,
A. G. DIXON.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$171,776.52
R. E. Pritchett	10.00
C. C. Robbins	125.00
A. M. Rankin	250.00
Mrs. W. A. Perdue	5.00
J. L. Stone	25.00
W. Sam Hunt	10.00
W. H. Greenway	10.00
Mrs. L. J. Freeman	5.00
Mrs. J. M. Hart	1.00
C. H. Edwards	5.00
Mr. and Mrs. T. A. Stone	10.00
G. W. Riley	10.00
	$172,242.52

Endowment Insurance Fund

Amount previously reported	$ 7,076.61

No receipts this week.

J. NORMAN WILLS.

CHRISTIAN ENDEAVOR

Topic for December 19.—How Can We Express the Christmas Spirit? Luke 2:1-20; Gal. 6:9, 10; 2 Cor. 8:9; 9:6-15.

Topic for December 26—The Past Year—Its Lessons; the New—Its Possibilities. Deut. 8:1-6; Phil. 3:13, 14.

SUNDAY SCHOOL

Lesson for December 19.—The Savior's Birth. Luke 2:8-20. Devotional reading, 1 John 4:7-11, 14.

Lesson for December 26—Quarter's Review.

DENTON AHEAD THIS WEEK

Rev. M. C. Henderson, pastor of Denton charge, sends us the largest amount from subscribers this week. Brothers Pritchard and Chambless are not far behind. We thank these and all others who have contributed to subscription receipts.

HERALD SUBSCRIPTION RECEIPTS

Rev. B. M. Williams, $1.50; Rev. H. L. Isley, $1.50; Rev. G. L. Reynolds, $1.50; Rev. E. L. Ballard, $3.00; Rev. M. P. Chambliss, $52.50; Rev. C. H. Hill, $1.50; Rev. D. I. Garner, $3.00; Rev. W. T. Totten, $1.50; Rev. D. R. Williams, $1.50; Rev. S. W. Taylor, $1.50; Rev. H. F. Fogleman, $4.50; Rev. J. E. Pritchard, $12.00; Rev. J. W. Hulin, $3.00; Rev. C. E. Ridge, $3.00; Rev. R. A. Hunter, $3.00; Rev. A. Ridge, $2.50; Rev. M. C. Henderson, $19.25; Rev. C. L. Spencer, $3.00; Rev. C. W. Bates, $2.25; Rev. F. L. Gibbs, $1.50; Miss Dora J. Pair, $1.50.

SOME HOME REMEDIES

If you wish to cure lung trouble or "tuberculosis," get wild cherry bark and boil till the tea is very strong, take out the bark and add an equal quality of strained honey. Boil till the mixture is thick. Put in a receptacle that can be closed up tight. Take one tablespoonful three times each day and oftener if your cough is bad.

If you have gall-stones which you can know without an X-ray examination by the constant pain and uneasiness at the lower waistline—take one tablespoonful of olive oil after each meal. It is so much better than an operation. If you have scrofula, eczema, scald head, as so many children have, or any breaking out on the body make a tea of pipsissewa and drink some several times each day. Bathe with tar soap. This herb grows all over our state and has several names, such as, Raisbane, Lion's tongue, winter green, and many others. It is perfectly harmless.

RUTH FLETCHER.

—William B. McKinley, United States Senator from Illinois, died last week after a prolonged illness.

—Dr. F. A. Shepherd died last week of pneumonia. He was a leading physician in Liberty and one of the mainstays of our church there. We are pained to hear of his death. He had just built for his family a magnificent home.

—The widow of Governor Glenn died in Winston last week.

—Francis M. Pickett, of High Point, died unexpectedly last week. He was a prominent business man and was a younger brother of the late W. P. Pickett of the Methodist Protestant church. Funeral on Saturday.

—Mrs. Dora Hardin, relict of the late Logan Hardin, of Liberty, died of heart failure last Sunday morning at the home of her brother. Rev. W. F. Ashburn was in charge of the funeral at Tabernacle on Monday at 11 o'clock. She was a good woman. She leaves one son, Wade Hardin, of Liberty, and one daughter, Mrs. Kimrey, of Guilford College.

He that is not with me is against me, and he that gathereth not with me scattereth abroad.—Jesus.

Our Children's Home

OFFERINGS BY CHURCH AND INDIVIDUALS

Rev. J. F. Dosier, Randleman, $1; Miss Dolly Vickery, Randleman, $1.50; Pleasant Union, Mt. Pleasant Charge, $1.35; R. E. Watts, Winston-Salem, no church mentioned, $3.26; Palestine, Flat Rock, $9.21; Bethel, Flat Rock, $6.44; Bethany, Flat Rock, $5; Saxapahaw, Saxapahaw charge, $17.20; Bethel, Mocksville, $2.86; J. S. Atkinson, Elkin, N. C., $1; S. O. Maguire, Elkin, N. C., $1; Bethel, Alamance, $1.70; Oak Grove, Cleveland, $7.09; Second M. P. Church, N. Charlotte, $1.50; H. P. Sowell, Pageland, S. C., $4; Salem Church, Saxapahaw, $1.90; Welch Memorial, High Point, $11.30.

Sunday Schools Offerings

Asheville, $15.06; Asheboro, monthly pledge, $56.50; Bellemont, Mt. Hermon, $14.10; Fair Grove, Why Not, $1.30; Roberta, $5; Ai, Kernersville, $4; Creswell, $6; Moriah, Tabernacle, $2.46; Brown Summit, Haw River, $9.81.

Thanksgiving Offerings by Churches and Individuals

Friendship, Fallston, $19.11; Tabernacle, $12.89; Rehoboth, Granville, $14; J. W. Boyles, Thomasville, $10; West End, Greensboro, $7.75; Pleasant Hill, Spring Church, $8; Mt. Lebanon, Ladies' Aid, Randleman, $10; Pilot Church, Pinnacle and Mt. Zion, $5; Welch Memorial, High Point, $50.10; Asheboro, $43.50; Flat Rock charge, $11.25; Union Chapel, Granville, $26.70; Cid, S. Davidson, $5; Haw River, $16.50; Roberta, $7.40; Mill Grove, $15.50; Mt. Pleasant, N. Davidson, $39.29; D. C. Douglas and family, to credit of Union Grove, $5; Holister, Halifax, $2; Pleasant Grove Station, $34; Miss Kate Medlock, Ware Shoals, S. C., $1; Mrs. W. H. Balentine, Ware Shoals, S. C., $.50; J. W. Magee, Pleasant Hill, N. C., $5; J. W. Boyles, Thomasville, $10; Mrs. Daniel Henly, Asheboro, $5; J. A. Loy, Burlington, $5; Miss Blanche Mooney, Oak Ridge, $1.50; Miss Daisy Richardson, Liberty, N. C., $5; Miss Sophia Meroney, Route 3, Mocksville, $1; Mrs. John A. Howard, Great Falls, S. C., $5; Mrs. Nettie Burroughs, Harris Chapel, $1; Pierce P. Richards, Lawndale, N. C., $25; Prof. Samuel Leonard, Rocky Mount, N. C., $5; Mr. and Mrs. A. W. Troxler, Brown Summit, $5; Mr. and Mrs. J. T. Richardson, Benaja, $5; Mrs. W. A. Foust, Graham, $.50; W. H. M. S., by Mrs. H. A. Garrett, $355.74; Liberty, $30; Friendship, Haw River, $6; Bethel, Mocksville, $10.80; Loves Grove, Midland, $14.69; Caroleen, Caroleen, $4.75; Union C. E. Society, Caroleen, $5.25; West Lexington, South Davidson, $11.20; Mispah, Haw River, $7; New Hope, Why Not, $6.50; Glen Raven, Burlington, $17.03; Spring Valley, Vance, $7; Creswell, $3; Mathews Chapel, S. S. and C. E. Society, $4; Midway, Haw River, $11.65; C. E. Society, Tiffin, Ohio, $8; Whitakers, $40.08; Henderson Baraca class, Henderson, N. C., $50.

For all this, we are indeed, thankful.

E. G. LOWDERMILK.

—Appalling conditions prevail in some parts of China as a reesult of the factional war there. It is reported that human flesh is being sold in some of the cities for food.

IN HONOR OF THE DEAD

Dr. F. A. Shepard

Dr. F. A. Shepard, prominent physician and worthy citizen, passed to his heavenly home December 9. He was ill for only a few days with pneumonia. It was the greatest shock that our community has ever experienced. No greater loss could have come to us, for he was dear to all who knew him.

He was a prominent member of the Masonic lodge, the Knights of Pythias and the Junior Order. He was a loyal member of the local Methodist Protestant church and was interested in the welfare of the church in general. He was a member of the school board and was instrumental in placing in his community the modern building which was recently completed.

Dr. Shepard was educated at the University of North Carolina and the University of Tennessee and passed the medical board of North Carolina and Georgia. In 1908 he was married to Miss Mamie Amick, of Guilford county, who survives, with two daughters, Margaret and Mary Bowman, and one son, Frank, Jr. Surviving also are his parents, Mr. and Mrs. W. C. Shepard, of Liberty; one brother, Charles, of near Liberty; two sisters, Mrs. Wade Hardin and Miss Bertine Shepard, of Liberty.

Dr. Shepard was only 46 years of age. The contributions that he made were made in a short period, yet they were many. He lived for those around him. He was a true husband, a loving father and guardian, a helpful brother, an ideal citizen, a worthy and competent physician, a friend to all, and a Christian gentleman. He has gone to be with the Father.

May God comfort and sustain his dear ones and friends as they mourn his departure.

HIS PASTOR.

Whitley

Edgar Whitley was born June 12, 1903, and departed this life November 22, 1926.

Mr. Whitley made a profession and united with the Methodist Protestant church of Eden, on Halifax charge, August, 1916, where he remained a faithful, consistent member until the end came. Mr. Whitley was one of the best young men I have ever known. He was a young man only 23 years old, but has served on the board of stewards of his church for a number of years, and was still on the board when he died. He was faithful to duty as a steward, and felt a deep interest in his pastor and church.

We visited him several times during his last illness, and while he was not able to attend church his heart was still in the work. He spoke often of the church and the work of the church, and had some one looking after his work as a steward. We visited him just before conference, and though he had paid his pledge to the church, he had some one get his money and he paid $5.00 more for fear the church would come up short.

He will be greatly missed on the board of stewards, and in the general work of the church. May God give us more young men like him who are deeply interested in the work of the church.

He leaves Mr. and Mrs. S. A. Whitley and two brothers, Lucius and Asa Whitley, and a number of friends and relatives. The funeral services were conducted by the writer in Eden church, attended by a large congregation of friends and relatives, after which his body was laid to rest in the church cemetery beneath a mound of flowers to await the resurrection morning.

May we all be faithful unto the end that we may receive the crown of life that awaits the faithful.

C. L. SPENCER.

Lax

Derilda Bryant Lax, wife of G. U. Lax, was buried at Chapel Hill church on November 30, 1926, at the age of 46 years. Sister Lax professed faith in Christ at the age of 16 and joined the M. P. church at Chapel Hill where she lived a faithful member until death. She leaves behind a husband, two sons, four daughters and a host of relatives and friends to mourn their loss. She will be greatly missed in her home and community. Our hearts go out in sympathy for the grief-stricken family.

Funeral service was conducted by the writer in the presence of a large company of people.

Interment took place in the church cemetery.

Her work on earth is ended,
No more tears to wipe away,
Sleep the sleep that knows no waking,
Till the resurrection day.
Sad to know that we can never
See thy cheerful face again,
While on earth our hearts are severed,
We will hope to meet again.

C. E. RIDGE.

Thompson

Franklin Pearce Thompson, one of the oldest members of Salem church, passed away almost suddenly, November 21, 1926. He had reached the ripe age of 72 years. Early in life Brother Thompson was converted and joined Salem Methodist Protestant church, and remained a consistent member until death. He had a remarkable memory, he was a good local historian, and he had a great fund of information. It was interesting to hear him relate incidents that happened during the Civil War.

Brother Thompson is survived by his widow and seven children as follows: Samuel, Margaret, Atlas, Lydia, Mrs. Lilian James, Lexie, and Mrs. Annie Roney. The funeral service was conducted in the home by the writer, assisted by Rev. T. A. Williams, a former pastor. His body was then carried to the old Thompson graveyard for burial.

H. L. ISLEY.

—Greensboro is preparing to build one or two new high school buildings.

—Bro. W. W. Hunter had the misfortune to be injured by an auto on a Greensboro street. He is in a hospital, but is improving.

—Mrs. L. W. Jobe has entered the Clinic Hospital for treatment.

—Rev. H. F. Fogleman, pastor of Granville charge, made a visit to home folks in Guilford this week.

MARRIED

THREE WEDDINGS.

H. Vance Stephens and Miss Inez Routh were united in marriage on Nov. 20 at the home of the writer. These young people are from the vicinity of Bethel church near Red Cross, and we trust they will be happy thru life.

On November 25th, at the home of the writer J. Carl Brower and Miss Vannah Pugh were pronounced husband and wife in the presence of a few of their friends. These young people are some of our Gray's Chapel folk. Both of them belong to our choir, and the bride is a teacher in our Sabbath school. For them too, we bespeak a happy journey through life.

On November 25, at the home of W. A. Lindley, near Liberty, N. C., Miss Elaine Coble, and Lonnie Holt, both of the Mt. Hermon church, were happily married; these splendid young people are active church workers; and are among our best.

May the God of love and life be with them through their pilgrimage, here and abundantly bless them.

A. O. LINDLEY.

Shuey-Burgess

A beautiful and interesting wedding occured last Thursday afternoon, December 9th, at 5 o'clock in the First Methodist Protestant church when Miss Lorraine Burgess became the bride of Mr. H. L. Shuey, Jr., in the presence of a large number of relatives and friends. The church was beautifully decorated in white and green.

Just before the ceremony Rev. E. L. Ballard sang with beautiful effect "At Dawning" and "Oh Promise Me," with organ accompaniment by Miss Mae Kirkman. The "Bridal Chorus" from Lohengrin was played as a processional, and Mendelssohn's "Wedding March" as the recessional.

The ceremony was performed by Dr. A. G. Dixon, former pastor of the bride. Immediately after the wedding the happy, young couple left for a trip to Northern cities, after which they will be at home in an apartment on Parkway. The bride is the pretty and attractive daughter of the late Mr. W. D. Burgess and Mrs. Jessie P. Burgess, and has a wide circle of friends throughout the state, who will be interested to learn of her marriage. The groom is a son of Mr. and Mrs. H. L. Shuey of Craigsville, Va., is a graduate of Washington and Lee, and now holds a position with Tomlinson Chair Co.

—The funeral of Dr. Shepherd was attended by a large number of physicians. Among the ministers in attendance were Dr. J. D. Williams and Rev. L. W. Gerringer, of Greensboro.

—Brother B. W. Johnson, one of Flat Rock's oldest and best members, was found dead in his bed on Monday morning. He was 85 years old. He had several sons and daughters, among them Bro. C. F. Johnson of West End church and Mrs. C. F. Coe of Calvary church. The funeral was held at Flat Rock church on Tuesday.

—Rev. J. D. Williams should be addressed at 202 Elam Ave., Greensboro, N. C.

FROM PASTORS *and* PEOPLE

LETTER OF THANKS

Moriah Charge,
Greensboro, N. C.

Dear People:

We, the members of Flat Rock M. P. church, Vance charge, wish to thank you people for releasing our former and present pastor, Rev. M. P. Chambliss; also Dr. Dixon, who assisted in obtaining this release for us.

Rev. M. P. Chambliss has been not only a good preacher but an excellent pastor. His return will mean much to this charge.

Signed:

Mr. and Mrs. T. P. Hester, F. G. Hester, C. A. Wortham, Mr. and Mrs. B. W. Jones, Mr. and Mrs. S. W. Reavis, Mr. and Mrs. J. T. Hester.

Henderson, N. C., Dec. 13, 1926.

AIMS FOR SOUTH LEXINGTON CHURCH

The following aims were submitted to the first quarterly conference of South Lexington charge by the pastor, Rev. A. Ridge, to be striven for during the new conference year:

1. Every member boosting and working.
2. A revival in every heart.
3. The church paper in every home.
4. Bible reading and praying in every home every day.
5. The church 100 per cent organized.
6. Paying all claims monthly, and stewards informing the members of the financial condition of the church, monthly.
7. Every member contributing to the church.
8. A gain of 75 new members to the church roll.
9. An increase of 100 in the Sunday school enrollment.
10. Every cent of every claim paid by October 20, 1927.

C. B. WAY, Reporter.

A WORD OF APPRECIATION

Mrs. Brown and I send greetings to each member of First Church, High Point, and express in this poor, feeble way our deep gratitude to them for their courtesy and kindness to us during the years we were privileged to serve them. It is no exaggeration to say that they expressed their love to us in a thousand different ways by word and by deed, and we shall always praise our Lord for permitting us to minister to such an appreciative anr affectionate people. The only regret we have is that we were not able to do more for them as a church and as individuals, and in some measure recompense them for their great devotion and loyalty to us.

To the members of the church who, through their great liberality, made it possible for us to own a Ford coupe; to the members of the Christian Endeavor society, all of whom work for their living, who sacrificed so willingly to present us with a check for $136, to the Aid Society and the Missionary societies for the magnificent gift of a silver meat platter and a covered vegetable dish to Mrs. Brown; to the members of the Philathea class, who "showered" Mrs. Brown so lavishly that she danced around as happily as any prospective bride; to Dr. S. S. Coe, our good physician, who ministered to us during our sickness so faithfully, without "money and without price"; to the many friends outside our church who wrote us such beautiful letters, expressing their appreciation of our feeble services in their midst, and assuring us of their good wishes; and to all others who contributed in any way to our happiness and success, we desire to express our unbounded thanks. May a kind Heavenly Father, out of His unwasting fulness, bless these good friends above and beyond anything they could possibly ask or think, and finally, bring us all to live with Him eternally in the "house not made with hands."

GEORGE R. BROWN.

Shiloh, N. Davidson.—Our whole church is very much pleased with our new Sunday school rooms which are nearing completion. Mr. Smith, the contractor, is using good material, and giving a first class job in every way. The addition has added greatly to the beauty of our beloved church. So far the work has moved on with perfect harmony, and we are hoping the financial side will work out just as harmoniously. We feel that we ought to have a Jubilee Service when it is all completed.

On Saturday, December 4th, at 2 p.m. a host of sorrowing relatives and friends gathered to pay a last tribute of respect to Mrs. Webster Fritts who died Thursday night about 10 o'clock after an illness of only a few hours. Her sudden departure was quite a shock to the whole community, and more especially to her husband and children. Our sympathy goes out to the heart-broken family.

Mr. Tom Berrier, son of W. J. Berrier, has gone to Jacksonville, Fla., where four of his brothers are engaged in business. He has gone primarily to take treatment for a closed stomach which he has had ever since he had an operation for appendicitis in a Winston Hospital about six years ago. The cause of his affliction is a mystery, but he has taken his food, except soups, through a tube in his stomach for the six years. At times he is unable to drink water. Let us pray that God will bless the efforts of the physicians and Tom will be made well again. His Sunday school class, of which he was president, and the C. E. society, of which he was president also, sorely miss him. Tom was a live wire and a willing and enthusiastic worker in the church. We hope he will see fit to return home when his treatment is over.

MRS. WILEY SHOAF, Reporter.

Burlington.—The annual banquet of First M. P. Church, Baraca class, was held Tuesday night, December 7, in the church hut. A fine supper consisting of oranges, stewed oysters, ham sandwiches, celery, coffee and pumpkin custard was served by the Ladies' Aid Society of the church; there were 73 members and visitors present and every one enjoyed the supper and business meeting that followed. Committees reported a good year and the following officers were elected for the next six months: President, W. E. Smith; Vice-President, Glenn Isley; Second Vice-President, L. E. Anthony; C. C. Branson was elected Treasurer of the class; this is Mr. Branson's first term with us as treasurer. We are glad to have him with us. George C. Smith, our former teacher, was elected superintendent of Sunday school. J. G. Rogers was elected first assistant teacher. M. A. Coble was elected second assistant teacher, S. R. Pickard was elected treasurer of class; J. B. Coble was re-elected secretary of the class; A. M. Wagoner was elected first assistant secretary and C. C. Durham second assistant secretary; J. G. Workman was elected class reporter; Mr. Lanier Jones assistant reporter. The committees will be named later. The Baraca class wishes to thank the Ladies' Aid Society for preparing the fine supper. Visitors are always welcomed.

J. G. WORKMAN, Reporter.

Fountain Place, Burlington.—We have been busy if we haven't been reporting so often. We had a very helpful message by our pastor Sunday at the 11:00 o'clock hour. The evening service was in charge of the Senior C. E. Society of High Point College. They gave a model program which was enjoyed by everybody present. We had a good percentage of our Sunday school enrollment present Sunday morning at Sunday school and preaching. The Sunday school is going to put on a special program for the first three months of the new year, the object of which is to increase our membership, attendance and offering. We will render our Christmas program Sunday evening, December 19th, at 7:30 o'clock. We extend a cordial invitation to all who can and will come. This is going to be a very helpful program.

One of the young ladies of our church, Miss Mozell Gibbs, is right sick at this time. Our prayers are that she may have a speedy recovery.

The mid-week prayer service for December 15th will be conducted by Rev. S. W. Taylor, of the First M. P. Church, Burlington.

REPORTER.

Henderson.—We feel that our new conference year has started with a splendid outlook and all our organizations seem to be alive to the great need and opportunities given us. The Philathea class held a well-attended meeting on Tuesday night, November 30th, at the home of Mrs. L. R. Gooch, with Mrs. W. E. Wilson, Misses Myrtle and Gertha Trogdon and Miss Martha Gooch assistant hostesses. About thirty members answered to roll call and one new member enrolled. After the general business session reports from the various committees were given, showing much active work being done by the members. Another needy family was sent fuel and provisions, and it was decided to take another family to help for Christmas. The program committee gave a much enjoyed program while Miss Sersie sang two solos, accompanied by Mrs. Martin, followed by a piano solo by Miss Maxine Taylor. Several visitors were present for the evening.

On last Sunday morning we enjoyed a very impressive and instructive sermon from our pastor touching on the true meaning of the Lord's Supper. At the close of this the administering of the Holy Sacrament was observed.

Our first quarterly conference was held this past Wednesday after prayer meeting. Many new plans and aims were made, and it is greatly hoped that the members will assist and co-operate in carrying on this new

system, whereby it is felt that a stronger and better church will result.

Our Sunday school is still progressing and the banner for perfect attendance is changing now from one class to another. The Junior Philathea class won it this past Sunday with a perfect attendance of twenty-two young girls.

The Bazaar held by the young Ladies' League last Thursday was very satisfactory and a neat sum of forty dollars was added to the treasury.

We will begin practice for our Christmas pageant this week, "Gifts for the King," which will be given on Sunday night, December 26.

Wishing the Herald and all our friends a Merry Christmas and a Happy New Year.

MRS. CLYDE L. FINCH, Reporter.

Saxapahaw Charge.—All four of the churches are planning for Christmas entertainments. The offerings will go to the General Conference Budget. The mission Band was reorganized at Salem Church last Sunday with Miss Minnie Thompson as president. This is an organization of children under fifteen years of age. Miss Thompson, the president, is already arranging for a service on Washington's birthday.

Our first quarterly conference met at Salem Church last Saturday afternoon, a good delegation being present. On recommendation by the pastor, conference voted to put forth an earnest effort to raise the Annual Conference Budget in full during the month of February.

The people of the Salem community are very anxious about Mr. Reed Thompson, who was accidently shot Thanksgiving day at the home of his grandfather's, Mr. Graham Crawford. Mr. Thompson is in Rainy hospital, Burlington, and seems to be improving slowly.

Mrs. Cammie Jones, one of our mothers in Israel, is confined to her bed. We trust this good woman will soon be well again. Mr. Herbert Williams, son of Brother T. E. Williams, who has been confined to his bed for a month, is recovering rapidly.

Salem, Orange Chapel, and Concord gave this pastor a generous pounding just before conference, consisting of almost everything needed for the pantry.

Since conference, Mr. and Mrs. J. C. Guthrie have given the pastor one gallon of fine molases and a large pumpkin; and Mr. and Mrs. J. J. Crawford several pounds fine honey. The pastor is grateful for all these donations.

H. L. ISLEY.

Stalling, Mecklenburg Charge.—We feel very fortunate in having Rev. Mr. Totten as our pastor. Last Sunday was our first day of worship together. There was a good attendance. The service was brief but to the point. The pastor entered the work with much interest and enthusiasm.

We regret very much to give up our reporter on November 27th in the holy bonds of matrimony, to Mr. J. Jones. The church wishes them happiness.

The first quarterly conference will convene at Zoar on Saturday before the third Sunday of December, beginning at 1:30 o'clock.

We are looking forward to a great and prosprous year. Good interest is being manifested in the Sunday school although we are not large in number. The collections at all times are good considering our number.

As the conference knows the church has a debt upon it that we have been trying to pay off for several years. So last Sunday our collection finished paying for the windows after a deduction of approximately fifty percent of the balance was made by the company. After the collection was given everyone seemed to put on new life, for the doing of more work both spiritual and temporal. We sincerely hope that we may be able to finish paying for our Church in the near future. Our aim and prayer being that this may be the most prosperous year in the history of this work. May the good Lord direct us in our work and the work at large.

MRS. J. E. HARTIS.

Haw River Charge.—We have begun our fourth year on this charge. Something out of the ordinary for this charge, but the good people of this charge are determined to make their charge one of a longer pastorate.

The work is starting off well and we have never received stronger expressions of appreciations of our return than we have this year.

Finances are starting well. Fair Grove is taking the lead with Midway a close second. Others following as given: Mizpah, Brown Summit and Friendship.

Owing to the fact that our last appointment at Fair Grove last year was a bad day, we failed to elect our officials until this year. The following were elected: Trustees, C. R. Bevil, J. W. Hopkins, and Dillon Moore; Stewards, Miss Jennie Hopkins and Spencer Mitchell; Sunday school superintendent, J. W. Hopkins, assistant superintendent, Percy Bevil.

Our first quarterly conference will be held at Fair Grove Saturday before the third Sunday in this month at 1:30 p.m.

The fourth Sunday in this month the people at Midway will authorize the trustees to dispose of the old church which will be replaced by a new up-to-date church with modern conveniences. The people are working with a will raising funds to build and the work of building is soon to begin.

W. D. REED.

First Church, Concord, N. C.—I had purposed to write a long article to the paper and to set forth some of the things that have been my experience to enjoy since I reported last which was before conference. However, I saw the plea for brevity last week in the paper and so I will condense all possible.

I went home from conference and began to arrange to move. On the following day I preached the funeral of little Norman Hallamon at Burlington as the last act of my ministry among the Fountain Place people. On the following day, Wednesday, we drove away and as we did so we did it in the feeling that we were leaving behind, but not leaving off, one of the most loyal people we have ever served. The character and extent of their devotion to us as pastor and leader in the church there will ever remain a blessing, to be enjoyed by reflection only upon it.

We arrived before night fall at Concord, however, and the same night a reception was tendered us by the church and congregation which was most gratifying. We were first taken into the parsonage where we found that almost everything good to eat was already in evidence and from thence into the church where a program was rendered during which every department of the church through its representative pledged their all to the new administration.

The first Sunday of my pastorate found me sick with tonsilitis. I did conduct the morning service but took my bed immediately after. There I continued for two weeks. And while it looked like a tragedy that I should begin the year in that fashion yet it gave us opportunity to try, in some degree the character and extent of the grace and patience of our new-made parrishioners. They gave us every attention and in so doing endeared themselves to us after a genuine fashion.

Fine congregations have greeted us at all services. The Sunday school is well attended, in fact growing. A men's brotherhood has been organized, and other plans are maturing for future work. The prospect is bright, the field is extensive and the folks have a mind to work. We venture the prophecy that you will hear gratifying news from this church in the days to come.

The many kindnesses of the people have already placed us under a feeling of great obligation to them. I take it that someone will write about the additional furnishing for the parsonage and the installation of a hot water system in the parsonage.

If any pastor having people moving to Concord will write me and let me know I will endeavor to save them to the church.

G. H. HENDRY, Pastor.

Denton, Denton Circuit.—First quarterly conference was held at Denton. Churches were well represented. The business was transacted. A nice front room suite was put in parsonage. We are glad to have with us this year Rev. M. C. Henderson and family.

Our Sunday school was well attended, with N. V. Johnson superintendent. Ninety percent yesterday.

Our Christian Endeavor is also well attended every Sunday evening with A. V. Lanier superintendent.

Prayer meeting every Wednesday night.

Ladies' Aid Society is doing a great work for Denton church. We are planning to have a Christmas tree and program on Friday night, December 24.

Sunday school every Sunday at 9:45 a.m.

Preaching first and third Sunday in every month.

Christian Endeavor every Sunday evening at 6 p.m.

Everybody invited to attend.

CALLIE BAILEY, Reporter.

High Point.—The bazaar and supper given at the Children's Home last Wednesday evening was a decided success. There were many beautiful articles of embroidery and fancy work made by the girls, which were well done and showed skill and painstaking care remarkable for their ages. There were four handsome, elaborate bed-spreads, a large number of towels, pillow-cases, buffet sets, vanity sets, dresser scarfs, collar and cuff sets, and many others. This display was indeed beautiful, and was greatly admired by all present. The proceeds of this sale amounted to more than $100. In the evening a bountiful and delicious supper, most of which was donated by the grocers and other friends of High Point, and cooked and prepared by the girls,

was served to a large number of patrons. The Band from High Point College rendered beautiful music throughout the evening. The sum of $150 was realized from the supper, the proceeds of both supper and bazaar amounting to $250. One-half of this amount is given to the children for spending money, and out of it they pay their church dues.

The Ladies' Aid Society held its December meeting Monday afternoon with Mrs. H. U. Oakes, 214 Eunis street, with Mrs. Geo. T. Penny, associate hostess.

The Mission Study Class will conduct the regular mid-week prayer meeting next Wednesday evening. The third chapter of the study book "Moslem Women," will be given by Mr. Ballard. This will take the place of the regular monthly meeting, which would come during the holidays.

The Christian Endeavor enjoyed a social Monday evening, and Christmas presents were exchanged. The Topic discussed was "The Children of Our Community; What Shall We Do for Them?"

The Junior Mission Circle, Mrs. R. M. Andrews leader, will meet at the church Saturday afternoon.

A Committee is arranging the program for a Christmas entertainment for the Sunday school, which will be given on Thursday evening, December 23rd.

The choir will render appropriate Christmas music for the morning service next Sunday, December 19th, and a Cantata will be presented in the evening. A rare musical treat is promised.

Six Boy Scouts acted as ushers last Sunday morning, and the congregation was delighted to be escorted to their seats by the following gallant young gentlemen: C. L. Gray, Jr., Kent Douglas, Alfred Moffitt, Robert Davis, Roy Hepler, and James Hinkle, Jr.

The many friends of Richard H. Shaw were grieved to learn of the death of his father, which occurred last Friday, and extend much sympathy to him in this bereavement. The funeral was held at Gray's Chapel, near Asheboro, Sunday afternoon at 2:30 o'clock.

The death of Mr. Francis M. Pickett at Myrtle Beach, S. C., last Wednesday morning was a great shock to his relatives and friends here. He and Mrs. Pickett had gone to the resort for a few days' rest. Though his health had not been strong for many months, he had seemed much better recently and his family and friends were not prepared for the sudden summons. He succumbed to an attack of heart trouble. This removes one of the pioneer citizens of High Point, and another member of the well-known family. He was a brother of the late Mrs. J. J. Welch and Mr. W. P. Pickett, also of Mrs. T. T. Ferree, Mr. Robert L. Pickett and Miss Lou Pickett. He was a prominent member and deacon of the Baptist church though he was closely officiated with our church. He founded the Pickett Cotton Mill, which he managed successfully until his death. He was a man of quiet and kindly disposition, was loyal to his friends, and devoted to his family and his church. He is survived by his widow, who was Miss Nora Charles of this county, and three daughters, Mrs. Herman D. Sears of High Point, Mrs. James Mellichampe of Suwanee, Tenn., and Mrs. Robert H. Walker of High Point. There are seven grandchildren.

Many admiring comments have been heard on Rev. P. E. Lindley's sermon last Sunday morning, the subject of which was "The Secret of Power." He said that Purity is the source of power, purity of thought, mind, and heart. "My strength is as the strength of ten, because my heart is pure."

Mr. and Mrs. D. A. Neese and Mrs. E. G. Lowdermilk went to Liberty last Friday to attend the funeral services of their kinsman, Dr. F. A. Shepard.

Mr. C. C. Robbins returned from N. Y. last Thursday, where he went on business.

We regret very much to note the death on Sunday of Mr. W. Henry Dowdy after a long illness. He was a brother of one of our esteemed young members, D. Astor Dowdy, and his many friends offer their deep sympathy in his loss. He was a devoted brother and nursed him very tenderly in the closing days of his life.

Class work at High Point College will close Saturday, December 18th, at noon for the Christmas holidays, and will not be resumed for two weeks. Faculty and students will go to their several homes.

The Junior church, led by Rev. E. Lester Ballard, made a splendid beginning last Sunday at 11 a.m. in the Community room with an attendance of 90. This is a forward step, and will mean much to the children of the congregation.

Garland McPherson younger son of Mr. and Mrs. O. D. McPherson of this city, and John Mebane of Greensboro, won the Freshman debate at the university of N. C. last week. Last year young Mebane defeated Garland in the Triangular High School debate, but the two paired together proved unusual debating strength. The question on which they won was, "Resolved, That the U. S. should cancel all allied and German debts prior to and during the World War," and Messrs. Mebane and McPherson had the negative side.

REPORTER.

South Lexington.—If any of our friends want to come and spend a few days with us now would be a good time for them to come. We have plenty of room to take care of them and plenty to eat. And we would enjoy having them to come.

Pounding? Yes. One of the most liberal poundings we have ever received was given us last night, December 13th. The members and friends of the church came to the preacher's home bringing with them many good things to eat. We appreciate this kind remembrance both because of the value of the gifts and because of the fine spirit back of it all. This was about the first time the writer had nothing to say, only come in. I cannot name the visitors nor their offerings for lack of space. God will remember them. And I cannot forget. What I lack in words I will try to make up in love. May the dear Lord richly bless them, every one. I know He will. We sincerely thank all who had any part in bringing the good things.

Pray for us. Come to see us. Write to us. Our address is 25 W. 7th Ave., Lexington.

May the Lord bless our Zion this year.

A. RIDGE.

Reidsville.—After spending nine strenuous but happy years with First Church, High Point, we packed our "duds" and moved to the beautiful little city of Reidsville, where we met with a right royal reception.

As the parsonage was being renovated, we were entertained for a week in the hospitable home of Mrs. S. J. Kernodle, one of the most loyal Methodist Protestants in the denomination. To her and Mrs. Mary Hopkins and Mrs. Sallie McCollum, two elect ladies who reside in the Kernodle home, we are deeply grateful for the many kindnesses shown us.

The day we moved into the parsonage the members of the church gave us one of the best "poundings" we have ever received. Lack of space forbids publishing a list of the donors, however, we kept a list of them, and want to express our thanks to each one who remembered us so kindly.

We found the church thoroughly organized and in good condition, due to the splendid work of our predecessor, Dr. J. D. Williams, and to the faithfulness and loyalty of the members. The membership is small, but I dare say that no church in the conference has a better or a more liberal membership. There is no reason that I can give why Reidsville should not come to the front rapidly. We are looking forward to a happy and successful pastorate with these good people.

GEORGE R. BROWN.

South Lexington.—Last Sunday there were 170 in Sunday school. A Christmas entertainment will be held on Friday night, Christmas Eve.

Pastor Ridge preached a stirring sermon at the morning service last Sunday. After the sermon an altar call was made for reconsecration and nearly all of the grown folks and young people also responded to the invitation. One member remarked that the occasion was like a revival.

The first quarterly conference was held last Saturday afternoon at 2 o'clock, with Dr. A. G. Dixon presiding. Mrs. A. G. Dixon made an interesting talk on "The Church Thoroughly Organized," between the devotional part of the conference and the business program.

Pastor Ridge made an interesting report. He made a number of recommendations, among which were, that the conference and college assessments be adopted, that every member canvass be made, that all claims be paid monthly, that a committee be appointed to secure a permanent parsonage, which were all adopted. Brother Ridge submitted ten aims for the church for the coming year.

This writer is mindful of the Editor's request for brevity, so we have mentioned only the most important items of the quarterly conference.

C. B. WAY.

Albemarle.—The Ladies' Aid Society of the First Methodist Protestant church of Albemarle N. C., had a very interesting meeting December 7th at the home of Mrs. D. J. Hatley. The membership committee reported one new member, Mrs. Anderson, our new pastor's wife. We are very glad to have this fine young woman with us. The visiting committee showed that they had not been idle by reporting 35 visits made during the month. The Communion committee reported preparing for one service, and we wish to congratulate them for having so faithfully performed their duties during the year.

This being the month for the election of officers, the following members were elected

for the coming year: Mrs. C. S. Moton, President; Mrs. D. F. Harkey, Vice-President; Mrs. D. L. Hatley, Secretary; Mrs. J. R. Anderson, Treasurer; Mrs. J. U. Whitlock, Corresponding Secretary.

We feel very fortunate in getting Mrs. Moton to serve as President for another year, for she has made such a splendid leader the past year, we are sure that we could get no one who could lead the Society in any better way than she.

Our Society is doing splendid work! We recently put on a Flower Show, in connection with a bazaar and made a wonderful success, for this was the first thing of its kind to be held in Albemarle. We hope to make it an annual event, and we shall all look forward to the next one with pleasure.

Yarborough Circuit.—After the release from one field and the appointment to another field since the Annual Conference, and the experience, the thrilling experience, I should say, as well as the EXPENSE of quite a long move, we find ourselves located, and very pleasantly situated among the good people of Cross Anchor, South Carolina, on Yarborough Circuit. We are very glad, yes, happy indeed, to be here.

We have made one round on the work and have been very graciously received by good sized and loyal congregations at each of the churches, Yarborough Chapel located here at Cross Anchor, and Harmony Church located at Ware Shoals, South Carolina, a distance of about thirty-five or forty miles from the parsonage, I have the first, second, and third, Sunday's at Yarborough Chapel here at home, two services a day, then the fourth Sunday I am at Harmony Church at Ware Shoals, for two services.

These are splendid people here and very loyal to their church and pastor, and are willing to work, and they seem perfectly delighted to once more have their pastor in their midst to live among them, and of course we are delighted to be living among them.

I find that most of the people here are a bit discouraged FINANCIALLY just now, since the past three years have been very dry and of course very short crop years, for this reason the discouragement, but they are looking hoping, and praying for better times next year. Financial conditions through this immediate community are in a very bad condition, to say the least, but we feel that better times are ahead.

On Sunday night, December 5th, when we reached the church we found the Methodist Episcopal Congregation, the Baptist Congregation, and our own people awaiting us. The M. E. pastor, Brother Pharr, introduced himself to us and said he wanted to take charge of my pulpit for a few minutes and I very readily consented for him to do so, and after a few brief remarks by Brother Pharr, and several rousing hymns had been sung by the congregation, and a special musical selection or two by some of the young ladies, Brother Pharr called upon Mr. L. E. Foster, Superintendent of the M. E. Sunday school, who gave us a splendid address of welcome on behalf of the M. E. S. S., then Mr. Cullen Poole, Superintendent of the Baptist Sunday school, gave us a word of welcome in behalf of his S. S. and Church, then Prof. Hanes was called upon and he welcomed us in behalf of the High School of Cross Anchor, then Brother Pharr welcomed us into the community, into the churches, the Sunday schools, the High school, the homes, and the hearts, of the people of Cross Anchor. It was left for your humble servant here to make a few remarks at the close of the meeting. It was a very touching service and it did our hearts good to be welcomed into the new field in this way and to be assured of the co-operation and well wishes of the people of the sister denominations, and our prayer is that God may help us to measure up, and may we be able to do the work that is to be done here during the coming year. Pray for us, all of you, please.

E. G. COWAN.

Jerusalem.—We had a much larger congregation at the service last Sunday morning than at the previous appointment. The people listened attentively to the discussion of the subject of the sermon.

At the conclusion of the sermon the first quarterly conference was held. Brother J. L. Nance was elected secretary of the quarterly conference. H. L. Hedrick and John Ward were elected members of the board of stewards to serve in addition to Brother R. E. Hunt who had been elected previously. The conference elected an advisory committee which is composed of Brothers W. J. Ward and Albian Hedrick. The conference approved the assessments consisting of Annual and General Conference budgets and the College Assessment. The plan of appointments was changed and in the future we will have two morning services each month—the second and third Sunday mornings. Heretofore one of the services has been held on the fourth Sunday afternoon. We have larger attendance at the morning services.

Our next service will be next Sunday morning at 11 o'clock, when we will have our Christmas service in the form of a special Christmas sermon by the pastor.

Our Herald Editor has requested brevity on the part of reporters and pastors. I shall grant the request in my reporting.

C. B. WAY, Pastor.

Caroleen.—We are pleased to have Rev. Mr. Helms back with us. We are planning for a good Christmas exercise for Christmas Sunday. We are glad to have Mrs. Lamar back with us in the church and to train the little ones for the Christmas exercises.

Our Christian Endeavor met Saturday night with a good attendance and the pastor gave a wonderful talk on the lesson.

RISBERTH TATE.

Granville.—The first quarterly conference convened in Rehoboth church. The number present, the reports given, and the actions taken all indicate a united and substantial work with a hopeful and encouraging future. The stewards reported collected on church budget—$322.50. At the suggestion of the pastor and with the hearty approval of the quarterly conference 25 per cent of this and all other money collected by the stewards during the year is to be sent to our annual conference treasurer. It is hoped that this 25 percent plus certain special offerings and the credits from the Missionary Societies will at the end of the conference year place the charge somewhat near the total annual and general conference budget which is $1369.

Not only collectively, but individually the churches are in a prosperous condition. Each church has an active Sunday school. Also in each church is to be found two active and well organized Missionary Societies each making its indispensable contribution to the church and the Kingdom. On Sunday evening, December 12th, the Foreign Missionary Society of Mt. Carmel church, under the leadership of Mrs. C. B. Finch, gave a splendid missionary pageant. A large and active Christian Endeavor is doing a fine work at Union Chapel church. Rehoboth church, through the initiative of Brother E. C. Harris, has set $20. as the minimum monthly offering to the Children's Home which should run the offering for the charge somewhat near the $40.00 mark. The people are also interested in the educational program of our church as

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Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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expressed in and through High Point College. Yesterday the people at Union Chapel took an advanced step by adopting the policy of making a monthly freewill offering to the college. This offering will be received on the second Sunday in each month. The fourth Sunday offering goes to the Children's Home.

The people as a whole are thoroughly Methodist Protestant. Each church can trace its origin back to the very beginning of our denomination in North Carolina. One of the Churches was organized in 1828 and each of the others soon after. Part of this history is now preserved in an attractive little book from the pen of Brother T. T. Hicks of the Henderson church. The book deals with the history of the Hicks, Harris and other related families is this section of the state. Indirectly it deals with the history of Rehoboth and other related churches. The book is interesting reading and especially so to all Methodist Protestants. Perhaps some one will sometime render a similar service to Mt. Carmel and Union Chapel churches by thus preserving either directly or indirectly a part or all of their history. H. F. FOGLEMAN, Pastor.

Midland.—Since conference we have filled all appointments, and find the people responsive for the new year's work. We held our first quarterly meeting with all the churches represented. Plans laid for the new year with more interest than last year. We find some as good people as there are anywhere. There is a great deal that ought to be done. We need a new church at Loves Grove and at Mill Grove. The people have taken some advance steps in finance. Some of the farmers have adopted the one-acre plan for the Lord, some of the business men say they will give the worth of two acres. We are trying to plan for a good year, the Lord being with us.

May the good Lord bless our beloved Zion.

J. W. HULIN, Pastor.

Harris Chapel, Vance Circuit.—We are very glad indeed to have our pastor, Brother Chambliss, back with us. He has been with us two years and great progress has been made in this church and we have a better choir. He preached his first sermon since Conference this morning, December 12, at eleven o'clock. We had a large attendance but we hope there will be more the next time he preaches.

Our Sunday school is very good, but there is room for improvement yet. If everyone around here would come regularly we would have a fine Sunday school.

We are planning to have a Christmas tree here and we trust that we will have a success of it.

There is a prize of ten dollars offered to the church of this circuit who will secure the largest number of subscriptions to the Methodist Protestant Herald. Our church has about twenty-three subscriptions and we are working for the prize.

This church is collecting money to recover the church and we hope we may be able to cover it by the spring.

(Miss) FANNIE SMITH, Reporter.

Loves Grove, Midland.—We are still moving on very well with our Sunday school work. At times it seems to be an uphill business, but when we look to God, we take new courage. Our church work is moving on very well with Brother Hulin for our leader. He is liked well on this charge. We are well pleased that conference sent him back. We are always glad to have him and his good wife to visit in our home. They seem like papa and mama when they come to visit us. We are curtaining our church off in Sunday school rooms; we think it will be a great help to the Sunday school.

We are sorry for Brother Braswell in the sickness in his home, as he is one of our former pastors. Brethren, pray for them in their last days.

JOHN N. SMITH, Reporter.

Shiloh, N. Davidson.—There will be a formal opening of the new Sunday school rooms at Shiloh on Sunday, December 19, at eleven o'clock. A very cordial invitation is extended to every one to be present. There will be special music and a sermon by the pastor Rev. R. S. Troxler.

MRS. WILLY SHOAF, Reporter.

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Rev. Rhodes Silent
Westminster MD

The Pope of Rome on Feminine Dress

This is by no means the first time in the history of the world when ecclesiastical authorities have spoken out on the subject of women's dress, but this time the Pope of Rome speaks in a way to indicate profound feeling that words of censure and warning are most urgently demanded. Immodesty in woman's fashions he thinks is on the increase and he calls on husbands, fathers, and brothers to try to check at all costs the ruinous tendency. "It is necessary that all who still have a sense of human nobility and dignity, should agree and find a means of creating dams against a current so ugly and so ruinous and carrying so many catastrophes with it," he says. We do not know how seriously the leaders of fashion will take the warning of the Pope of Rome. There are many Protestants who share the feeling of the Pope regarding this matter. We recently heard a man say that you never see a woman blush in these days. We thought the statement extreme, but there is a connection between the acuteness of the feeling of modesty and the style of dress. There may be too much sex-consciousness and there may be too little. Sometimes the evil is in the mind of the man who condemns and not at all in the spirit of the woman who is condemned. The virtuous woman, devoid of evil intent, would be surprised to know the effect of her style of dress upon the mind of some observer who is not so virtuous as she. Women should understand that the appeal for dress reform is in the interest of the weak of both sexes. We do not blame women for throwing off the oppressive forms of dress that prevailed in former times. But there is another extreme to be avoided. Methodist preachers are admonished to avoid both "antiquated singularity" and "fashionable foppishness" in the matter of dress. Women should avoid the two extremes of too much and too little in dress.

The Art of Appraising Men

In order that a man may be a successful dealer in horses he must be able rightly to appraise the value of horses. None of us deals in men, but we all deal with men. It is therefore important that we all have the power to appraise men correctly. Some of us imagine that we are adept in the art of judging men whereas our judgments prove the contrary. Some judge favorably from the feelings excited by first impressions and later learn that those first impressions were wholly misleading. Human character is so complex a thing that it cannot be inferred from one or two impressions. Hence the use of credentials or testimonies by other observers. These testimonies are usually to be greatly discounted to allow for the prejudices and errors of other observers. Even our own judgments from our own observations are subject to a similar correction. We are all subject to bias in our judgments. We must have many contacts with a man before we can feel that we really know him. And even then we may be victimized by some shrewd rascal who has been designing to deceive us and impose on us. Impostors make a study of human nature with a view to taking advantage of the gullible. Those who are not impostors but who must deal with men need to study to prepare themselves to make their dealings with men count for most in the service of humanity. There is some way to induce almost every person to do some good thing. Appeals that suffice with some will fail utterly with others. Hence the need of discrimination. Catching men requires more art than catching fish or wary wild animals. Devices for entrapping game are varied according to the nature of the animal to be caught. In trying to enlist men for service we must consider their individual peculiarities and choose for them a form of service that will appeal to them. The same principle holds in organization for service in the church. What is distasteful to old people may be enthusiastically done by young people or children. It was a great forward step that was taken when differences due to differences of age and experience were recognized in religious work. It takes a wise man to know all the class differences and regard them all in his dealing with people in the church. It takes a man of liberal and tolerant spirit to bridge over the differences that sperate classes and adapt himself to the peculiarities of every class.

Abraham Lincoln was a good judge of men. And he was a better judge because he was broad-minded enough to recognize the capabilities of those who were his personal opponents. He called into his cabinet a man who had ridiculed him unmercifully; he did this because he recognized his fitness for the high place to be occupied.

The more contacts we have with men the more important it is that we be able to read men.

"The Science of Sciences"—What Is It?

The term "Science of Sciences" is used with different meanings and different applications. The theologian tells you that Theology is the science of sciences. The reason he assigns is that it has the noblest subject. And of course there is no disputing the statement. God is infinitely above every other being in existence, and in a sense the knowledge of God is far above every other species of knowledge.

But turn to a treatise on Logic, and you will probably find the aauthor calling Logic the "science of sciences". The reason he assigns is that the principles studied in Logic have application in all the sciences known to man. Logic deals with the principles of mental operation, and you cannot have science in any realm or department of nature without the mental operations treated in the science of Logic. In the sense in which he means it we have to admit that the logician is right in pronouncing Logic the science of sciences.

I have before me a book on the education of the will written by a French author, Dr. Jules Payot, in which he says

(Continued on Page Five)

A TRIP TO THE CAVE OF MACHPELAH

By Rev. C. E. Wilbur, D. D., LL. D.

This sketch is the record of a personal visit to the above place that is of so great interest to the student of Old Testament history. Sarah, the wife of Abraham, died at Hebron. Abraham bought from Ephron, the Hittite, the field and Cave of Machpelah, to serve as a family tomb (Genesis 23:2-20). The cave is still in Hebron and is covered by a mosque.

Being in Jerusalem at the time the mandate for Palestine was taken by Great Britain, and knowing that the watch and guard of the Moslem over his sacred places would be somewhat relaxed, I determined to visit Hebron and Machpelah. I took a motor vehicle outside the Jaffa Gate and proceeded eastward under the shadow of the wall of Jerusalem on a fine macadam road, but soon turned off to the south for a 20-mile ride.

On both side of the road, much to my surprise, we soon began to pass many beautiful homes that would not have seemed out of place on any of the palatial marble avenues of Paris or New York. These were the residences of wealthy Jews that had come to this sacred vicinity to pass their closing years and to be buried in the soil of their fathers. Five miles of motoring brought us to the parting of the ways; to left a mile would bring us to Bethlehem and to the sacred cave in which our Lord was born, while to the right 15 miles would bring us to Machpelah, the burial place of the founder of the Hebrew nation.

The most conspicuous object as Hebron is entered is the mosque covering the cave. It is not great, either for size or architecture. It is, however, a massive structure perhaps 100 feet in width and 200 in length. While the gable that looks out upon the main street is pierced for windows well up under the peak, there is no door of entrance. However, on the right side, as the building is faced, is a wide stone stairway of perhaps 25 steps.

As I approached the foot of this stairway I saw on the front of the seventh step this warning, "No Christian is allowed to pass above this step." Soon after I began to ascend the stairway I noticed a small opening in the wall large enough to permit the entrance of a man's hand. I was told that this opened directly upon the sarchophagus of Abraham, and that up to that time only two Christians had been allowed to touch it—King Edward VII, of England, when he was the Prince of Wales, and General Grant, when on his trip around the world, after he retired from the Presidency of the United States.

As I reached the seventh step, I confess that something of a thrill passed over me, as I felt that no Christian had ascended that stair, at least in modern times, as the party in which I was, was the first military one to visit Palestine since the collapse of the Turkish rule. I looked all about, but saw nothing or anybody that could hurt me. A sentry trudged to and fro in front of the mosque with his Mauser on his shoulder; but he was a British Indian soldier. I put one foot with a hundred pounds of pressure on the step, and there was no outcry—nothing happened; I put another foot with it with another hundred pounds of pressure, and I was still alive. The Moslem could no longer carry out his will. I pressed on. At the top of the stairway I was met by one of the attendants of the mosque, who told me in good English, that he and his ancestors for twelve hundred years had cared for this house of worship. He invited me in and offered to explain to me the mysteries of the mosque.

We entered at the top of a broad aisle some eight or ten feet in width, at the far end of which was the pulpit or reading desk such as will be found in nearly all such buildings. Turning to the right, he said, "Here is the cenotaph of the patriarch! directly below it fifty feet is his sarcophagus." Opening a slit in the floor, he said, "Look down." I saw the dim outline of a great coffin and a light burning by its side. He told me it was kept constantly burning there and that it had been for unnumbered years. Turning to the left, he said, "This is the cenotaph of Sarah and her sarcophagus is fifty feet below." Moving a few steps down the aisle, he said, "This is Isaac and this is Rebekah, this is Jacob and this is Leah." Hence, it appears that Leah, the wife imposed upon Jacob by the sharpness of Laban was the real wife of Jacob, and that Rachel, though his most beloved, was wife only in some secondary sense. At the parting of the ways mentioned above, stood the tomb of Rachel, quite an imposing structure. Here she had died at the birth of Benjamin, and here she was buried.

A few steps further and he said, "Here is Joseph"; but he pointed out no wife opposite. Joseph married out of Israel. His wife was Asenath, the daughter of Potipherah, the priest of On. Of course, an Egyptian would not be buried here; but my guide seemed to know nothing of this. A tomb of Joseph is pointed out to the traveler or pilgrim just outside the walls of Shechem, or "Nablous," as it is now called. It stands but a short distance from the well of Jacob, where Jesus talked to the Samaritan woman. I said to my guide, "Jaseph must have been twins, for he is also buried near Shechem." Evidently he could not grasp the subtility of the American joke, for he did not so much as smile at my statement. So ended my interview with my courteous guide.

It has not been thought best, so long as Moslem matters are in a state of unstable equilibrium, both in the Near and Far East, to undertake the exploration of their sacred places; yet some day something of great interest to the Christian world may be discovered here and elsewhere.

The facts concerning the burial of Joseph are clearly stated in Genesis, Exodus and Joshua. Joseph having faith that God would visit his people in power and bring them up out of Egypt, exacted an oath of his brethren that they would take his bones up to the promised land. His body was embalmed and placed in a coffin in Egypt. Moses took it up with him, and Joshua buried his bones in Shechem near Jacob's well.—*Methodist Recorder.*

—The daily papers announce that a meeting of ministers of all denominations in North Carolina has been called for January 11 in Wesley Memorial Church, High Point, to consider our marriage and divorce laws with a view to proposing some improvements to our State legislature. We trust that our church will be well represented, as this is an important matter, and the wisdom of ministers regarding it should be greater than that of the average man selected to make laws concerning it. We presume that no sensible legislator will resent the appealing of ministers for changes in the law.

We go to church because of our need of God and God's need of us.—*Rev. T. E. Ruth.*

"In the family, as in the state, the best source of wealth is economy."—*Cicero.*

THE GIFT WORTH WHILE

We have come to another birthday of Christ. In accordance with the custom of the season we have been thinking of gifts. There are gifts for husband and wife, and father and mother, and sons and daughters and friends. Surely at this time we ought not to forget Him whose birthday it is.

There are three appropriate gifts to Jesus Christ. The first is the gift of self. In Paul's letter to the Corinthians he speaks of the liberality and consecration of the Macedonians. "They first," he says, "gave their own selves unto the Lord." It is for this that we plead today. Give yourself to Christ. This is the gift that gladdens His heart most of all.

Dr. Hallock tells of a 16-year-old girl who was a chronic invalid. The mother of the girl was a pleasure-loving woman who could not endure the thought of spending much time with her shut-in daughter. While the mother was traveling in Italy she remembered the coming birthday of her daughter, and sent her a rare and beautiful vase. The nurse brought it to the invalid, remarking at the thoughtfulness of the mother in sending it to arrive on the very day of the anniversary.

After looking at it for a moment the girl said to the nurse, "Take it away! Take it away! O, mother, please don't send me anything more! no books, no pictures, no vases. I only want you, you."

Do not give Christ only things. They will not satisfy Him. He longs first of all not for yours, but for you.

Next to the gift of self there is no finer offering we can present Him than our service. There are few words we misuse more frequently than the word "serve." Some time ago we met a young Englishman. We asked him of his life hitherto. He replied: "I passed seven years in the king's service, in the navy."

Service as he saw it meant that for seven years he had given his life to the king to do with as he saw fit. He meant that he had worked, and sacrificed, and fought, and that if the necessity had arisen he would have died for his king.

We say that we serve Jesus Christ. What do we mean? Have we worked and sacrificed and suffered for Him? Let us be perfectly frank with ourselves. If we serve Jesus Christ we must render service, otherwise we are worthless and unprofitable servants. What more appropriate act of devotion can we render after the gift of self than the pledge of real service during the coming year?

Third, is the gift of substance, the offering of what we have for those to whom He ministers through His Church. There is a little story the mothers across the sea sometimes tell their children at Christmas time. A man was coming home from work on Christmas Eve. He was thinking of his children and what a good time they would have the next day. All at once he came upon a little boy, ragged and hungry and almost frozen. He stopped and spoke to him and found that the boy had no home. So the man lifted him up and carried him to his own house, and when they had given him something to eat they tucked him away in bed with the rest of the children.

When the house was quiet the father and mother set about preparing the Christmas gifts for the children. But they had nothing for the little stranger. They were very poor and for weeks had been saving their money that they might have a goose for dinner on Christmas Day. They talked it over and decided that they would do without the goose and have just potatoes and porridge for dinner so that the little stranger might have a happy day, too. So when the children woke up the next morning there were some warm clothing and shoes for the little boy they had found.

And how happy he was. By and by they sat down for prayers, when each little child was expected to say a verse. When it came the turn of the little stranger, he said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me." And then He was gone. The Lord Himself had come to share their joy that Christmas Day.

Whatever we give or sacrifice will be blest to us in the consciousness that we have done it for Him and that we have brought joy to Him on His birthday.—*Stuart Nye Hutchison, in Presbyterian Banner.*

AN OLD CHRISTMAS CAROL

Oh, wake ye, little children,
And be of goodlie cheer.
Yon sun so high along the sky
Hath shone two thousand year.
And once it saw a little child
In manger lying undefiled,
And all about the cattle mild
Did lovingly draw near.
So wake ye, little children,
And be of goodlie cheer.

Oh, wake ye, little children,
And let each heart be gay.
"Good-will to men," they caroled then,
And why should ye delay?
Awake, awake, and rise and sing,
And greet ye every living thing,
For man and beast did greet your King
On that first Christmas day!
Then wake ye, little children,
For this is Christmas Day.

—*Selected.*

A BOOK AND A CHILD

A book is a child's introduction to the scene of meanings, to the way things are done in the world and the purpose they serve. A book is for inspiration, entertainment, and instruction.

Books must preserve that fresh, confident outlook upon life that is so happily characteristic of children. They must lead children to interpret their intuitions and profit from experience. Great books lead children to evaluate character and achievement. They contain a description of some part of the trail followed by someone else. We remember our own impressions from a book long after we have forgotten the details of its story. Great books lead children to value culture, good manners, and Christian citizenship.

Nothing is more cherished in later life than a love for literature implanted early. No one can ever build again the world he saw when he gazed off wonderingly into space as he looked up, as a child, from a beloved book.

The child demands of his books, in short, that they hold his interest by the quality of their incidents, stir his imagination by their vivid color, and teach him in a frendly, sympathetic way by their wise advice pointing toward what, to his mind, ought to be a blessed and more abundant life.—*Richard K. Morton in The Congregationalist.*

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TO THOSE WHO REPRESENT US

I feel sure that I speak for every Methodist Protestant missionary in the three countries—Japan, China and India—and the two on the ocean homeward bound, who in true devotion and faithful service have done their utmost this year to promote the work assigned to them in wishing for every member of the church, and especially of its distinctive missionary organizations, a very joyous Christmas season.

In the remarkable developments in Japan more of the outward features of Christmas are present, and it tends to make more real to foreigners the most gladsome period of the year.

But in China this year the horrors of civil war have added immensely to the anxiety and labors of our loyal missionaries in that remote corner of that vast country, and where foreigners are few, and widespread misrepresentation and opposition to foreigners, fostered, it is believed, by Russian emissaries tend to distract the mind and make less real the Christmas-tide, and yet it cannot be obliterated, for our estimable missionaries, Rev. and Mrs. C. G. Soderbom, found time to send me a card printed in Chinese and English.

Then in far-off India where the darkness is gross, and the people adhere to their idols and even vile practices under the guise of religion, and where Christians are ostracised, kept largely apart from their fellow nationals, there is no reflection of Christmas joy from the native side, but the Christians are making the cause of its world-wide observation known, and yearly they make it the outstanding occasion for rejoicing, and good fellowship, and religious benefit.

All our missionaries and native people rejoice to know that though far away from the center, they are part and parcel of a great church that has held aloft the banner of Mutual Rights, and maintained unimpaired democracy in American Methodism, and that amid all the sermons, and special features of the season they are not forgotten, as remembrances from individuals and organizations attest.

It would be a gracious act, one requiring very little effort on the part of any of us, and yet one that would yield much comfort and cheer to our missionaries, for any who feels inclined to send a card or a personal note of greeting and good wishes to any of our missionaries.

To aid any who so desire to do, the names and addresses are printed in another column.

They have the natural longing to share in the family reunion, and the other occasions so much enjoyed by all in the homeland, and in their distant homes a word of greeting will aid very much.

In their busy lives it may be entirely impossible for them to personally answer each one, but rest assured what you do will be gratefully appreciated.

They may collectively send a brief card of thanks to the church papers, if there is a generous response to this suggestion.

Of course, this ought to have been published earlier, but it is not too late for you to act, for "better late than never."

And now in behalf of the officers and members of the Union Board of Foreign Missionary Administration, I tender heartfelt goodwishes to every Methodist Protestant for a most joyous Christmas.

Fred C. Klein.

ANNUITIES AND BEQUESTS

The Board of Home Missions has recently received the full benefits of two annuities and one bequest. Miss Millie Bowman, a lady associated with the Children's Home, High Point, N. C., gave through Dr. Beck $100 as an annuity for the Board of Home Missions. Miss Bowman, who was a devout Christian and loyal member of the Methodist Protestant Church, passed to her heavenly home several months ago. The board has come into full possession of this fund.

Last January Brother J. H. Gregg of Ohio sent me $500 as an annuity. Before any interest was paid on this Brother Gregg also died. In addition to this I have recently received, from the executor of the estate of Brother Gregg, a check for $250 which comes to us through his will to be used for home mission purposes.

We greatly appreciate these practical expressions of interest and devotion to the church on the part of these departed friends. I would call the attention of our church members to these means of aiding the work of their beloved denomination and our Lord's kingdom.

An annuity means that you place a sum of money in the treasury of the Board of Home Missions of the Methodist Protestant Church. The board in return will give you a regular bond on which interest is paid semi-annually and at the death of the individual the money becomes the property of the board. When there is so much fluctuation and uncertainty in investments as at the present time here is a place where one can invest at least part of their funds without any anxiety or fear of failure. In recent years our board, in this manner, has received a very creditable sum. Those who have thus given are very happy in the knowledge of the fact that their money is absolutely safe and will continue to do good long after they have entered upon their reward.

The other means of aiding the work of our board is through bequests in wills. Those who are making a future disposition of their property can well afford to place part of their money in the Lord's treasury, by remembering the various departments of our denominational work.

I will be pleased to correspond with any who are thinking of this in either way named in this communication. It is an opportunity for any to assist in extending the borders of our church and preaching the gospel in many parts of our great country. My prayer is that God may touch the hearts of some who read this article and prompt them to communicate with me. I am, yours in the Master's service,

J. M. Sheridan, *Secretary,*
Board of Home Missions.

THE BOARD OF HOME MISSIONS

The first Home Mission work undertaken by the Methodist Protestant Church, outside of the Annual Conferences, was in 1850 when Daniel Bagley was sent as a missionary to the far west. With the aid of Dexter Horton he erected a small church in Seattle. From this effort we now have three churches in that city with a conservative property value of $225,000.

The formal organization of the Board took place at the General Conference in 1888. Since that time the Board has been active in the organization of congregations and the erection of churches in almost every part of our denominational territory. In addition, the salaries of many pastors have

been supplemented, struggling churches have been aided, and in some instances saved from extinction.

In the 38 years of the Board's active work hundreds of thousands of dollars have been received and distributed in the various Annual Conferences. Many of the churches aided are now among the largest and strongest of the denomination. The Board has thus been a great agency in extending the principles of the Methodist Protestant Church and carrying the Gospel to those needing it. The field has been limited only by the number of ministers and the amount of money at its command. Its work is one of the most important in our denominational program.

The only means of support the Board has is that which comes from the monthly distribution of the General Conference Budget and the Easter offering. There has been a steady increase in the Easter offering each year and we are planning for a great service next April, and are appealing to all the churches for their co-operation.

The Board, on account of its present indebtedness, has not been able to respond to many of the requests for aid that have come to it. This has been grievous to the Board, and unsatisfactory to the churches. There is nothing in the existing debt to alarm anyone. The amount of property held by the Board is four times that of the indebtedness. It simply means retrenchment until the debt is paid or at least greatly reduced. Nearly all the Annual Conferences have in the past received assistance from the Board and will again be aided as soon as the money is furnished.

We, therefore, in the spirit of our Divine Lord and prompted by interest and love for the Methodist Protestant Church, send out this clarion call to all the Annual Conferences, and our church friends, to rally to the payment of the Budget in full and a great Easter offering with the assurance that the Board will then be in a position to respond to the appeals that come from almost every quarter of the church.

Those holding the Centennial Christmas service and receiving the offering for the General Conference Budget will aid in the work this Board is trying to do.

J. M. Sheridan, *Executive Secretary,*

"The Science of Sciences"—What Is It?

(Continued from Page One)

that the science of sciences is the science of self-government. Why does he say that? Because of the primordial importance of self-control in the matter of individual life and destiny. It is by controlling ourselves that we control our fortunes. Reduced to the last analysis, the only thing a person can directly control is his own bodoy—we may say, his own muscles. Our bodies are the only medium through which we can act upon the external world. We move the muscles of the hand or the mouth or the eye or some other part of our muscular mechanism in order to produce changes in our environment. The results of our action will correspond in character to the movement initiated in our own bodies. If we do not have ourselves under proper control, we will be continually acting in a way that will not please others or ourselves. The mark we make on the world will depend on the degree of control we have acquired over the mechanism of our bodies. Self-control is indeed a very important matter, and we are disposed to agree that Dr. Payot is justified in calling the science of self-government "the science of sciences".

A KICK IN TIME

A story of heroism centers about Frank DuVall, disabled war veteran, title examiner's clerk, and a member of Brooklyn Central Y. M. C. A. A kick with his foot that stopped a clock and an hour and a quarter of prolonged heroism constitute DuVall's contribution to New York's health and happiness. For without that kick, a bomb—but go on with the story.

As reported by Paul E. Lockwood, editor of *Brooklyn* Central Magazine, this is what happened:

Entering the Supreme Court building one morning, DuVall noticed a suitcase on a windowsill. His suspicion being aroused, he picked up the bag and shook it vigorously. Though he had suspected that it might contain illicit liquor, no clink of glass bottles resulted. He put it down and kicked it gently, then a little harder. Then suddenly he became aware that it was a bomb.

This happened at the court house. Nearby were the City Hall, the Hall of Records, the Municipal Building, and the Woolworth Tower. What a healthy bomb might do in that neighborhood was unpleasant to contemplate. So DuVall, seeing his duty, picked up the bag and departed for more open country. He sought the largest open space nearby, City Hall Park, and promptly was driven out by an attendant. For an hour and ten minutes he lugged that bag about, unaware at what instant it might explode. Finally, though realizing that he himself might easily be taken for the owner of the infernal machine, he sought out a policeman, and when an inspector from the Bureau of Combustibles arrived, DuVall helped him cut the suitcase open.

It contained 25 pounds of loose dynamite, arranged to be exploded by a fuse made of acid in a shoe-polish can. The whole thing was geared to a clockwork mechanism.

DuVall's kick had stopped the clock.

DR. McNAUGHER WARNS YOUNG MINISTERS

At the annual commencement of the Pittsburgh Theological Seminary, of the United Presbyterian Church, on May 6, Dr. John McNaugher, president, in his address to the graduating class, among other things, said:

"The immediate risk to which you are exposed is the popularized evolutionary view of religion and the subtle and multiplying attempt to rob our creedal gospel of its root essentials and flatten it into the barren dogmatics and ethics of an attenuated theism. The Church itself is suffering from a trooping invasion of errorists who would throw to the wolves the soul-subduing certainties which have wrought themselves into the evangelism and the piety of the years. A rationalistic snake has crawled into the records of the Garden of Eden, and the Fall is hooted at.

"A half-way Christology is outlined in which the virgin birth of Jesus, his miracle-signs, his vicarious sacrifice, and his physical resurrection disappear, and we are soothed with the deliverance that these and other subtractions can be made and the residue of the evangel will still have a perfect soundness for moral and spiritual uses—all of which is equivalent to conceiving that an egg can be good in spots.

"As for radical, Simon pure modernism, it is but a thinly veiled Unitarianism, and is rotten from the floor to the roof. Between its bloodless categories and the orthodoxy in which you have been reared there is an unbridgeable gulf, one that no geometry can measure."—*Selected.*

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."—2 Timothy 2:15.

OUR STORY PAGE

SEVEN TIMES SEVEN

Linda-May came home from school in tears. "I'm never goin' to forgive that horrid Tom Grant, never," she exclaimed.

"Why, Linda, dear!" said mamma, "I wouldn't say that."

"But he's so horrid, mamma, he put some nasty, slimy fishin' worms in an envelope and d'rected it to me, an' put it on my desk, an' I thought it was a note from Bessie, an'—an' I opened it, an' all the horrid things came crawlin' out all over me, ugh! I never, never will forgive him," she added.

"Linda-May's forgiven Tom lots of times," said Sadie, staunchly. "When he put the frog in her desk and when he tied her hair to the chair back, an' other times, too."

"Yes," said Linda-May, "jus' heaps an' heaps of times, but I won't any more!"

"But, Linda," said mamma, "we must forgive, not seven times, but 'seventy times seven.' "

Linda-May did not say anything but she remembered just a few Sundays ago, Miss Annie had had that very lesson at Sunday school. Oh, yes, Linda-May remembered. "But I just can't," she said to herself, "those nasty worms."

She did not speak to Tom the next day. Then came Saturday and at Sunday school, although Tom sat very near Linda-May, she did not look back at him at all. "I'm not goin' to forgive those worms," she thought.

"Children," said Miss Annie, "we're trying very hard to raise some money to help a poor mission school up in the mountains, and I want my class to see if they cannot make a little in some way; it will be wonderful to feel you have made it yourselves."

"I don't know how ever I'm goin' to make any," she said as they walked home. "Maybe I could rent out Lady Arabella; I could charge two cents an hour."

"Huh!" said Tom Grant, "who'd pay it?"

"Nobody's talkin' to you," said Linda-May.

But the next day Papa-doctor solved the problem.

"Linda-May," said he, "when I went to see Miss Andrews today—you know she's been ailin' a long time—well, she said the only thing she fancied in the way of food was mushrooms. Now in that pasture land of mine I noticed a lot, and I know Miss Andrews would pay well for them, but you'd have to get up pretty early to gather them, Linda-May."

"Oh, I don't mind that," cried the little girl, "I'll begin tomorrow."

"And I'll go, too," said Sadie.

Sure enough, the two little girls were up bright and early. Miss Andrews was delighted. "Bring them to me every day," said she, "and when I tire of them I'll find you another customer." After the first day or two Linda-May found it very hard to get out of her warm bed, and Sadie gave up entirely. "I've got 50 cents," said she, "that's enough for one mountain child." But Linda-May did not think so.

Tom Grant's house was close to where the mushrooms grew. His mother was a widow, not well off, and Tom had to get up early and do a good deal to help every morning. He leaned over the fence and spoke to Linda-May; he even offered to help gather the mushrooms; but the little girl took no notice at all.

"All right, Miss Stuck-up," said Tom.

One morning two young men came along and stopped close to Linda-May.

"Oh, it's a little girl," said one of the men. "We want some bait; we are staying over at the hotel and we're going fishing, but little girls don't like to dig bait, do they?"

Linda-May shook her head. Then she thought of Tom. He had not been able to earn anything. She had heard him tell one of the boys he always had to do so much for his mother. But then she hadn't forgiven Tom—she never would!

"If you know any boy," said the young man, "I'd pay him a quarter, and there are some other little jobs I could give him."

Linda-May hesitated. All at once she thought—"not seven times, but seventy times seven.' " Perhaps Tom hadn't meant to be so mean, anyway—she pointed to the little cottage across the road.

"There's an awfully nice boy lives there," said she. "I'll call him."

And at school that day Linda-May found a chocolate mouse on her desk. She looked at Tom.

"I earned a whole dollar," said he, "but I liked you forgivin' me, Linda-May, best of all."—*S. L. Bacon, in Presbyterian Advocate.*

DORA GOES SHOPPING

Dora dearly loved to go shopping. It always gave her a thrill to spend money and to receive something in exchange.

So when her mother called her from the side lawn where she was playing with Toodles, her little, shaggy puppy, and said, "Dora, dear, I am making a cake and I am short of eggs. Please go up to the corner grocery and get me six,"—the little girl was delighted.

Sometimes there was a penny left over when she went on an errand like this, and in that case, she often had this for herself. Sometimes there were three or four pennies, or even a nickel, and so "shopping for mother" had delightful possibilities.

So in just a few minutes, Dora was trotting down the street with Toodles in tow, and a little basket on her left arm in which to carry the eggs safely. In the bottom of the basket was her mother's little red pocketbook with some money in it to pay for the eggs.

"Hurry, dear," Dora's mother had said, and Dora really meant to go straight to the grocery and come back as quickly as possible. But sometimes Dora forgot and became interested in other things, and then time passed without her having the least idea how many minutes had flown away.

There was a funny little old man at the corner with a monkey and a hand-organ. The hand-organ played high-pitched, and rather wheezy music, but Dora liked the sound of it, and the monkey was amusing.

Then by the time she started on again, Toodles had discovered a cat just inside a fence they were passing, and was determined to get that cat. He barked and barked, and it took Dora several minutes to persuade him to come along. She had to tug on the string, and as the string wasn't very strong, it broke and away went Toodles under that fence and after the cat. When his mistress had captured him again and tied a knot in the string, the idea of eggs and cake-making were quite far away.

When Dora got to the grocery, there were a lot of people there waiting to be served, and she had to stand about until her turn came.

Over in one corner was a counter where a pink-cheeked young girl was selling ice cream cones. As she scooped up the cool, delicious-looking, yellow-tinted ice cream and plumped it into the cones for the customers, it fairly made Dora's mouth water. She kept on watching and wishing for one for herself, and when the young clerk came up and said, "What would you like, little lady?" Dora stood quite still for a minute.

For the life of her she couldn't remember what her mother had sent her for, although she searched about in her mind to try and remember. Perhaps the clerk wasn't feeling very good-natured that day. He might have had a toothache, or perhaps his collar was too tight. Anyway his manner became quite impatient, and he said a bit sharply,

"Hurry up, little girl, there are others waiting. I can't spend all day with you. What is it you want?"

Now there was no doubt in Dora's mind what she wanted, and Toodles was whimpering and pulling at the cord, trying to get over to the meat counter where there was a box of beautiful bones.

So Dora, feeling she must say something, replied promptly, "Two ice cream cones, please—one choc'late and one vanilla, and a bone for Toodles."

The clerk served her, and of course there was nothing to do, but to trot right out.

The little girl didn't feel as happy as she might have done, and for some reason or other she didn't start for home. Instead of that she went across the street and sat down in the little park on one of the green benches.

Toodles promptly began to enjoy his feast. Dora took a bite out of one ice cream cone and then out of the other, but both were a little disappointing in flavor. A bird flew down on the grass and began to hop about and to eye Dora eagerly.

Then all at once she remembered—it was eggs she went shopping for, and not ice cream cones!

She finished the two of them hurriedly. Maybe it was because she ate them so fast that they gave her a stomach-ache. Anyway Dora began to cry. There wasn't money enough left now to go and get the ggs, and she wasn't sure what would happen if she went home without them.

"Well, well, what are all these tears for?" said a smiling voice right near her, and Dora looked up to see a kind old gentleman smiling down at her and leaning on his cane.

Before she knew what was happening, she sobbed out the whole story. The old gentleman shook his head.

"No wonder you have the stomach-ache," he said. "And the next time you are trusted with money, I wonder what you'll do with it!"

Dora looked up with her blue eyes wide open.

"I know," she said. "I'll buy what I go after, and if I forget, I'll go back and find out about it."

The old gentleman nodded delightedly.

"What a wise little girl," he said. "We all make mistakes sometimes, but what counts is learning not to make them the second time. Come, my dear, and we'll go back to the grocery, and I believe I can find money enough to put with what you have to buy the eggs for your mother, and I hope you haven't kept her waiting too long."

When Dora reached home, she found that unexpected callers had come, and so her mother had been delayed and the eggs were in time. She was very glad of that, and now when she goes on an errand she remembers to go right along and to hurry back.—*Selected.*

THE SIN OF ANGER

Last Sunday the editor was invited to preach. (He gets a chance occasionally at this season. The pastors are away on vacation.) Somehow his mind got to running on Cain. It may be that the amazing number of homicides which have occurred in recent weeks had something to do with it. What are we humans thinking about, anyhow? Can we not see that if we bite and devour one another we shall destroy one another? Vengeance, wrangling, wounds, murders cannot be prevented by the penalties of the law alone. Those penalties ought, no doubt, to be made swifter and surer than they are.

We must get back to the causes of these crimes, the tempers that lead up to them. One of these days the world will wake up to the fact that Jesus was a great philosopher. The source of murder, according to him, is anger, hatred. He even said, in his usual graphic way, that anger is murder.

We are all capable of anger. It is our reaction to irritation. It is natural. It is partly physical. And, as is now well known, it reacts strongly, often dangerously, on the body. In our days many voices are clamoring in favor of self-expression. They decry repression, inhibition, restraints. It may well be that inhibitions can be overdone. We are willing to admit that there is such a thing as a complex. But the two sayings of the ancients, Know thyself and Rule thyself, are still valid. He that ruleth his spirit is greater than he that taketh a city. Inhibitions from without may well be objected to. Freedom is one of our dearest possessions. But the human being who makes no effort to bring to heel his own passions and appetites is a fool. He will live as one and die a fool's death.

One of the most unruly and dangerous of those passions is anger. It poisons life. It embitters intercourse, even in the family. Cain talked with his brother Abel in the field—under the wide skies, amid the healing of wildflowers and fanned by sweet winds—and slew him. In another column we print a human story of how in a great city's court Monday is the day when family quarrels have to be adjusted.

Anger is natural. But it must never be allowed to grow chronic, to become hatred. We cannot keep evil birds from flying over us, but we can prevent them from nesting in our hair. Character is like muscular force: it grows by exercise. The inhibitions that we lay upon ourselves will not harm us. They will do us good.

Cain somehow got his anger mixed up with his religion. He was not the last one to do that. How human those old stories are! Men and women get more bitter about religion, or what they think is religion, than over almost any other matter. It is a solemn travesty. A preacher shot a man to death the other day. Next day he preached, and on a text that he seemed to think, by implication, at least, justified him. Churches are rent by controversies, and theologians grow fierce over doctrines about God. It is all very confusing—contradictory, in fact. It was his brother that Cain killed, not a stranger and, presumably, an enemy.

Such are the absurdities into which unrestrained anger drags poor humans. It is an evil beast. It lies at our door, like a savage dog. But a dog is but an animal. He can be trained, controlled. "Unto thee is his desire, and thou shalt rule over him." That is the order of things, as God meant it. But when the beast controls the man, then the man becomes a beast. And seeing it, the angels weep.—*Selected.*

The time calls for a church holy in the singleness of its devotion to Jesus Christ and His gospel, passionate in its devotion to all which He counts essential, careless about all for which He did not and does not care.—*Rev. William P. Merrill, D.D.*

WOMAN'S MISSIONARY DEPARTMENT

MISS ESTHER ROSS, *Editor*
Asheboro, N. C.

PITTSBURGH MISSION

The experience in Pittsburgh has been that the more they give for their mission, the more they give for Pine Ridge. Their families are Italian, Russian, Bohemian, Hungarian, Polish, Slavic and American They live in crowded quarters, where sanitation is an unknown quantity. A great change is soon apparent in the lives of the children after attendance. The value of a life spent among this type of our population is inestimable, as a person need be a resident of this country only a short time before he casts his ballot. Christianity leads him beside "the still waters," disregard sometimes carries him into the turbulent waters of anarchy.

Children's Home

Can we say anything stronger for the Children's Home than that Christ blessed them. While the Woman's Home Missionary Society started this work, all the churches in North Carolina Conference contribute towards its support, and the General Conference have named it a beneficiary of its budget.

Bethel Home

Again we follow in Christ's foot-steps in the divine art of healing. Bethel Home was founded by Rev. Homer Casto for tubercular persons; the Woman's Home Missionary Society assists with gifts. It is an inspiration to hear Mr. Casto tell of the faith that has upheld him through his financial difficulties.

Business Girls' Home

Investigation will reveal the need for a Business Girls' Home. All denominations have them. A worker in the Y. W. C. A. advises a church home instead of a large institution. Within the last month one of our ministers signed two applications for our girls to enter another denomination's home for girls. We advocate a home of our own.

Organizers

We desire especially to stress the fine work of our organizers. In distant churches they answer questions pertaining to all Boards; in many places they organize new Auxiliaries; in all places they carry information.

Council of Women For Home Missions

We have become affiliated with the Council of Women for Home Missions consisting of 22 denominations. It is working in closest co-operation with the Federal Council of Churches.

The funds coming to the Council on the Day of Prayer will be divided between the Farm and Cannery Groups and Religious Work Directors in Indian Government Schools.

MATILDA P. BADGER,
Chairman, Central Committee.

PINE RIDGE, KENTUCKY

The people of the Cumberland Mountains are Scotch-Irish, and a few Palatines and Huguenots. In 1907, Mrs. M. O. Everett with her mother, Mrs. O'Rear, established a Mission at Pine Ridge. She walked long distances, one day 18 miles; later a horse was given her. After 12 years of consecrated service, Dr. and Mrs. T. R. Woodford assumed the duties, answering a call from the Society and from God. Each winter we have on roll one hundred and fifty pupils, all fine up-standing reliable young people; some need and are helped by the Scholarship Maintenance Fund. This year 15 girls have been turned away because of lack of room. One of our students, a fine young man, has been preaching this summer. An alumnus is now attending High Point College, North Carolina, and has had the honor of having the class yell she composed accepted from among those of numerous competitors. We have a fine force of 11 teachers, a nurse, and a culinary corps.

In addition to existing preaching appointments, Slade, on the L. and N. Railroad, is being developed. An interesting project is the Men's Bible Class Dr. Woodford conducts in the Court House at Compton on certain Sundays; he is also President of the Wolfe County Council of Religious Education.

As a related effort, one of the finest bits of Home Mission work is that of Miss Edna M. Dexter, Religious Community Worker. She goes to the homes in the outlying districts, and does work that can be effected only through the personal touch.

Ohio Mission

The only other strictly Board interest we have is Ohio Mission, among foreign-speaking people, mostly Slavic. It is located in Empire, where we rent one room on the ground floor. Sixty-three children are on roll, and 45 families are on the list for ministration. We are fortunate in securing the services of Miss Emily Grace Brown, a graduate of Dr. Athearn's School of Religious Education, who did the foundation work, and is now in the third year of its development. She is assisted by two ladies from the Empire M. P. Church. The Conference President and the local pastor have shown their interest by visits.

There are also Branch interests for these. The Branch in which they are located assumes responsibility for maintenance, other Branches making small gifts.

The Union Board's Missionaries

Japan

Miss Olive I. Hodges, Maita Machi, Yokohama.

Miss Evelyn M. Wolfe, Maita Machi, Yokohama.

Miss Alice Coates, , 10 Moto Shiro, Hamamatsu.

Miss Mary E. Williams, 105 Tamonoi Cho, Atsuta, Nagoya.

Rev. Leigh Layman, D. D., and wife, 20 Namivose Machi, Atsuta Nagoya.

Rev. E. I. Obee and wife, 3 Hinoki-cho, Akasaka-ku, Tokyo.

Rev. J. Clyde Auman and wife, 43 Chokyuji Machi, Nagoya.

Rev. Paul F. Warner, 43 Chokyuji Machi, Nagoya.

China

Rev. C. G. Soderbom, Kalgan.

Mrs. Maude Lawson Soderbom, Kalgan.

Mr. Horace S. Williams, Kalgan.

India

Miss Mildred Miskimen, Dhulia, West Khandesh.

Miss Grace Perley, Dhulia, West Khandesh.

Miss Theresa Frank, Dhula, West Khandesh.

Rev. J. F. Minnis and wife, Dhulia, West Khandesh.

Rev. Paul M. Cassen and wife, Dhulia, West Khandesh.

STRAW-BALLOTING THE BIBLE

Little purpose can be served by the proposed 'religious poll' to be taken through the newspapers of the country by the International Advertising Association, acting for the Federal Council of Churches. The proposal, even though made with the best of intentions, bears too much the appearance of a publicity stunt; it smacks not so much of the church as of the press-agent. According to its sponsors, the poll is designed to show the extent of religious sentiment in the nation, and thus furnish a basis for a vast advertising campaign to be undertaken later. But its benefits under this heading are at best doubtful, and its flaws are of such a nature as to make the plan seem highly ill-advised.

Newspaper straw-ballots—and essentially that is what the present scheme resolves itself into—have been notoriously futile and inaccurate. They cannot be said to measure, or even reflect, the true sentiment of the communities in which they are taken. Because of their very futility, the number of intelligent persons who participate is relatively small.

But there are many surprisingly active minority groups to whom the straw-ballot furnishes a grand opportunity. Through it they attempt to show a tremendous sentiment in favor of their own particular line. While the great majority of citizens remain passively positive in their opinions, aroused to action only by some great moral issue, these busy minorities welcome every straw-ballot with enthusiasm. It is to them that the present stunt will appeal most heartily, and not to the thinking people of the nation, whose opinions are of greatest value. Such a straw-ballot as that intended, instead of determining the status of religion in America, will serve largely as a medium for little bands of atheists and non-believers to magnify their own theories into matters of vast importance.

If the sole aim of the 'religious poll' were to stimulate discussion on religious matters, it might be justified. But rather than that, the intention is 'to find out how many persons in this country believe in God.' And the results are to be utilized as material for a general campaign of publicity and propaganda.

The combination of religion and modern advertising is one that must be effected skilfully if at all. Religion is personal, individualistic. Its spirit comes from within. It cannot be 'sold' to the people, as cans of beans or special brands of cigarets are sold.—Dearborn Independent.

—Brother and Mrs. T. B. Waugh were kept from church Sunday night by the illness of their younger boy. They were to have taken part in the Christmas pageant. Their parts were taken by Brother and Mrs. J. W. Dixon.

—In the Sabathu Presbyterian church, Punjab, India, there is a Christian Endeavor Society of about fifty members. They are all active members, and by their untiring efforts more than three hundred Hindoos became Christians and united with the church.

A CHRISTMAS THOUGHT

For a Little Boy

Perhaps, perhaps the radiant star
Which led the Wise Men from afar
Knew Nothing of their holy Quest—
Perhaps it only did its best.
And when its beam so clear and mild
Showed where there slept a little Child,
How could it know how many men
Would sorrow if it failed just then—
Or dream that it would ever be
So loved by little boys like me?

And maybe, if I truly try,
As I grow up and time goes by,
I'll learn like that bright star to do
The thing I know is brave and true.
And if my task is hard and long,
I know the Star will make me strong;
And if my will grows weak and frail,
The Star will teach me not to fail.
O Christmas Star, lead even me,—
Like the Wise Men, I too shall see.

—Wihla Hutson.

CHRISTMAS MEMORIES

Like the snowflakes softly falling,
Memories come, glad days recalling:
Friendship is life's golden treasure,
Yielding joy in fullest measure.
Here's a toast to Old-time Friends!
God enrich you, Worthy Friends!

Christmas cheer, and New Year's greeting
Newer joys, with old, competing:
Gifts of grace, and gifts of spirit,
May ye lavishly inherit!
While great peace with pleasure blends
So, before the Old Year ends,

H. T. S.

HIS MISTAKE

He longed to find the road to fame,
But not a highway bore that name.
He thought to glory there must be
A level path that he should see;
But every road to which he came
Possessed a terrifying name.
He never thought that fame might lurk
Along the dreary path called Work.
He never thought to go and see
What marked the road called Industry.
Because it seemed so rough and high,
He passed the road to Service by.
Yet had he taken either way,
He might have come to fame some day.

—Detroit Free Press.

—North Carolina's system of taxation is driving capital out of the state and preventing outside capital from coming in for investment purposes, H. S. Richardson, of Greensboro, president of Vick Chemical company, told members of the Real Estate board and their guests at a dinner meeting in Wilmington.

—It is estimated that tuberculosis in the United States wipes out a small-sized city every year. It is also estimated that to endure the disease in its present stage for the next thirty-five years would cost the nation twenty-six billion dollars. In the last twenty years education and sanitation have combined to cut the death rate from tuberculosis in two. Medical experts estimate that keeping the disease under control for thirty-five years will mean virtually exterminating it.

PRAYER

"More things are wrought by Prayer than this world dreams of."—King Arthur.

What is Prayer?

Briefly defined "prayer" is the soul's sincere desire, uttered or unexpressed. It may be the momentary, passionate outpouring of the soul to its Maker; it may come in worship in company with our fellows, or as the result of the closeted seclusion which attunes to Divine harmony and creates a receptivity of soul which just appropriates the good which is earnestly desired.

Prayer knows no language, though it may express itself in any. It regards not time nor place, nor posture, though it may conceivably be helped by these. In the pressure of business life; in the crowded street, behind the counter or the plow, our Heavenly Father is ever within call.

The saying of prayers is not prayer; it may be even the deadliest formality. This applies as much to the words of the "Lord's Prayer" as to any other words: they may become as empty and meaningless as the prayer wheel of the Lama temple or the high pitched invocation of its long-robed priests.

The man who faces sudden destruction in a railroad wreck or in a sinking ship prays in spite of his irreligious past, but he does not pray like that; he prays then because he must, as he comes face to face with the reality of all realities, with God, than whom there is no help left to him in earth or in Heaven.

There is a vast difference between the impetuous, almost despairing prayer of Jacob, "I will not let Thee go unless Thou bless me." (Gen. 32:26) and the calm confidence of Jesus, "I thank Thee that Thou hast heard me, and I know that Thou hearest Me always." (John 4:42). This is the confidence which comes from hours of communion with God on the mountain top, in secluded valley, or in the frequent inward retirement from the world. Such prayer is not a begging, beseeching as of an unwilling God, but rather the glad acceptance by a soul made one with the Divine will of whatever the hand of Love may send.

"If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7.)

But is there nothing short of this confident resting in the Divine will that finds its reward in prayer? Surely yes! For such a condition is not attained at a bound. The prayer of the publican in the temple, "God be merciful to me, a Sinner," with its "this man went down to his house justified rather than the other," (Luke 18:14) has been repeated a thousand times.

The earnest seeker for pardon, for cleansing, for strength, to live the life which he feels is open to him, finds instant response within himself from the heart of God; a Divine energy begins to throb within him. Having turned his will toward the Divine will and commenced to work out his own salvation, he is soon conscious that God is working in him; the old nature with its downward drag is weakened and the new nature with its upward urge is strengthened; old things pass away; all things become new, and all things of God. Such a soul sooner or later arrives at Paul's experience, is anxious about nothing, 'but in everything by prayer and supplication, with thanksgiving let your requests be made known to God, and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." (Philippians 4:6, 7.

Is it not strange that men by exhaustive, patient, scientific experimentation, discover and utilize the great electric and other forces which exist, yet in the spiritual world they are slow to use the power and blessing which our Heavenly Father has placed within their reach. Science, however, cannot measure the happiness of those lives, lived close to their Saviour, where a Divine energy animates the Soul—Real basic happiness is peace with God. "What drug is so potent as the spiritual refreshment that floods one's being for the asking?"

The praying life followed to its conclusion is the rejoicing happy life.

A good man once said, "The true spirit of prayer is that wherein the Lord is prevailed with, and which draws from Him whatever the condition needs, the soul always looking up to Him in the will, time and way acceptable to Him."

That sentiment holds good today.

LET US PRAY.—Pennsbury Leaflet.

A bride wrote the weather bureau as follows: "You told me a few days ago that the weather probably would be clear on my wedding day, which was yesterday. I do not need to tell you that yesterday was one of the rainiest days this season, and it not only spoiled my wedding, but ruined an expensive trousseau as well. I don't suppose I can make you pay for this, but I have lost all faith in your reports. Furthermore, I will tell my friends who are getting married not to bother with you, although they might get your report so as to know that if you say it is going to be good weather they will know that it is going to rain."

—A missionary in the Malayalan Districts of India, writes that the Christian Endeavor Societies there are the only hope of the churches. The Christian Endeavorers take the leading part in the regular conducting of Sunday services, in the visitation of the sick, and in the evangelistic work among the surrounding non-Christians. In almost all of the churches the Endeavorers have taken upon themselves the responsibility of furnishing teachers for the Sunday schools. At Punaloor the Christian Endeavor Society has established a night school for the purpose of teaching the older people of the nearby towns to read and write.

Little Joe (from next house)—May I come in the yard and get my arrow?

Lady—Yes. Where did it fall?

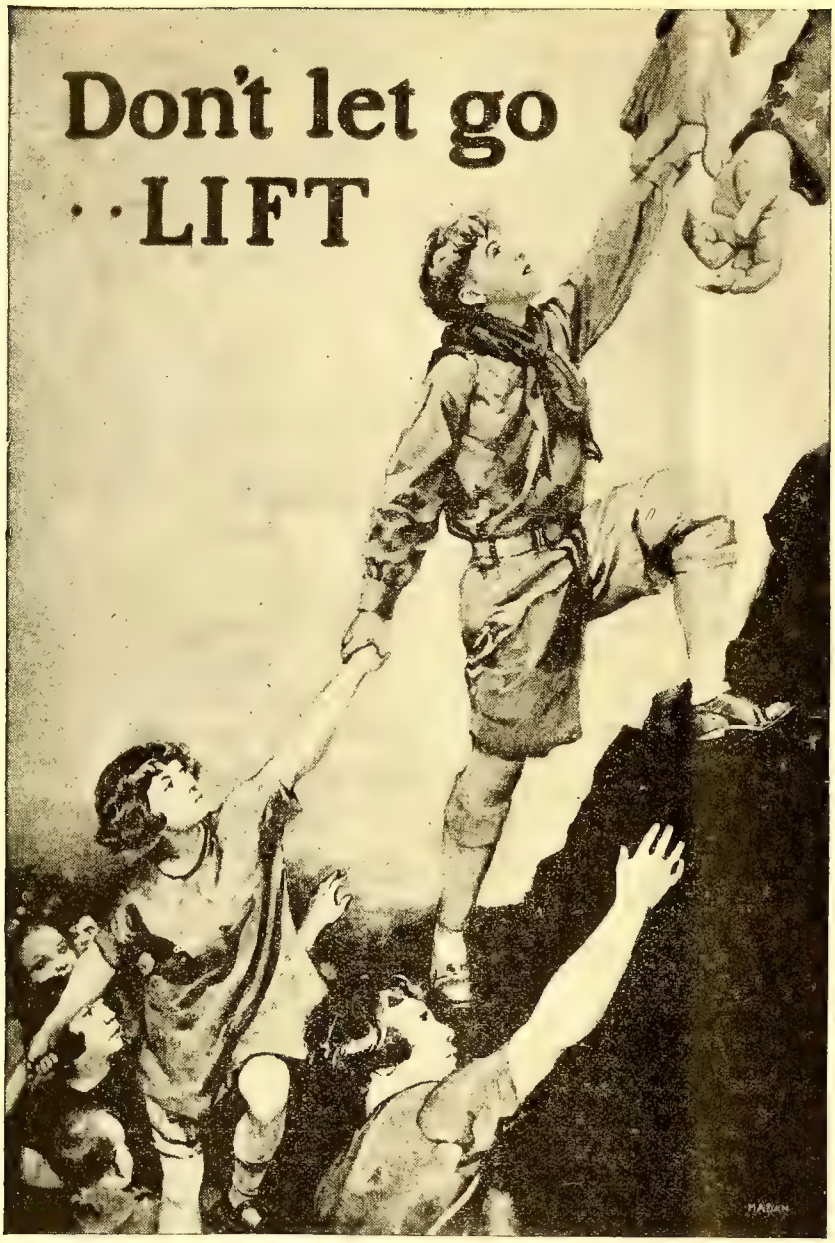
Little Joe—I think it's stuck in your cat!

Woman Onlooker, after accident—You are not a very expert driver, I take it. Just beginning, eh?

Hapless Motorist—On the contrary, I've just finished.—London Humorist.

"To-morrow is a holiday," proclaimed the calendar.

Whereupon all the people in the city rushed to the country and all the people in the country rushed to the city.—Judge.



ORPHANS OF THE NEAR EAST

A PAYING INVESTMENT

The best investment a boy or girl can make is an investment of time, and hard labor, and whatever money is necessary to acquire an education. A careful check of the record showing the experience of boys and girls who have grown to manhood and womanhood in this country in the past shows that out of five million children without schooling thirty-one will achieve distinction; with high school education 3,133 will achieve distinction, while with college education 28,840 out of every 5,000,000 will attain distinction!

The average maximum income of the untrained man is $1,200 a year; of the high school graduate $2,000; while the average maximum income of the college man is $6,000. The total average earning of these three at the age of sixty years is $45,000, $78,000 and $150,000 respectively.

Dean Lord, of the Boston University College of Business Administration, places the value on a college education as $72,000 as compared with $33,000 on the high school education. Coming from a man of national reputation and life study of the subject, this comparison merits careful consideration.

Only one per cent of the men of America are college graduates and yet this one per cent, it has been discovered, have furnished the following:

Fifty-five per cent of our Presidents.

Thirty-six per cent of the members of Congress.

Forty-seven per cent of the Speakers of the House of Representatives.

Fifty-six per cent of the Vice-Presidents.

Sixty-two per cent of the Secretaries of State.

Fifty per cent of the Secretaries of the Treasury.

Sixty-nine per cent of the Justices of the Supreme Court.

An analysis of the Iowa, Kansas and Nebraska farmer records shows that successful production varies in proportion to education. In Nebraska the record of some 409 farmers reveals that those who have received high school education produced 32.1 per cent more than those with grammar school education while those with college education produced 51.8 per cent more than those of grammar grade instruction.

FRENCH PRIESTS MARRYING

A Paris despatch to the New York Herald in December reported the organization of "the New French National Catholic Church," and the selection of Abbe Maxime Ardot, a married priest, as its bishop. The despatch says that there are several thousand married priests in France, and that an assembly of some three hundred of these will shortly consecrate Abbe Ardot as Bishop. It is stated that the first chapel edifice is being prepared in which "the married priests" who have been prohibited by the Vatican from celebrating mass and other rituals will carry on Catholic doctrines on the apostolic basis as in the Roman Church, but will no longer recognize the Pope's dicta as final. "This movement by married priests now has become international and undoubtedly will spread to the United States," said Abbe Ardot. "The Bishop of Prague sent congratulations and pledged the sympathetic support of the Czecho-Slovak Church, which has just been excommunicated by Rome. Swiss Catholicism and married priests also are supporting the movement."—The Converted Catholic.

—The use of the telephone for dispatching trains, displacing the telegraph, will be extended by the Southern Railway System over two of its important lines—Meridian, Miss., to New Orleans, La., 202.2 miles; and Asheville, N. C., to Spartanburg, S. C., 69.4 miles—giving the Southern a telephone system covering 2,363 miles of road, according to an official announcement.

—A little seaside town in Belgium, Le Zoute by name, was the scene of a Conference of missionary forces during the week September 14-20. If we count Africa as only one, thirteen countries were represented and sixty-three mission societies from Europe, America, and South Africa contributed to the personnel. The purpose of the Conference was to study the rapidly changing and developing conditions in the various parts of Africa, and to try to discover how the missionary forces might more effectively relate themselves to these conditions in order to more rapidly advance the Kingdom of God. It was clear that the time had come for all the missionary interests to come together for this purpose and under the auspices of the International Missionary Council this meeting was at last brought about. Negro leadership from America, as well as Africa, was brilliantly represented in a large and varied group of men and women, educators and preachers, whose speeches, actual presence and personal talks throughout the Conference, kept the members face to face with living realities. The missionaries themselves, and secretaries of Mission Boards, came from different areas of Africa, representing numerous communions and many European as well as Anglo-Saxon nations.

Our Children's Home

Church Offerings

Pleasant Hill, Cleveland, $6.10; Albemarle, First church, $30; Stallings, Mecklenburg, $1.10; Friendship Station, Special, $3.15; Porter, Stanly, $2; Denton, $28.08; Mt. Pleasant, Mt. Pleasant charge, $3.74; J. P. Beam, Bess Chapel, $5; Fairfield, Guilford, $2.14.

Sunday School Offerings

Gibsonville, Birthday offerings, $8.29; Gibsonville, $7.35; West Thomasville, $2.29; Springhill, W. Thomasville, $3.14; South Lexington, $6.85; Friendship, N. Davidson, by W. M. Byerly, $2; Charlotte, Richland, $1.75; Charlotte, First church, $12.62; Bethel, Mocksville, $3.25; Denton, $3.28; Winston, First church, $12.03; Giles Chapel, Richland, $1.65; Friendship, Mt. Hermon, $5; Bethesda, Halifax, $1.75; Spencer, $3.67; Spring church, $1.91; Reidsville, $11.97.

Church Thank Offerings

Hickory Ridge, Forsyth, $3.15; Maple Springs, Forsyth, $9.11; Mt. Carmel, Forsyth, $1.50; Union Grove, Forsyth, $2.40; Oak Grove, Forsyth, $.90; Randolph charge, four churches, $42.13; Spring church, $16.03; State Street, Lexington, $43.24; Myrtle McCaskill, Rockingham, no church mentioned, $5.92; Charlotte, First church, $17.59; Rehoboth, Granville, $38; Winston, $24.67; New Hope, Vance, $14.

Sunday School Thank Offerings

Mt. Pleasant, additional, $3; Friendship Station, $26.45; Shiloh, N. Davidson, $18.05; Linberry, Davidson, $4; Pleasant Grove, Davidson, $2; Cedar Falls, Richland, $14; Mt. Lebanon, Randleman, $23.10; Baltmore, W. Forsyth, $4.36; Fountain Place Baraca class, $26.

Individual Thank Offerings

D. L. Carroll, Reidsville, $10; Clarence Stamey, 1006 Broadway, Lubbock, Texas, $100; W. O. Moss, High Point, $5.

The liberality of the people makes us feel that we are in the midst of a Thanksgiving people. Thank you.

E. G. LOWDERMILK.

Church Offerings

Concord, Saxapahaw, $2.15; Spencer, Spencer Station, $1.05; Union Grove, Orange, $1.80; James Braswell, Kannapolis, $2.50; Siler City, $4.83; Fountain Place, Burlington, $4; Efland, Orange, $1.30; Pine Grove, Kernersville, $1.36;

Sunday Schools

Bethel, Randolph, $1.20; Sapling Ridge, Alamance, $1.92; Whitakers, $5.50; Creswell, $3.15; Concord, Junior C. E. Society, $3; Mitchells Grove, Guilford, $2; Ray Bible class, Graham, $6.08; Burlington, $36.48; Haw River, $4.10; Concord, $30; Shiloh, Randolph, $2.54; Bethesda, N. Davidson, $9; Mt. Carmel, Forsyth, $4; Lebanon, High Point, $5.26; Sutton Philathea class, Greensboro, $25; Fair Grove, Haw River, $4.20; St. Paul, Greensboro, $13; Hickory Ridge, Forsyth, $5.66; Bethany, Randolph, $1.50; Mrs. D. T. Gaster, Sunday eggs, $3.75; Mebane, L. F. Wilkerson, remitter, $6.55; Mizpah, Haw River, $5; Worthville, Randleman, $3.73; Mt. Moriah, $3.10; Lawndale, Union, $9.75; Liberty Hill, Anderson charge, $9.85.

Church Thank Offerings

Bess' Chapel, $8.50; Mitcneils Grove, Children's Recital, $11.27; Calvary, Children's Recital, Greensboro, $81; Shoals, Pinnacle, $17.55; Knob Creek, Fallston, $3.50; Littleton circuit, by Rev. J. B. O'Briant, $10; Stony Knoll, W. Forsyth, $8.02; Yadkin College, $6.10; Shelby, $13; Lebanon church, Spring church, $10.41.

Sunday School Thank Offerings

Pine Bluff, Midland, $4.16; Siler City, $28.40; Bethesda, Halifax, $20.85; Calvary, Greensboro, $20.

Individual Thank Offerings

Miss Sue M. Whitaker, Raleigh, $2.50; Miss Mattie A. Whitaker, Raleigh, $2.50; A Friend, $20; John T. and Charles C. Ruth, Bonlee, N. C., $12.50; Sallie C. Barrow, Christmas offerings, $1; Mrs. Hulda Craven, Hopewell, Va., $5.

These offerings make us feel like saying Rejoice in the Lord always: and again I say Rejoice.

E. G. LOWDERMILK.

FROM REV. D. A. BRASWELL

It is just one year to day since we were burnt out. We lost all we had ever got together in 53 years. And worse still my poor wife was helpless then. And this morning after another year of struggle to overcome the burn-out and meet many other expenses I placed my home and all we have on the market for sale to pay our debts and that same poor helpless woman is still struggling between life and death. I think our home will just about pay all we owe. And as long as I keep well I can make enough to feed myself what time the Lord wants me to stay here. It is sad to give up wife and home about the same time. My dear brethren and sisters, I do not ask you for money, but I do ask you for your prayers and sympathy. I want to thank Sister Wiley Shoaf for $10.55 donated by the Brotherhood class of Shiloh church on N. Davidson circuit. I also want to thank all that have sent us Christmas greetings. Oh is it Christmas? Last year the smoke and ashes was mingled with my Christmas joys. The saddest thing ever has come into my life is to give up wife and home. We may never need another home down here, but I do thank God we have a home in heaven. I wrote Dr. Dixon that I would try to take care of my little band at Charlotte this year if I did not get too far away, and if the finance did not give out. They are going ahead with the work; they have floored the Chapel. Brother G. W. Stegall and his wife and sister Myrtle Nates came over Sunday evening to see us and paid $25.00 on the back salary for which they have our heart-felt thanks. I have been absent for three Sundays. They asked me to try and be with them Friday night at the Christmas tree, and next Sunday at 11 a.m. I told them I would be with them if I could. I hope our people at large will chip in and help pay for the lot so we can go in the Loan and build the church. May our Father bless you all. Pray for us.

Yours in His name,

D. A. BRASWELL.

He that is not with me is against me, and he that gathereth not with me scattereth abroad.—Jesus.

MARRIED

Jackson-Oaks

A simple but beautiful wedding was solemnized Saturday afternoon at 4 o'clock, at the home of the bride's parents, when their daughter, Miss Johnsie Louise Oakes, and Mr. Spencer W. Jackson were united in marriage. The ceremony was performed by the former pastor of the bride, Dr. George R. Brown of Reidsville. The living room in which the marriage was celebrated was beautifully decorated with palms and ferns, and the bride and groom entered together unattended, and stood before an improvised altar. Just before the ceremony a sister of the bride, Miss Elizabeth Oakes, accompanied by Miss Margaret Thompson, sang "Because" very sweetly.

Mrs. Jackson is the youngest daughter of Mr. and Mrs. H. U. Oakes, and is handsome and attractive, while the groom is a son of Mr. and Mrs. M. L. Jackson of Washington, D. C. He has made his home in High Point for the past two years, and has become popular with a large circle of friends. He holds a position with J. W. Sechrest and Son, funeral directors.

After a wedding journey to New York and Washington, the young couple will live in this city. A host of friends extend congratulations and best wishes for a happy married life.

Mauldin-Little

Miss May Belle Mauldin and Mr. Floyd Little, members of prominent families of Stanley county, were happily married at the home of the bride's uncle, Mr. M. R. Mauldin, of South High Point, on December 1, at eight o'clock, the writer performing the ceremony.

Mrs. Little is the daughter of Mr. and Mrs. Ros Mauldin, a young lady of beautiful character and strong personality. She had been a resident of High Point for a few weeks before their marriage.

Mr. Little is the son of Mr. and Mrs. William Little. He is a ministerial student in High Point College doing second year work. He is a jolly good fellow and liked by all the boys in school. We shall miss him very much in the dormitory.

After the ceremony they went immediately to their home on English street.

Mr. Little is going to continue his college course.

T. GLENN MADISON.

—"Questions and Answers on the Federal Reserve System" is the title of a little book just published by the Federal Reserve Bank of Richmond, Va.

It gives up-to-date, authoritative information, not easily obtainable elsewhere, in non-technical form on the functions and activities of the Federal reserve banks and it explains many provisions of the Federal Reserve Act and regulations of the Federal Reserve Board that are of interest to bankers, business men generally, and particularly to students of banking and economics.

—More than 2,000 young people have already registered for the thirty-first International Christian Endeavor Convention to be held in Cleveland, Ohio, July 2-7, 1927.

FROM PASTORS *and* PEOPLE

Welch Memorial.—We are indeed glad to have Pastor Pierce back with us. He has served us splendidly for two years.

On the first Sunday after conference we began a revival meeting with Rev. C. E. Ridge doing the preaching; the meeting was a great success. The church was revived and many souls were saved.

Our Sunday school is getting along nicely under the leadership of Mr. C. R. Ward. We are planning a program for Christmas.

Our Ladies' Aid held its regular monthly meeting with Mrs. G. E. McDowell with a large attendance.

We are getting along nicely with our Home and Foreign Missionary Societies which were organized in October.

We have two Christian Endeavor Societies which are doing a good work.

Johnnie Easter and Luther Medlin represented our church at the Older Boys' Conference at Winston-Salem.

MRS. D. G. HIATT, Reporter.

Fallston.—Our hearts were made sad on the morning of December 7, when Jesus came and took one of our most faithful and devoted members, Mrs. F. H. Lackey, to be with him. Mrs. Lackey professed faith in Christ when a young woman and was a sincere Christian and an active church member. She was married to Dr. F. H. Lackey about eight years ago. To this union were born five children, three sons and two daughters.

In her home she was an affectionate sacrificing mother and wife; as a neighbor and friend she was jovial and kind. To the sick she was always tender and helpful. During her illness, painful though it was, she was patient and prayerful.

On the following Wednesday afternoon at two o'clock the funeral service was held at Friendship. The funeral was conducted by the pastor, Rev. J. M. Morgan, in the presence of a number of sympathizing friends and neighbors.

Her body was laid to rest in the Friendship cemetery. The flowers which so beautifully marked her grave were significant of the life she is now enjoying. She departed this life at the age of 35.

Our tenderest sympathies are extended to her family and relatives. We pray that they may look to God for comfort and strength, and so live that they may meet her face to face. at the "Dawning of the Day."

KATIE LEE CLAY.

South Lexington.—The Sunday school in our church has been climbing in attendance for several Sundays. There were 176 present last Sunday which was an increase of six over the previous Sunday. Splendid work is being done by some of the members of the school in bringing new members. Fine interest is being shown in the work of the Sunday school.

Pastor Ridge preached three times last Sunday, filling his appointment at Mount Carmel in the afternoon at three o'clock. He preached morning and night at South Lexington. This writer did not hear the morning discourse, and cannot give an account of the service. The night service was fairly well attended, considering the cold weather. The text of the sermon was Luke 2:7, "There was no room for them in the inn." It was the pastor's Christmas sermon, and was a very helpful discourse. Among the things discussed in the sermon were, the mission of Christ, the gift of God, the sacrifice in effecting the plan of salvation, human sacrifice essential in entering heaven, the preaching of the gospel is not a sacrifice but a joy, in many places there is no room for Christ, hearts of people filled with worldliness and sin, having no room for the Savior, Christ is the greatest Prince, best friend of humanity. Pastor Ridge declared: "There are three things God cannot do; He cannot lie, He cannot erase that which He has written, and He cannot see the sins of people through the blood of his Only Begotten Son, Jesus Christ."

The Christmas program will be rendered at South Lexington church Friday night of this week at 7 o'clock. A very interesting program has been prepared under the direction of the committee on training the children for the service. A Christmas tree and treat for every member of the Sunday school will be features of the service.

We were glad to have with us in the service last Sunday night Brother W. V. Hatley, his wife and children, of Friendship church in Stanly county. They came to Lexington on a brief visit with Pastor Ridge and wife.

Preaching services will be held next Sunday as usual, at 11 a.m. and 7 p.m.

C. B. WAY, Reporter.

Lebanon Church.—On Saturday, December 25th, at 7 o'clock p.m., we expect to have a Christmas tree and hear the children's Christmas program. We are using the educational literature furnished by our M. P. Board and will take an offering for education. A cordial invitation is extended to all.

We are, indeed, pleased to have our former pastor, Rev. Mr. Hutton, return and we are beginning a new conference year with good resolutions, hoping for a better year, broader work, and happier results than we have ever had before.

To the kind editor, and to all the readers of the Herald we extend greetings with best wishes for success and happiness throughout the coming year. REPORTER.

Asheboro.—Notwithstanding the fact that yesterday was the coldest day of the winter so far we had fairly good congregations both at the morning and the evening services. One pleasing thing about the evening services for the past several weeks has been the large number of young people. In the afternoon yesterday quite a large number of our people went out to Giles Chapel to the funeral of Brother Calvin M. Ferree.

Our Brotherhood held a very successful meeting recently with Prof. P. E. Lindley of High Point College as the principal speaker. Brother Lindley delivered a very timely address on, Changing Gears. He is a great favorite with our people and they are always glad for him to come.

The Christmas sermon will be delivered next Sunday morning and the Christmas service by the Sunday school will be given next Sunday evening at 7:00 o'clock. Miss Mabel Cox is heading up the Committee for the service. The committee has been greatly handicapped in their work, due to the fact that the literature for the service was sent to Asheville and had to be returned to Concord and then reshipped here. But we are hoping to be able to have a good service yet. The offering will be applied on General Conference Budget.

On Friday of this week at two o'clock we are to entertain the small children of our Sunday school and their parents. The little folks will be given a treat.

There has been a good deal of sickness among our people, however, none of them are seriously ill at the present time.

The sympathy of our people is extended to two of our members, Miss Bertha and Tyson Ferree in the death of their father, Brother C. M. Ferree. J. E. PRITCHARD.

Yarborough Charge.—Quarterly conference was held Sunday, December 19. The following officers were elected: Stewards—L. E. Yarborough, E. M. Hipp, L. Yarborough, G. L. Gossett; Church Trustees—R. G. Watson, L. E. Yarborough, L. B. Gossett; Parsonage Trustees—L. Yarborough, R. K. Wilson, W. P. Dickson; J. E. Bobs, church treasurer; E. M. Hipp, church clerk.

We are planning for a good year's work.

W. P. DICKSON.

Union Grove, Forsyth Circuit.—We feel very fortunate in having Rev. Mr. Curry back with us as pastor for another year. He preaches for us twice a month, first and third Sunday at three o'clock. We have been busy if we haven't reported very often. Our Sunday school is not very large, but faithful under our leader, Mr. S. L. Tesh, Superintendent.

We had our Thanksgiving service the night of November 25th at which a good crowd was present; all brought some kind of country produce and a silver offering was taken for the Children's Home. We are having prayer meeting on the second and fourth Sunday nights.

We are practicing for a Christmas program which we will render on Sunday afternoon, December 26th, at 3 o'clock. We extend a cordial invitation to all who will come.

Best wishes to the Herald and its readers for a Merry Christmas and a Happy New Year. REPORTER.

Mizpah, Haw River Charge.—We had a great year last year. The Lord was graciously good to us by giving spiritual blessings and material blessings also. Our Sunday school is doing very good work under the leadership of Mr. Roy Stewart. We hope the influence of our Sunday school reaches more hearts and lives than attend. Oh, if we could just get every family in the neighborhood to attend Sunday school what a wonderful Sunday school we would have. Our mothers and fathers are to be congratulated for going with the children to Sunday school rather than sending them.

Our church officials were elected before conference: very few changes were made as we considered the old ones good. Gilmer Huffines, M. L. Wagoner, and George Diamond are our stewards and better would be hard to find. Every one that needs money and

wants money does not know how to get it; but these boys, with good backing, put Mizpah on the honor roll.

We were very glad to have Rev. and Mrs. Reed sent back to us. I do pray that the good people of Haw River charge are going to break the link in the history chain of changing preachers every year or two. Brother Reed has given us three unusually good sermons since conference. He has fought the devil hard the three years he has been on the work, but I believe he has come back this time determined to fight sin and the devil harder than ever.

Our prayer meetings mean much to our people.

We were very glad indeed for Mrs. Dewey Huffines to join our church. She comes to us from the M. E. Church.

The Sunday school is planning a treat for its members Christmas.

Merry Christmas and a Happy New Year to each and every reader.

MRS. FRED E. JONES, Reporter.

Cid, Denton Circuit.—We are expecting our pastor, Rev. M. C. Henderson, on the first Sunday in January at 2 o'clock. The Sunday school scholars are to receive their treat on next Friday. We now have on roll 146. We elected on last Sunday new officers and teachers; to-wit: Mr. Ben Parrish, superintendent; Mrs. N. W. Lanier, associate superintendent; Mr. J. D. Wright, secretary and treasure; Miss Fleta Hughes, organist; Mr. M. J. Wright, teacher of senior class. Mrs. N. W. Lanier, assistant; Mr. C. M. Grover, teacher of Bible class; Mr. Ben Parrish, assistant; Miss Loula Harrison, teacher of junior class, Mr. C. O. Leonard, assistant; Miss Minnie Lambeth, teacher of no. 1 class, Mrs. M. J. Wright, assistant.

Every one of the officers and teachers were out today to fill their places.

Mr. C. O. Leonard, our faithful superintendent for three years, resigned. We regret to give him up.

Brother Leonard has been preaching for us once a month. So we hope to have his cooperation with us, as usual.

The cottage prayer service last night at Mr. Strotherman's was well attended. It goes to Mr. Ernest Baucom's next Saturday night. These services have been wonderfully attended and good interest has been manifested.

There are to be several Christmas trees with entertainments around here, so we didn't try to have one. In my last writeup there were two mistakes—one in speaking of contest. It should have said Blanche Wright, instead of Hight, and where it said Lewis it should have been Lanier. The writeups to the Herald in the beginning of the new year have been very interesting and encouraging. The Herald is such a welcome visitor in my home.

Little Kate Wright has been sick for over two weeks.

Mr. Johnnie Gallimore, of near Piney Grove, has bought a lot near Thomasville and has torn down the parsonage at Piney Grove and built a house. He intends moving to it soon. He has rented his farm to his son.

Denton Church.—Rev. M. C. Henderson gave us a sermon last Sunday which was enjoyed by all. He has been busy the past week working for the church paper and getting members for the church and Sunday school.

On Sunday morning before Sunday school time he made four visits, inviting people to come out to church.

The following were received in church at the morning hour: Rev. M. C. Henderson and wife, Mr. and Mrs. R. C. Powell, Mr. and Mrs. W. A. Weaver, Mr. I. M. Sexton, Mr. W. G. Morris, Mrs. C. G. Loflin.

Our Sunday school is still on the gaining side. Attendance a year ago was 64; attendance yesterday, 70; offering a year ago, $2.12; offering yesterday, $2.24.

Ladies' Aid are going to put a basket in homes in our town, showing the love they have. Best wishes to the Herald for a Merry Christmas. REPORTER.

December 20.

Orange Charge, Announcements.—Rev. G. W. Holmes will fill my appointments fourth Sunday in December as follows: Hebron, 11 o'clock a.m.; Chestnut Ridge, 3 p.m.

The pastor and family are planning to spend Christmas in Sumter, S. C., with Mrs. Williams' people.

We wish each and everyone a joyful Christmas, and a Happy New Year.

Communion services in January as follows: Union Grove, first Sunday, 11:00 a.m.; Chestnut Ridge, second Sunday, 11:00 a.m.; Hebron, second Sunday, 3:00 p.m.; Efland, third Sunday 11:00 a.m.

B. M. WILLIAMS.

Halifax.—We held our first quarterly conference at Ringwood church, Friday, December 18th. On account of the extremely cold weather the attendance was not what it ought to have been, but the business was transacted in a spirit of love and harmony, and some resolutions adoptel which if carried out will mean much to the work.

The people on Halifax are still pounding their pastor, and pounding with the right kind of stuff.

Since our report of the Eden pounding Mr. and Mrs. Richard Sykes and Mr. B. F. Willey, Jr., sent appreciated gifts.

While we were in Rocky Mount last Wednesday Charley Knight, Mrs. Willey Knight, Mrs. E. T. Ellington, and Miss Kathleen Shearin came from Hollister church with their car loaded with good things for the inmates of the parsonage.

We found the following names on the articles: Mr. and Mrs. Luther Williams, Mr. and Mrs. Clinton Egerton, Mr. and Mrs. O. W. Stokes, Mr. and Mrs. Harvey Shearin, Mary Lou Shearin, Kathleen Shearin, Mrs. J. W. Shearin, Mr. and Mrs. W. A. Ellington, Mr. and Mrs. G. L. Knight, Mr. and Mrs. W. E. Knight, Mrs. Nannie Howerton, Mr. and Mrs. R. A. Hardy, Lee Hardy, Mrs. T. C. Williams, Mr. and Mrs. J. W. Gallaway, Mrs. Mary Hardy, Mrs. Van Gardner, Mrs. Ella Crawley, Mr. and Mrs. E. T. Ellington, Miss Laura Lee, and Mr. and Mrs. B. C. Hamlet.

Harmony church, Mr. and Mrs. A. W. Cooper, and Mr. and Mrs. T. V. Avent gave us gifts. We want to thank every one for this expression of kindness, and we wish for you, a Merry Christmas.

C. L. SPENCER, Pastor.

High Point.—Last Wednesday evening the Mission Study Class took the place of the mid-week prayer service, and the third chapter of the study book, "Moslem Women," was given by Rev. E. L. Ballard in an interesting manner. After the service, a number of those present went to the parsonage laden with a "pounding" for the two pastors and their wives.

At the 11 o'clock service Sunday morning Rev. P. E. Lindley delivered a sermon appropriate to the season, "The Coming of Christmas." The two pastors and their wives, Rev. and Mrs. E. L. Ballard and Rev. and Mrs. P. E. Lindley, delighted the audience with a beautiful quartette.

At the evening service a delightful program of music was rendered by the choir, and this has become an annual custom. Three lovely Anthems were sung, "While Shepherds Watched," "O Lovely Voices of the Sky," and "The Christmas Herald." The lovely Cantata, "The Adoration" by Nevin was rendered in an admirable manner by the choir assisted by Mr. Arthur Fidler. The solo parts were sung by Mrs. J. H. Allred, Messrs. Clarence Schultheiss and Arthur Fidler. This evening of beautiful Christmas music was greatly enjoyed by the large congregation.

The Christian Endeavor meetings on Monday evening are being well attended by a large number of young folks. Last Monday evening a social was enjoyed, and this evening the topic, "How can we express the Christmas Spirit," is being discussed with Miss Myrtle Davis, leader.

The annual Christmas entertainment for the Sunday school will be held Thursday evening, and the pageant, "Gifts to the King," will be presented. A treat will be given to the younger members of the school. Some changes have been made in the officers of the school, and they are as follows: Superintendent, E. Lester Ballard; Assistant Superintendent, Arnold J. Koonce; Secretary, W. C. Hammond, Assistant Secretary, Chas. C. Robbins, Jr.; Treasurer, J. B. Spencer; Librarian, Miss Mamie Hough; Superintendent Intermediate Department, R. C. Boyd; Superintendent Junior Department, Miss Mary Shephard; Superintendent Primary Department, Miss Blanche York, Superintendent Beginners Department, Mrs. E. L. Ballard; Superintendent Cradle Roll, Mrs. H. C. Fogleman, and Superintendent Home Department, Mrs. M. R. W. Green.

A number of new stewards have been added to the list, which now comprises 44 members. Lewis E. Teague is chairman.

High Point College classes closed their work Saturday at noon for the Christmas recess of two weeks, and Faculty and students dispersed to their homes. Dean Young left for her home in Henderson, N. C., Dean Yarborough went to Hendersonville, N. C., Miss McIntire to Asheville, N. C. Prof. and Mrs. J. D. Hardy to Westminster, Md., and Mr. Mourane to Durham, N. C. Miss Idol will spend the holidays with her sister, Mrs. S. S. Coe in High Point, Miss Williams will go to Greensboro to visit her parents, Prof. and Mrs. T. C. Johnson expect to spend a part of the time with relatives near Salisbury, and Coach Boylin is with the basketball team on a trip through Virginia. President Andrews, Prof. P. E. Lindley, Prof. P. S. Kennett, Prof. Allred, Mrs. H. A. White will remain at their

homes here. Mrs. C. L. Whitaker will go to Greensboro, and Mrs. Street to Charlottesville, Va., Prof. McCanless will remain at home here.

Holt and Garland McPherson, who are students at the State university, and Rupert T. Pickens, who is a Law student there, are at home for the Christmas holidays.

Former Salem students were pleased to hear Bishop Edward Rondthaler of Winston-Salem last Sunday morning. The Bishop is now 84 years of age, but vigorous in mind and body. He is greatly loved not only by Moravians, but by a large number of women throughout the South, who were former pupils. The Moravians are building up a congregation in High Point, and hope to have a church of their own in the future. REPORTER.

Haw River Charge.—The first quarterly conference was held at Fairgrove Church Saturday, December 18th, at 1:30 p.m. Pastor Reed read the 23d Psalm and the entire body sang one song after which the meeting was open for business.

The Secretary, H. G. Jones, called the roll and read the minutes of the last meeting. Every church was well represented, the attendance being larger than usual. All reports were good. The reports from the Sunday school superintendents and teachers showed that our rural churches have made progress in Sunday school work in the last few years. Dr. Johnson and Mrs. Rupert Butler from Midway, and Mrs. Fred Jones from Mizpah were the teachers to make reports and offer some helpful suggestions.

I am sure every member enjoys a meeting like this one. The spirit of the meeting was just lovely. The business was transacted quietly and in a prayerful manner.

The next quarterly conference will be held at Mizpah. A MEMBER.

Zoar, Mecklenburg Charge.—We enjoyed Brother Totten's message very much today. We have learned that he is a faithful worker. Our Sunday school is very good, also collections. Ladies' Aid society was organized today: first meeting will be at Mrs. R. J. Walker's, first Sunday in January at one o'clock. Collection was taken for the Children's Home, $4.20. We are hoping to have a successful year. BETTIE JONES, Reporter.

Whitaker Charge.—The work on this charge moves steadily onward. We are not doing any thing which would cause our fame to be proclaimed from the house top; but we are putting our sincere, earnest efforts into every phase of church work, so that each phase may meet with the greatest success possible. While some phases of the work are more important than others, yet we believe that the entire program of our local and general conferences should receive our loyal support and heartiest co-operation. We have set our faces towards this goal and trusting in the Lord Jesus Christ for strength; looking unto Him for leadership and guidance; depending upon Him for grace and power; we will give of our strength, zeal, talent, ability to reach our goal.

Our Sunday school in the Whitakers' church is doing good work. The interest and attendances are good. Through the courtesy and kindness of the High School Superintendent we have access to a Mimeograph which aids a great deal in many phases of the work. We have begun to print an order of Worship for our Sunday school, which order will be changed from to Sunday to Sunday. This we believe will add greater interest to Sunday school work. It is also exceedingly important that the entire Sunday school enter into the worship program because this part of the service not only expresses our praise and gratitude to the Giver of every good and perfect gift, but it prepares the heart to receive the word of God while in the class room.

Our Christian Endeavor societies are doing fair work. We observed Dixie Endeavor Day. A splendid program was rendered and an offering was taken to aid Christian Endeavor in Dixie.

On the third Sunday of this month at 7:30 we presented the Pageant "Gifts to the King." Mrs. J. Henry Cutchin was general director of the pageant. It was well rendered, which means that it was impressive and beautiful. A very large audience seemed to thoroughly enjoy the service and one individual said, "It was touching and impressive," while another said, "It was one of the best services ever held in Whitakers."

May this be the best year for all churches since the beginning of our conference and may that peace which passeth all understanding abide in every heart, especially during this blessed season of the year.

FRED W. PASCHAL, Pastor.

Vance Charge.—Twenty-one subscriptions this week for the Herald. Thus far sixty-five have been sent in. Harris Chapel still leads with 28 subscriptions, closely followed by Flat Rock with 23; then Gillburg with seven; next, Spring Valley with four, while New Hope has the rest. To the chairman of each committee, please get in touch with your committee and see to it that every home is worked, being in mind that this campaign closes next Saturday, December 25th.

Yours in the name of Christ.

M. P. CHAMBLISS.

Roberta.—Every phase of the work is moving along nicely. Rev. Mr. Short is a great worker and we feel very fortunate in having this good man and his family in our midst. He always brings us a helpful message.

We were glad, indeed, to have a male quartet from Charlotte worship with us Sunday morning. They sang several beautiful selections for us.

Our Sunday school is steadily growing. Even though winter is here the attendance and offerings are good. The Sunday school is now practicing the pageant entitled "Gifts To The King" which will be given on Christmas eve.

A Merry Christmas and a happy New Year to the readers of the Herald.

REPORTER.

Shoals, Pinnacle and Mt. Zion Circuit.—The last few days have been very busy. We are going to have an entertainment and, of course, a Christmas tree.

Our Sunday school is better than it has been, due largely to the contest our superintendent, Mr. J. P. Owen, put on to see which class could read the most chapters in the Bible every week. Sure, we all want to get the treat promised, but you other classes will have to "get up and get," if you expect to beat us.

How many of you folks are expecting "Santa?" Well, I am. I sure hope he will come to see you and fill your stockings to the brim.

Mr. and Mrs. Lewis Kiger are the very happy parents of a sweet little daughter.

Best Christmas wishes and love to everybody. REPORTER.

Pilot Church.—Our pastor, Rev. A. L. Hunter filled his appointment Sunday afternoon with a good sermon as usual. It was decided by quarterly conference not to have preaching services but once a month during January and February.

We expect to have our Christmas entertainment on Christmas eve night.

Wishing all the readers of the Herald "a Merry Christmas and Happy New Year."

MRS. P. L. ASHBURN, Reporter.

Randolph.—All our churches are going to hold Christmas exercises on Friday evening, December 24th.

Through a mistake, last week's Herald stated that on November 25th, I married Lonnie Holt and Elaine Coble. It should have read Lonnie Holt and Elsie Coble.

A. O. LINDLEY.

CHRISTIAN ENDEAVOR

Topic for December 26—The Past Year—Its Lessons; the New—Its Possibilities. Deut. 8:1-6; Phil. 3:13, 14.

Topic for January 2.—Being True to Our Covenant with Christ. Heb. 8:10-12.

SUNDAY SCHOOL

Lesson for December 26—Quarter's Review.

Lesson for January 2.—The Christian a Follower of Jesus. Mark 1:16-20; 2:13-17; 1 John 2:6.

—Dr. W. C. Linville was elected superintendent of the State Hospital for the Negro Insane at Goldsboro, by the Board of Directors, at a meeting, on December 8. Dr. Linville, who has been assistant superintendent for 12 years, succeeds Dr. W. W. Faison, who died on October 23.

—The Boy's Junior Christian Endeavor Society of Americus, Georgia, was organized seven years ago, and since that time not a single meeting has been missed. The room where the meetings are held can only accommodate forty, so there is always a long waiting list for membership of the society. One very fine piece of community work which they did was to originate the idea of conducting civic memorial services to plant trees on the court house lawn to the memory of the World War dead of Sumter County, Georgia.

—One hundred seventy-five men are now enrolled in the San Quentin Prison Christian Endeavor Society. During the past six months 600 men have been sent to the prison, and during the same length of time 60 members have been added to the Christian Endeavor Society, about half of them being new converts. The Christian Endeavor Union of California is planning to provide each inmate of the prison with a box of candy and a copy of the Book of Proverbs, this year at Christmas.

IN HONOR OF THE DEAD

Resolutions of Respect

With our hearts full of sadness, we, the members of the adult Bible class of the First M. P. church of Concord, N. C., record the death of Mrs. Walter Ritch, who was one of our ever ready and faithful members.

Be it Resolved:

1. That we submit to God's will, as thus we pray, "Thy will be done on earth as it is in heaven."

2. That we resolve to live in readiness unto death, then we will meet Sister Ritch in that bright beyond where parting is no more.

3. That we extend our heartfelt sympathy to the bereaved husband, and commend him to our heavenly Father, who alone can give comfort and consolation in all trouble.

4. That a copy of these resolutions be spread upon the minutes of the Adult Bible class, a copy sent to the M. P. Herald, a copy sent to the Concord Daily Tribune and a copy sent to the bereaved husband.

"Servant of God, well done.
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

MRS. CLARA CARTER,
MR. RAY SIDES,
MR. B. F. WADDELL,
MRS. LOTTIE F. BROWN.

Ritch

On November 29, 1926, death visited our community and took one of our best and most devoted Christian women, Mrs. Walter Ritch.

She has been in declining health for more than a year. About one week before her death she became very ill and continued so until her death. Through her long suffering she spent most of her time faithfully reading her Bible and praying. We learned by visiting this dear woman that she prayed without ceasing, as we are required to do. Still she found it necessary to hide at a secret place every day as long as the Lord gave her physical strength and called on her Maker as long as an hour each time and poured out her heart to Him in behalf of herself and her friends. We miss her very much in our community as a neighbor; also in our church as an active member. In her class is a vacant place; we miss her very much. For the last several months Mrs. Ritch was not able to attend church, but she loved to talk of the good things there. She loved to talk to those who came in contact with her about salvation and always desired the Lord's children to remember her in their prayers.

She was faithful to the end and received a crown of Righteousness.

ONE WHO KNEW AND LOVED HER.

Calvin M. Ferree died at his home in Asheboro last Friday. He was a member of Giles Chapel church where the funeral was conducted by Rev. J. E. Pritchard on Saturday. Brother Ferree was 72 years old. We believe he was a brother of Dr. T. T. Ferree, who was a minister in our Conference and for a time its president.

Thompson

Mrs. Mary Ellen Fox Thompson, wife of G. W. Thompson, passed from this world November 20, 1926, at the age of 69 years. The following near relatives remain to mourn the death: her husband, G. W. Thompson, five children, Mary, John, Ben, Lelah, and Otis, all of Graham save the latter who resides in Burlington; one sister, Mrs. Phil Albright of Snow Camp; two half brothers, Will, and George Fox both of Winston-Salem; one half sister, Mrs. Roxie Beck of Norfolk, Va, and one step-son, Tom Thompson of North Dakota. The funeral was conducted at Cedar Cliff church by Rev. G. W. Holmes, assisted by Rev. H. L. Isley and her pastor. Interment was held in the church cemetery. Mrs. Thompson was an extraordinarily good step-mother. She was a regular church attendant and lived during the week a noble christian life. She has been a faithful member of Cedar Cliff church since her early childhood. J. E. C.

Rich

Mary Emily Rich, almost sixty years of age, departed this life early Monday morning, November 29th. She was married to J. W. Rich in 1902, who survives her. She also leaves three brothers; Thomas Harrington, Charlotte, N. C., John Harrington, Rockingham, N. C., Fulton Harrington, Mooresville, N. C. One half brother, George Austin, Norwood, N. C. Three sisters, Mrs. Hamp Sullivan, Mrs. W. E. Spear of Concord, N. C., Mrs. J. G. Tucker of Wadesboro, N. C. Two half sisters, Mrs. Wesley Little and Mrs. R. L. Philomon of Concord.

Thirty years ago she became a Christian and thenceforth lived a beautiful and consistent life. She has for years been a valued member of First Methodist Protestant church of Concord. The church and community will feel keenly the loss by her going home. But our loss must be her gain.

The funeral was conducted from her late home in Concord by her pastor, Rev. G. H. Hendry, assisted by the Rev. Lawrence C. Little, a former pastor, in the presence of a great gathering of friends and sorrowing loved ones. G. H. HENDRY.

Hallamon

Norman D. Hallamon, aged two years, eight months and twelve days, son of Mr. and Mrs. W. M. Hallamon, of Burlington, N. C., died November 8th after an illness of only two days. Norman was a bright boy and his going has created a vacancy that only divine grace can fill. The funeral was conducted from the home by this writer in the presence of a number of sympathizing neighbors and friends, and his body was laid to rest in the family burying plot at Fair View church, Ossipee. We implore the comfort of God for the bereaved. G. H. HENDRY.

Loy

Miss Mamie Catherine Loy, the seventeen-year old daughter of Mr. and Mrs. R. L. Loy, fell asleep in Jesus on December 5th. She leaves to mourn the loss her parents, three brothers, D. L. Loy of Atlanta, Ga., B. M. Loy of Graham, and R. E. Loy of Charlotte, N. C., and a number of relatives and friends. Miss Loy was a member of the Senior class of Alexander Wilson High School and was planning to enter High Point College next fall. The members of her class acted as flower girls and pall bearers. The funeral was conducted at Mt. Hermon church December 6th, by her pastor, assisted by Rev. S. W. Taylor. Prof. White spoke, expressing the loss of the school. The entire school turned out to pay her their last respects. After the funeral the remains were laid to rest in Mt. Hermon cemetery. Miss Loy has been a member of Mt. Hermon church since her early childhood. She has been very active in Christian Endeavor, Sunday and church services. She was one of the best loved students of Alexander Wilson School. We feel that the world has had a great loss, but she, we are sure, has gained all. J. ELWOOD CARROLL, Pastor.

Underwood

The infant child of Mr. and Mrs. R. H. Underwood, came to the end of its life on

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Methodist Protestant Herald

J. F. McCULLOCH, Editor and Publisher

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December 12, 1926, at the age of three months and two weeks. Though all was done that loving hearts and consecrated lives could do, its spirit went home to be with our Heavenly Father. The grand-parents are Mr. and Mrs. A. M. Underwood and Mr. and Mrs. R. P. Foust, all of Grays Chapel community, where the funeral services were conducted by the writer, assisted by Rev. F. L. Gibbs of Liberty. May the God of all grace comfort all the bereaved.

Sharpe

Mr. Joel K. P. Sharpe left his abode here, to live with the Father, on November 28, 1926. He was born February 25, 1845 near Burlington. During his young life he married Sophia M. Garrett who now survives him. No children were born to this union. Until a few years ago Brother Sharpe was one of the leading merchants and farmers of Alamance county. His age caused him to give up the merchantile business and devote his entire time to farming. He was very active even until the very last. He was mortally wounded when struck by a car. Brother Sharpe left an almost perfect Sunday school and prayer meeting attendance record at Friendship church where he has been a church member since he was only a boy. He has helped several ministerial students, both in our conference and other conferences, to get an education; much of the aid was in the form of gifts. For many good reasons we hate to lose this God-fearing Christian man, but he has played his day well and may we take him as an example of one who lived for others. He is survived by one brother, Joel J. Sharpe of Burlington, and one sister, Polly Isley of Graham. The funeral was conducted at Friendship, December 6th, by Rev. W. F. Ashburn and the pastor. J. E. C.

—Brother W. J. Williams, of Greensboro, has moved to the new home of his son-in-law, Mr. Pickard. He wishes to rent his house near the end of the car-line on Asheboro street.

—Wills Book Stores will move to a new building on South Greene street. The present building has been sold to Mr. Meyers, the merchant.

—Rev. D. A. Braswell should be addressed at Concord, N. C.

—Mrs. L. W. Jobe has returned home from the hospital.

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GREENSBORO, N. C.

VANCE LEADS AGAIN THIS WEEK

Brother Chambliss and his people on Vance charge head the procession again this week in the number of subscriptions sent in. We thank them for a check for $31.50 on subscription accounts. Brother B. M. Williams and his people of Orange come next. Others follow, and we thank all. Next month is the special month designated by the Annual Conference for a campaign for Herald subscriptions and also for subscriptions to our other church papers. By a general effort we expect our subscription list as well as that of the Methodist Protestant and that of the Methodist Recorder and that of the Women's Missionary Record to grow materially.

HERALD SUBSCRIPTION RECEIPTS

Rev. R. C. Stubbins, $1.50; Rev. N. H. Neece, $1.50; Mrs. M. A. Sillery, $3; Rev. W. T. Totten, $3; Rev. C. H. Whitaker, $1.50; Rev. C. H. Hill, $1.50; Rev. M. P. Chambliss, $31.50; Rev. B. M. Williams, $10.50; Rev. E. G. Lowdermilk, $3; Rev. H. L. Isley, $3.

—The Junior C. E. Society at Darlington, South Carolina, has furnished a room in which to hold their meetings and have almost paid for the piano to use in their room.

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—The town of Liberty has some enterprising citizens who in a full page-advertisement in the Daily News are calling attention to their town as a place to live and invest money in business. Water, light, and sewage systems have been installed. Among the attractions mentioned are "Hearty handshake churches." Liberty is a good town and will be bigger and better.

—Rev. J. W. Wellons will be 101 years old on January 1st. He is in the Home for the Aged in Greensboro of which institution he was appointed chaplain some time ago. He is a minister of the Christian church and has been a man of great and good influence in that denomination.

Methodist Protestant Herald.

ONE IS YOUR MASTER, EVEN CHRIST AND ALL YE ARE BRETHREN.

Pres Elderdice 5dec'7
Westminster MD

VOLUME XXXIII. GREENSBORO, N. C., DECEMBER 30, 1926 NUMBER 8

Why We Dread Death

We have an instinctive dread of death. The Creator has implanted this instinct in our being as a means of preventing the easy sacrifice of life on our part. If we had no such instinct, we would fall an easy prey to some of the many forces that have in them the power of death over us. This instinct is a means of self-preservation that God has armed us with. Without it we could not carry out God's program for us in relation to the present state of existence. Life would end for us before God's time. But as God's time approaches for the end of life, men find this instinctive dread of death passing away. It is succeeded by a reconciliation to the thought of death, and that by a desire for death. The gateway between this world and the next which once looked so dreadful begins to look inviting. The instinct which held us to the present life gives way to a higher instinct which makes us long for the immortal life.

But there is another cause of the dread of death which does not thus yield and pass away. It is a dread that springs from the consciousness that the soul is not at peace with God. The sense of guilt before God, the consciousness of unforgiven sin, with the thought of God as a moral judge, makes the prospect of death most dreadful. And the dread grows greater rather than less as the time approaches. Men feel that it is a fearful thing for a sinful man to fall into the hands of a justly offended God. The sting which makes death so dreadful is sin—sin that calls for punishment. This dreadful sting can be removed in only one way—by the agency of Jesus Christ. What a service it is that Jesus renders when He does this for us. There is no other way, and all men should be most earnestly pointed to this way, the only way of peace and hope and life. And innumerable are the testimonies of men who have tried this way and found that by it the last enemy is indeed destroyed. God no longer appears as an angry judge, but as a loving Father. Dread of justice gives way to hope of mercy. Because Jesus suffered for us, the just for the unjust, God can still be just and at the same time gracious and merciful. We have hope instead of fear, and our hope is based on nothing else than Jesus' blood and righteousness.

Rev. F. C. Klein Called Home

One of the surprises of the week is a telegram reporting the death of Rev. F. C. Klein, Secretary of the Board of Foreign Missions of the Methodist Protestant Church. He died at his home in Berwyn, Md., on Monday morning at 4 o'clock. The funeral was held at Starr Church, Baltimore, on Wednesday at 10:30 A. M.

Dr. Klein was one of the most loyal, faithful, and useful of the denomination's public servants. He was widely known and we think universally liked. He was one of the earliest missionaries that our church sent to Japan, we believe the very first male missionary. He continued to the end of his life to labor for our mission fields. The Methodist Protestant Church will miss his presence in its annual conference sessions and his labors for the cause of foreign missions.

What Will the New Year Bring Forth?

It seems natural to ask this question as we stand on the eve of the new year. No two years are quite alike in their deliverances. The author of Ecclesiastes was not quite right when he said, "There is nothing new under the sun." There is much repetition in the course of time, much going round and round, but there is also much moving forward, much progress. What new discoveries, what new inventions, will 1927 witness? No one can tell, but all can reasonably expect that there will be progress in science and art. New buildings will go up, new businesses will be projected, it may be that new states and new churches will be formed, or new combinations formed of states or churches already existing. Marriages may be expected between people who were never married before. Death no doubt will transfer many from this sphere of existence to that which God has prepared beyond.

But when we stand rapt in wonder trying to peer into the new year, are we not overlooking a principal factor that is to determine what the new year will bring forth? Do we sufficiently realize that we ourselves can largely and will largely determine what the year shall bring forth? God has given to every man the making of the world; not in an absolute sense, but quite really in a relative sense. Each of us has the making of his own world. There are enough worlds for each of us to have one of his own. We fashion our own worlds. They are what we make them. In 1927 we may if we will reshape our world and make it more to our liking. The wisest and best people are those who take their worlds as the old year gives them, and try in the new year to transform them and make them the best possible.

Instead of standing in helpless wonder before the new year, should we not rather gird ourselves with the firm resolve to make our best impress on the world of 1927? New year's resolutions of the right sort are not only in order, but are demanded of us if we are to measure up. When your friend wishes you a happy new year, he is wishing that you will consecrate yourself to the part that is yours in the situation in which you daily find yourself. Not only may the whole year be made productive of much good for you, but each day may be made to yield a glad harvest. We live not in years, but in moments. Fill each moment with beneficent effort, and the year cannot fail to have a record of worthy achievement and to show a promise of enduring reward.

—We feel sorry for our friends who invested money in Florida and lost it. Perhaps they did wrong in investing it; that is, it may be that they yielded to the desire to get something for nothing, or at least more for less. If so, they should take their punishment as just. The other fellow got something for nothing and they got nothing for something. No, that is not quite correct. They got an experience which may in the long run be worth more than the money they paid for it. Before you enter a game, it is well to inquire whether it is a worthy game, and then, if it is, consider further whether you know how to play the game.

—We covet for all our readers in the new year just before us the highest and best success possible.

AN APPRECIATION

Mrs. Jane A. Gordon, Corresponding Secretary Woman's Home Missionary Society

The Woman's Home Missionary Society has sustained a great loss in the passing of Mrs. Jane A. Gordon on December 6. For many years she has filled the important office of corresponding Secretary on the Board, and been a member of the Executive Committee elected quadrennially by the General Conference.

Of striking personality, and of dignified mien, Mrs. Gordon possessed qualities of magnetism and leadership that dominated important legislation enacted by the Board.

Resident in Pittsburgh, and cognizant of the need of Home Missionary service in a section of that city, Mrs. Gordon, securing the assistance of some of the leading members of the churches, founded the Pittsburgh Mission for Foreign-Speaking People. This seemed to instill the missionary spirit into her Branch, of which she was President for many years. Though considerable funds were required to maintain the Mission, Pittsburgh led all other Branches in the amount of apportionment for Pine Ridge.

We recall with pleasure her delight upon her first visit to the latter place,—with the fine, confident, reliable young people and with their splendid opportunities of life development and service.

Mrs. Gordon will not be with us in person in our counsels, but her influence has been such that everyone who has passed her way has been made finer, more competent for service, and more fit for the Kingdom, by reason of the contact. As efficient an officer will not be found, but the same conditions continue to allure, we still hear the call, and the watchword of our Society is "Ever Onward."

To her bereaved family, we would tender our loving condolence, and pray that into her place will come an afterglow, radiant with "the light that never was on land or sea," and the Comforter will mitigate her loss, and reveal the eternal verities.

Thou wert the loveliest saint on earth,
With kindly hand and tale of mirth,
A monument to lofty deed,
A sacrifice to all in need.
O gracious lady, teacher, friend,

A leader thou unto the end!
For thou wert e'er the star of our thought,
Into By-Paths with want distraught
Thou guided, moved, illumed the Way.
Need we still ponder—Does it pay?
O gracious lady, loved and true,
Ten thousand women honor you!

Our theme—For Others—be it enshrined,
'Round every heart be it entwined.
The primal force comes from the heart
And many share the good we impart.
O thou, triumphant, glorious one!
A crown immortal thou hast won.

Mrs. H. E. Risler
Mrs. E. A. Craig
Mrs. W. B. Gilligan
Mrs. A. P. Badger
Central Committee of the Executive Committee.

THE DISCIPLES—A DENOMINATION FACING FORWARD

Luther K. Long

The Christian Century of Chicago—an undenominational journal of religion—is perhaps the most widely read and the most thoroughly pondered of all the products of the religious periodical press.

Its editorials are notable for their penetration, broad-mindedness, and fearlessness. It handles without gloves many questions on which there are marked differences of opinion and it succeeds, usually, in carrying conviction to the minds of its readers.

Historically, this publication had its origin with the Disciples, and its leading editor is still connected with that denomination—though many churches are now represented on its editorial staff.

Just recently the Disciples held their annual convention in Memphis, Tennessee. The editorial in *The Christian Century,* dealing with that convention and the denomination, contains several outstanding utterances worthy the attention of every Christian who has at heart the progress of the Kingdom and the unifying of the followers of Christ. The first paragraph has a fine ring to it:

"The saving salt in the program of the Disciples of Christ has always been their passion for the unity of believers. This conserving principle has carried them through several crises which threatened either a serious division in their own ranks or the petrifaction of the body into a petty denomination in bondage to its own traditions and patterns of thought. There have been times when, to an outside observer, it has appeared that this alleged passion was only a shibboleth and that their desire for unity was only a vulgar sectarian ambition to bring the rest of the world into conformity with their opinions and practices, though it may have been an accurate enough presentation of the attitude of some of their spokesmen. There is less truth in it now than there has been at any stage in their progress since the beginning of the movement. The recent convention at Memphis revealed the heartening fact that this old passion for unity glows brighter than ever, gradually freeing itself from some of the clouds which have obscured it."

An Ear-Full

The editor continues:

"Both the utterances which aroused most enthusiasm in the convention and the resolutions by which it defined its purposes had the irenic and the liberal tone. It listened with approval and appreciation to a presidential address which sounded the note of progress, stressed the great practical and spiritual objectives of our common Christianity, and was as completely devoid of the spirit of sectarian exclusiveness as any statement of the program of the church could possibly be. It heard with relish the forceful declaration of a visiting Methodist speaker that *the production of Christian character is the only thing that counts in carrying out Christ's commission in the world.* It rejected a resolution that the names of churches receiving the unimmersed be excluded from the year-book, and remained cold to the suggestion that their representatives be denied the right of voting in the convention. It received the findings of its own youth convention, that every church at home and abroad must have freedom of practice and experimentation, that qualifications for membership in native churches must be left to their own determination in the light of the New Testament, and that a sufficient basis for the unity of the church is belief in Christ, love to him, and a desire to follow him as Lord. Whether or not it either approved or completely recognized the implications of these statements, it enjoyed the flavor of them, and felt itself in sympathy with the attitudes which they expressed."

Tolerance

Many of us have thought of the Disciples as slow to recognize that others outside their fellowship could really be Christians—and some of their speakers have given us reasons for thus thinking. But listen to this editor as he speaks of the present spirit and tendencies of these people:

"The typical Disciple is tolerant of a much more liberal theology than he himself holds and of liberal practices in which he does not permit himself to indulge for fear of giving offence to brethren more conservative than himself. He even looks somewhat wistfully toward such liberal attitudes and, while he counsels patience, scarcely takes pains to conceal a certain envy of those who are less hindered by consideration for the weak brother. A veteran, forty years the pastor of a great church, publicly declared that he sees no obstacle to the reception of unimmersed Christians into Disciples churches, that any church which can adopt that practice without internal dissension and division has a perfect right to do so, and that he is restrained from it only by the fact that his own church would not be unanimous about it and 'schism is the great heresy.' A fraternal delegate from the English churches, which practice close communion as well as close membership, said that he can see no way to avoid giving up both if they give up either and added, in a frank and unpremeditated burst of longing in which his heart outran the logic of his theology, 'I wish I could conscientiously believe as you do.' "

Better Views of the Bible

The Disciples have been strict "restorationists." That is, they have been set on regaining for modern times the church of New Testament times—its organization, its ordinances, all its ways of doing things. Of course this restoration of the New Testament church has never been accomplished by any denomination, and it never will be accomplished—nor would the New Testament church, could it be restored, be found to fit the needs of all of Christ's people in all parts of the world. Jesus brought a spirit and a life to the world—not a fixed organization for all times and places. But let us see what the editor has to say:

"The modern view of the Bible leaves the scholar much less confident than the Bible student of a hundred years ago was of his ability to construct a perfectly accurate picture of the New Testament church and to prove that the structure of that church represented precisely the mind of Christ. It reads the words, 'and God said,' with a different meaning. It is not so sure that apostles, who were confessedly fallible when they spoke and acted, were infallible when they wrote, and consequently it does not consider their words as precisely equivalent to commands of Christ. It treasures increasingly the total picture of Christ in the gospels, but is not willing to pin its faith unreservedly to any particular sentence which is ascribed to him. It does not quote insolated texts so confidently as proofs of doctrines or as guarantees of the correctness of ordinances and forms of organization. . . . . Insofar, then, as the modern view of the Bible has gained acceptance among the Disciples, it has cut the ground from under the feet of those whose primary interest is in what they call 'the historic position of the Disciples'—meaning by that their historic program of restoration of a 'particular ecclesiastical order.' Those who are most interested in this are quite right in their assertion that modernism is at the root of the trouble which they see invading their Zion."

All of Us Read

It is next to impossible to keep a group of believers isolated. Strictly sectarian papers, schools, and church services, are at a discount. No organization can prevent its members from listening over the radio to all sorts of addresses and programs. Does this mean the liberalizing of the thinking of all the people? It certainly means that all denominationalists have at least the opportunity to come into contact with broadening ideas. How about the Disciples? The editor continues:

"Disciples, like other people, go to school and read books. They are not unaware of the currents of thought which move in the world today. In the last 30 years their colleges have advanced from the status of junior colleges to that of real colleges with competent faculties. In the absence of adequate graduate schools of their own, their young ministers have been going to the divinity schools of Yale, Chicago, Union, and Vanderbilt, and the professors in their colleges have been trained in these institutions and others of similar quality. This year there are 29 Disciples students in the divinity school of the University of Chicago, and 33 at Yale, and this has been going on for a generation. A good many thousand Disciples read *The Christian Century*. The reactionaries say that the whole system of education and the ministry among the Disciples is honey-combed with modernism. They are right. It is—if 'modernism' and 'honey-combed' are the right words. Not with radicalism, but with a sane and intelligent type of modernism."

Hope Ahead

Nothing is more evident than that denominations are changing. If you could find one that is not fermenting at the present time, you would find a dead, decaying body. Every progressive organization has already gone through periods of change, and is facing others. The concluding paragraph of this editorial is full of encouragement for the Disciples denomination and for us all:

"The Disciples came through the close communion controversy without a split. They came through the Civil War and the slavery controversy without a split, though their largest constituencies were in the states nearest the line and on both sides of it. They did suffer some losses when a considerable group of strict restorationists seceded because of the belief that the use of organs in worship and the organization of missionary societies were contrary to the apostolic pattern of the church. If they can come without a division through the crisis produced by the changing view of the Bible, it will be because of a rediscovery of their original plea for unity and their fundamental principle of basing that unity upon only those things which Jesus Himself made fundamental, and by interpreting 'restoration' not in terms of reproducing an apostolic model, but in terms of restoring the emphasis which Jesus gave to the things of the spirit. That they are on the way to a successful negotiation of this crisis without serious division in their ranks is the conviction which every discerning attendant at the Memphis convention carried home."

A HAPPY NEW YEAR

God make your year a happy one—

Not by shielding you from all sorrow and pain, but by strengthening your to bear it if it comes.

Not by making your path easy, but by making you sturdy enough to tread any path.

Not by taking hardships from you, but by taking all cowardice and fear from your heart as you meet hardships.

Not by granting you unbroken sunshine, but by keeping your face bright even in the shadows.

Not by making your life always pleasant, but by showing you where men and His cause need you most and by making you zealous to be there and to help.

Not by keeping you from battle, but by bringing you off every field more than conqueror through Christ "who loves you."

God make your year a happy one!—*Cleland B. McAfee.*

The church is a harbor for tempest-tossed souls. She must be true to this ideal.—*J. Wilbur Chapman.*

HOW THE PIONEERS RECEIVED THEIR APPOINTMENTS

By H. H. Smith

The following from the pen of Dr. William H. Milburn describes the spirit in which the pioneer circuit riders received their appointments:

"The last scene of the Conference is one peculiarly touching and solemn. A hundred men, many of them married, have surrendered their right of choice, and placed their lives and fortunes, under God, at the disposal of a single man —the Bishop. He, with the wisdom of an overseer, with the simplicity and sincerity that spring from the abiding consciousness that his motives and decisions are ever in the great Taskmaster's eye, and with all a father's tenderness for the preachers and the people entrusted to him—he has considered the claims of the men and of the work, and is now to read the weighty decision. At his word they are to go forth to their fields of duty and of danger, accepting his arbitrament as the interpretation of Providence. Whither they are to go they know not, nor what shall betide them; only of this are they persuaded—that a life of voluntary poverty and hardship awaits them, and probably, a home in some pestilential river bottom, or in a region where fever stalks as a strong man armed. Nevertheless, the love of Christ constraineth them, and they count not their lives dear unto themselves so that they may finish their course with joy, and the ministry which they have received of the Lord Jesus, to testify the Gospel of the grace of God."

"How do you like your appointment?" inquired a brother of one of the pioneers when the appointments were read out. "Very well," he replied; "yet I cannot help thinking that the cold mountainous region, its proximity to the lake, the extensiveness of the charge, and the weight of its responsibilities, will have a very bad effect on my already wretched health. Indeed, sir, I expect to lay my bones upon old Ticonderoga Circuit before the end of the year."

His fears were not groundless, for that proved to be his last appointment. Hundreds of preachers went to their difficult fields of labor in the same spirit, as the following will show:

"After a stirring sermon at an annual conference, by Rev. H. B. Bascom, on Missions, the presiding Bishop asked for volunteers for the then distant wilds of Missouri and Texas. At first there was no response; but at length there arose from near the altar an aged man. He tottered up the steps and presented himself to the Bishop, saying: 'I will go.' He had passed his three score years and ten, and had been a pioneer preacher in the wilderness of Kentucky and had opened the first academy of learning in the great valley. It was the venerable Finley. A number of the young preachers then offered themselves, and the bones of some of those young men lie bleaching on the plains of Texas and Missouri, but their ranks have been filled and the Gospel is now proclaimed all over the West and South."

The pioneer preachers were noted for their punctuality in filling their appointments. An old preacher gave Dr. Milburn this advice when he was beginning his career as a preacher: "Billy, my son, never miss an appointment. Ride all day in any storm, or all night, if necessary; ford creeks, swim rivers; run the risk of breaking your neck, or getting drowned, but never miss an appointment, and never be behind the time."

Richmond Nolley was found frozen to death on his route to fill an appointment. The death of this heroic pioneer is described as follows:

"Like many another brave itinerant, Nolley's faithfulness and self-forgetfulness cost him his life. Cost him his life, did I say? Nay, rather, but gained him immortality and eternal life among the glorious company of the martyrs, in exchange for the toils and privations of his ministry below.

"After faithful service he went up to the far-distant Conference at Baltimore, in failing health, which was the result of the severity of his work; but the bishop sent him back again, for thus it seemed best for the interests of the Church; and in those days the comfort of the man was not very much considered.

"His route lay across a swift, deep river, at that time much swollen with storms of rain, and clogged with floating driftwood. Its only bridge was his horse; but the faithful animal, with an instinct of danger, refused to enter the stream. However, his master was inexorable, and in he plunged, only to be carried off his feet in an instant. Bravely he breasted the current, and at length, completely exhausted, bore his rider to the opposite shore; but the bank was steep, and in his desperate efforts to mount it he unseated his rider, who, falling into the stream, was nearly drowned.

"At length, however, Nolley reached the shore, drenched and half-frozen, for the weather was cold, utterly exhausted, far from any habitation, and night just coming on. His faithful animal was lost, and being too weak to walk, he knelt upon the ground to offer his last prayer, as it appeared to those who found his body, from the marks of his knees in the half-frozen earth; then choosing a mossy spot underneath a tree, he calmly laid himself out for death and burial. His eyes were closed, his hands folded across his breast, and a peaceful smile lingered upon his cold, dead face."

Asheland, Va.

THE GENERAL FUND FOR SUPERANNUATED MINISTERS

The Greensboro General Conference, 1920, authorized the incorporation of a Board to take charge of a fund to be developed for the benefit of the aged, and incapacitated ministers of the church as well as their wives and children when dependent. This cause was written into the General Conference Budget. A gift from the Pittsburgh Directory of $3818.20 was the first money received. The income from the Budget the first half dozen years has brought the capital fund to nearly $35,000. That is gratifying progress but the fund is still too small to be of any particular service. Only eleven of our conferences have such funds and only three of these pay their superannuated ministers and widows anything worthy. The sums range usually from $25 to $200 a year. In these eleven conferences 71 ministers and 134 widows are receiving grants. That means that those in the other fifteen conferences are seriously neglected. They are receiving from $5 to $50 a year.

The purpose of the General Funds for Superannuates is to supplement what is being done in the annual conferences, especially where there is no such fund. Approximately one hundred and fifty ministers and ministers' widows throughout the denominations are actually being neglected. Anything is better than nothing but how far will fifty dollars, or even two hundred dollars go in caring for those advanced in years?

In his address as retiring president of the General Conference, Rev. Lyman E. Davis, D. D., said, "There is one broad field of duty which we have grievously neglected. The Superannuated Ministers of our denomination have not been adequately remembered in the Victory Campaign. This momentary withholding of the Lord's money from his worthy veterans was accompanied, however, with a tacit and holy covenant that our very next campaign should include an ample provision for these heroes of the Cross. We must redeem this sacred promise, and do it so liberally as to provide for the support and comfort of the whole denomination."

At the Tiffin General Conference the report of the Committee on Superannuates contains this sentence, "No more

meritorious cause claims the attention of this body than the care for our retired ministers, and the same should enlist the active participation of the entire church."

By the action of this Conference nothing can be done with the income of the Fund until the Invested capital amounts to $50,000. It is planned then to make regular distributions on the basis of $10 a year for each year spent in the ministry of the Methodist Protestant Church, so far as the resources will permit. F. W. S.

DISHONEST TOBACCO PROPAGANDA

WILL H. BROWN

In December, 1925, when Red Grange, the noted athlete, was at the height of his popularity, and different interests were endeavoring to get his endorsement of their products, he was induced, for a consideration of $1,000, to allow his name to be used in a tobacco advertisement. He insisted, however, that there should be no insinuation in the advertisement that he smoked.

He was first asked to sign a tobacco testimonial, but would not do so, for he would not make a false statement. He said to the manager of the tobacco company that was willing to purchase a false statement:

"How can I sign a testimonial for tobacco when I know nothing about smoking?"

Jack Dempsey was once asked for a testimonial for a cigarette brand, and said to the agent who approached him: "You couldn't get me to sign that for ten times what you offer. I don't smoke cigarettes and never did."

Sousa, the famous band leader, once brought suit for using his picture, without his consent, in a tobacco advertisement. Other men of note have been offered large sums if they would consent either to the use of their pictures or their names in such ads. John Wagner, veteran short-stop of the Pittsburg Nationals, was offered $500 for the use of his autographed photograph on little cards that could be inserted in cigarette boxes. He emphatically refused the offer.

Maria Jeritza, Metropolitan opera singer, brought suit against a cigar company for $25,000 for using her picture on cigar bands for a certain brand.

"For ways that are dark," you don't have to leave America. Just hang around some of the tobacco publicity agents.

ANOTHER CHANCE

God is always opening doors of opportunity. Not alone is the dawn of a new year a challenge to our endeavor, but every day dawns with a summons to live on the heights. Every day is a new opportunity. Every day is the first day of the next three hundred and sixty-five.

"Every day is a new beginning,
Every morn is the world made new;
Ye who are weary of sorrow and sinning,
Here's a beautiful hope for me—
A hope for me and a hope for you."

The year opens before us. What shall be the hope of our attaining? That which has been the hope of our attaining heretofore, even the best things in the old year, namely, the power to look above, to reach beyond, to see the "hand of God setting open for us the gates of life."—*Selected.*

The church represents that spiritual part of humanity which seeks expression in its search for God, in its search for the ultimate explanation of life, in its search for the ultimate fountains of the human spirit.—*Woodrow Wilson.*

THE CONFERENCE JOURNAL

I am expecting that before you read this the 1926 Conference Journal will be in the hands of the pastors. Final proof came last Saturday, was corrected and returned to Baltimore the same day. It has been delayed a bit in the printing office, but I am not disposed to criticise, even though some of our folks seem to be rather impatient. I could get a firm to speed up the printing, but they want to be paid for it, anywhere from $100 to $250 more than it is printed for at our Book Concern in Baltimore.

You will note that the price of the Journal has been made 25 cents. We could not come out at 20 cents without reducing the matter. The fact is, the 1926 Journal has 23 more pages than last year's Journal; the increased price will barely take care of that.

Every member of the church, certainly every official member, ought to have a copy of the Conference Journal, and it ought not to be difficult for the pastors to dispose of twice as many copies as we have printed.

There is not enough money in the Journal Fund to pay for this year's printing. Will the pastors please send me the money as soon as the Journals are sold so I can pay the Book Concern instead of, as last year, waiting until Conference meets to do so.

If the pastors fail to get their allotment promptly, please notify me, and I will try to trace them.

C. W. BATES, *Secretary.*

OUR GIRLS OUR HOPE

The future welfare of our country depends almost wholly upon whether the girls of today are trained to do whatever is ennobling and useful. They are to be the women of tomorrow. Whatever they become by their practical education at home and in the school will in a great measure be characteristic of them during the remainder of their lives.

The home is the foundation of the state, and the most important factor in making it what it should be is the woman who presides over it. It is therefore very important that our girls be thoroughly instructed in the art of home-making ere they become home-keepers. What is needed now is thorough training in the art of cooking, laundry work, in fact, in everything pertaining to general regulated homes will send out into the world young men and women who will be a credit to their native states and a power for good wherever their future homes may be.

The great questions to be considered are: "What will the majority of our farmers' daughters do after they leave school?" "What will they be best fitted to do?" "Have they been specially trained for real, everyday duties, such as they will inevitably be called upon to assume at some period of their lives?"

Whatever training can be had, it is all-important that it be of a practical character, such as is needed in every position in life. Every young woman should be trained to do some useful work in the best way, whether she expects to teach, do office work, engage in business, or preside over a farm home, which, after all, is the ideal one, and the one best fitted to develop the highest type of woman. Happiness does not come from the possession of wealth. Better a cottage presided over by a loving, devoted wife than a palace where love has no place. The ideal life can be lived only in the ideal home, the making of which is possible by those who are specially fitted to do their share of the world's work.—*Old Observer.*

Getting Christ into the people will solve the problem of getting the people into the church.—*Anonymous.*

Denominational Enterprises

OF SUPREME IMPORTANCE

The following is sent out by the Foreign Missions Conference of North America:—

In accordance with the original and supreme purpose of the Week of Prayer, pastors are urged to secure the observance of Thursday, January the sixth, as a day of special intercession for the evangelization of the world. Some of the following suggestions may aid in preparing an order of service for the day.

Scripture Selections

Psalm 72; Matt. 9:36-38; Luke 24:44-48; Acts 1:4-8; Rom. 10:1-15.

Prayer

Thanksgiving—For the redeeming purpose of God; for His special manifestations of His grace and power; for a world open to the proclamation of His Gospel.

Confession—Of personal unworthiness, of willful sins, of selfishness, of spiritual impotence, of unfaithfulness, of doubt, of unbelief.

Petition—That more Christians may believe in the power of prayer, and that vast numbers may enlist in the ministry of intercession.

That the church may realize the greatness of the unfinished task, and that each denomination may determine and undertake its proportionate part in the evangelzation of the world.

That the principles of Christian stewardship may be studied and practiced.

That there may be a closer understanding of the nature and power and implication of the Gospel of Christ.

That missionary societies and boards and agencies may be given wisdom to meet present complex problems of administration.

That missionary activities may be rightly adjusted to changing conditions in the various fields.

That native Christians may be given unfailing courage to confess their faith and to win others to Christ.

That the native churches may realize the greatness of their opportunities and of their obligations.

That there may be raised up a larger number of able leaders for the work at home and abroad.

That God's increasing blessing may rest upon various lines of special effort, and upon workers in particular fields in view of unusual opportunities or difficulties or perils; as, for instance:

The Protestant Churches of Europe;
The evangelization of China;
The workers disturbed in China;
The world-wide work among lepers;
The mass-movements in India;
The bearers of a pure Gospel to Latin America;
The work of the Bible Societies;
The Student Volunteer Movement;
Our missionaries to the Moslem World;
The reinforcements needed in Africa, Siam, Japan, etc.

That there may be a new consciousness or Christian Unity, particularly in view of the World Conferences on Faith and Order, and on Christian Life and Work

That it may please God to grant a world-wide spiritual revival.

Fred C. Klein.

—We print elsewhere Henry Ford's reply to the challenge made by Nathan Straus. He does not accede to the proposition, but gives the reason why he does not.

A Knotty Problem For Our Legislature

State legislatures are called upon to legislate concerning a thousand and one things. Many of these things require expert knowledge which the average legislator does not possess. The best he can do is to be silent and hear what others say and think for himself, and if he cannot reach a conclusion that is satisfactory, accept the judgment of those in whom he has confidence and vote accordingly. This is not a satisfactory course, but we say it is the best he can do—unless he resign and let his place be filled by a more capable man. But some questions are so perplexing that there seems no hope of finding men with clearness of view to settle them. Elected to office, a man feels that it is incumbent on him to stick to his post and do the best he can.

What are our legislators going to do when the evolution bogie confronts them? It seems almost certain that they cannot dodge the issue. Shall the doctrine of evolution be included in or excluded from our school curriculum? It might seem the easiest way to dispose of the question to refer it to the public school authorities. But this course will not satisfy. The legislators can hardly escape grappling with the problem. Do they know whether evolution is true or false? If false, it ought not to be taught as true. If true, it ought not to be excluded as false.

But not knowing whether it is true or false, what action shall they take? It is a perplexing situation. No one need covet the responsibility to determine the matter. It is said to be a safe rule to follow, when you don't know what to do, do nothing. But in this case the legislators will not be free to do nothing. Pressure will be brought to bear on both sides. It looks as if some sort of a decision will be forced from them. What will they do? What can they do?

We cannot advise them, but we will tell them what we think. We think that the man who asserts that God made the world in a moment or in a very short time, is unable to tell how God did it. We also think that the man who asserts that God took thousands or millions of years in making the world, is also unable to tell how God did it. Any sort of theory as to how God made the world is not worth the paper on which it is written. And we also think that the man who asserts that the world was not made at all, but always existed, is a dense fool, unworthy of a legislator's consideration for a moment.

WHAT IS TRUE UNITY OF THE SPIRIT?

"Peace" in the Scriptures means harmony. But while Christ is called "the Prince of Peace," and while that harmony has been created in many lives and spheres where He has been enthroned, He clearly said that one result of His coming would be, not peace, but the sword.

It is clear that, wherever His Cross has been fully presented, there has been trouble and upheaval. All the things against which His Cross stands have at once created a state of war. The world and the flesh, in all their forms and expressions, make spiritual unity impossible, and to the extent that Christians are influenced in their judgments, their standards of reckoning, their conceptions as well as their methods and means and motives, by the world spirit or the "Adam" nature, true spiritual unity is impossible.

The fuller the presentation of the Cross, the greater the arousing of the fallen nature elements, and therefore on the one hand the greater the peril and possibility of discord; and on the other hand, the call for a more complete capitulation to the life of the Spirit as against the life in the flesh.—*T. Austin Sparks, in The Overcomer.*

All the members of the church are one body, and each is to live in and for all the rest.—*Robert E. Speer.*

MR. NATHAN STRAUS

Mr. Nathan Straus, formerly a well known Jewish merchant of New York, one of whose department stores operated under the Christian name of R. H. Macy and Company, has found his way prominently into the Press with a challenge. This device has lost somewhat of its originality; issuing challenges was a favorite pastime with Jewish publicity hunters several years ago. They quite innocently assumed, or wished the public to assume, that to ignore the challenge was a confession of error. The interesting point which they overlooked was that a challenge has already been issued to them. The debate has already been started, and one side of the argument is in. *The Dearborn Independent* in a very full and pertinent statement laid the matter before the only competent judges in this cause, namely, before the American people, and it is now proper for Jewish spokesmen to meet the issue by addressing their defense to the same judges. Issuing new challenges does not obscure the fact that a previous one still stands. To suggest, as Mr. Straus does, a smaller jury of New York clergymen and publicists who do not know that a Jewish Question exists and would not dare to say so if they did, is merely to pretend to be issuing a challenge while actually evading one already issued to whom it may concern.

Having, it is hoped, set Mr. Straus right as to the priority of the challenge issued by this magazine, we should like to continue our friendly service by straightening him out on other points where he seems to be misled. For example, he speaks of 'the campaign of slander against the Jewish people,' as if it were true that such a campaign was made. It is regrettable that Mr. Straus has not striven for accuracy of statement here. If every Jew were an International Jewish Financier, then Mr. Straus would be justified in saying 'the Jewish people,' and if telling the truth is 'slander,' then Mr. Straus would be justified in the use of that term to describe *The Dearborn Independent's* disclosures. But as neither of these suppositions can possibly be true, Mr. Straus's statement falls of its own weakness.

The 'slander' consists in calling attentinn to the claims which Jews have made for their own preeminence in the world. These claims are largely true and have been made by responsible Jewish leaders. To repeat these for the benefit of other people cannot possibly be 'slander.' Some of these statements are as follows: the International Jew invented our financial and interest system, and is today in direct control of all financial centers of government, including the United States Federal Reserve System which he organized and is now perfecting according to his original plan; he is a potent power in governments; he pulls so many strings in business that no banker or business man feels that it is safe to oppose him; he owns the Press or controls it so that only pro-Jewish facts are ever admitted to print; he influences the education of our youth to a degree unapproached by any other group; he is the most closely organized racial entity in the world with an espionage system that covers every village and every larger center in the country; he controls the revolutionary elements of the world on one hand, and the ultra-conservative elements on the other, so that he has equal power in communistic Russia and in capitalistic England; and, not to mention the theater or the motion picture or agriculture, the International Jew is the chief control in the making of war, of which he is also the chief profiteer.

All these are statements deducible from the most deliberate utterances of Jewish spokesmen and illustrated at large by Jewish history. To agree with the Jewish claim to preeminence in these matters is no more a 'slander' than to agree with their claim to preeminence in the clothing trade. Besides that, it is a service to the American people to tell them who their bosses are.

It might interest Mr. Straus's suggested jury to take up the above statements, find their numerous counterparts in Jewish literature, and then compare the claims with the actual facts.

This magazine will be glad to direct them to the sources.

To conclude this comment on Mr. Straus's interesting speech at Boston, we agree with him in all that he says about himself as a philanthropist. Philanthropy was a great thing a hundred years ago. Genuine philanthropy today means the payment of such wages as will render philanthropy unnecessary. It may be that Mr. Straus revolutionized the wages rate paid to employes of department stores which he controlled, and that he reduced all excess profits on goods, but if so he has neglected to chronicle it in the long list of his philanthropies as printed in *Who's Who*. Unfortunately for our full appreciation of that list, this magazine has always held that there is something disgraceful in receiving 'charity,' and something shameful in offering it. We have contended that the truest Charity was the effort to make 'charity' superfluous. But on this point we willingly accord to Mr. Straus the same freedom of opinion which we exercise for ourselves. —*Dearborn Independent.*

MODERN MINIMIZING OF THE GOSPEL

Dr. Francis S. Patton says that the modern gospel minimizer takes a few tablets of doctrine, dissolves them in a gallon or two of rose water of sentimentality and puts a little in an atomizer and sprays his congregation to the accompaniment of the sweetness of Christianity and the fragrance of the benevolent life. But the New Testament tells another story. It teaches that man is a sinner, that he has been redeemed by the atoning blood of Christ, that the only way to salvation is through faith in Christ the Redeemer. There are many kinds of modern liberalists, for skepticism is by no means agreed with itself. But they all prefer the sentimental concoction of which Dr. Patton speaks to the world-shaking story of the Cross on which Christ died to save sinners.—*Western Recorder.*

CAN DETERMINE FOR HIMSELF

A boy at seventeen can practically determine for himself whether he will be a simple burden-bearer for others as long as he lives, a leech on society or whether he will be a broad-minded, useful and successful man. If the boy at his age has no ambition to be anybody—is content to simply let things flicker and take his chance with others just like him frittering away his opportunities to acquire knowledge and caring only for the trivialties of life, he can make up his mind to carry a hod, ride the brake-beam of a freight car, or dodge the police as long as he lives or he can resolve to be a man in the highest sense, every means for physical mental and moral growth and development and must surely and easily graduate into the ever widening field of utility and success. It matters little what his boyhood enviroment may be, if he but has the ambition and the well grounded purpose he will climb out of it.—*Exchange.*

BELIEF IN JESUS

A Christian is a believer in Jesus. He believes that if he only throws his own lost and sinful soul on the Redeemer, there is in His sacrifice sufficient merit to cancel all his guilt, and in His heart sufficient love to undertake the keeping of his soul for all eternity. He believes that Jesus is a Savior. He believes that His heart is set on His people's holiness and that it is only by making them new creatures—pure-minded, kind-hearted, unselfish, devout—that He can fit them for a home and a life like His own; that He can fit them for the occupations and enjoyments of heaven. And, believing all this, he prays and labors after holiness.—*Selected.*

OUR STORY PAGE

AN EGG ON TOAST

Benjie was enjoying a week's visit on the ranch with Cousin Steve.

Steve was a great out-of-doors boy. He could fell a tree, roll across the pond on a log, ride horseback, build a chicken house, milk cows, or do almost anything there was to do outside.

But Benjie's life had been spent in an apartment house, and while he could skate, play the violin, play tennis, do indoor gymnastics, Steve sometimes called him a girl-boy.

However, Benjie was no coward, and he was game for anything, so they were having a great time.

Then one morning Sister Lesta awoke with a toothache, and daddy said he would have to take her to town at once. It was a long distance to a town where there was a dentist, and they could not get back until the next evening.

"I will leave you boys in charge of the ranch, and also in charge of mother," said daddy.

"Good!" said Steve. "We'll see that mumsy has wood and water and everything she needs, and we'll have lots of fun doing the chores. I'm teaching Benjie to milk and feed the calf."

So daddy and Lesta hurried off early in the morning, leaving everything to the excited boys.

As a rule, chores were done before breakfast, but this morning they had been so busy getting daddy and Lesta off that they did not get started until late.

"Here's the milk pail," said Steve, as he handed Benjie a bright, shining tin pail. "Now, let's see you milk."

Then Steve went to the other end of the barn and tossed a bucket of corn into the sheller for Pigly Wigly, while Benjie tied Boss and got the milk stool.

"Hey!" called Steve, laughing, "that's the wrong side of the cow. She'll kick you."

Benjie laughed and moved around.

"What does she want to be so particular for?" he said.

By the time Steve had Pigly Wigly fed Benjie had the cow milked.

"Now just watch me feed Calfie without getting a drop of milk on myself," Benjie said, laughing.

"Bet you can't do it," said Steve.

Benjie put his finger into Calfie's mouth. Then he plunged Calfie's nose, together with his own finger, into the pail of milk.

"You'd better brace against that post," warned Steve as he watched from the doorway.

But it was too late. Calfie wasn't getting the milk as he thought he should, and he gave a butt, backed by all the strength of his long legs, and Benjie was on his back getting a shower bath.

"There's lots more milk in the separator house," laughed Steve as he ducked to escape the flying bucket.

Benjie got up and shook himself like a dog just out of the creek, and tried it again.

Just then there came a cry of distress from the house.

Reaching there, they found mother laboriously working her way to the bed. She had sprained her back and now she would have to stay in bed for a few days, as she always did when this happened.

Now Steve could do anything outside of the house, but inside he was all at sea. Sister Lesta had been mother's helper. He felt that cooking and sweeping were a girl's work and beneath his dignity.

When lunchtime came he looked helplessly about the kitchen.

"Guess we'll have to have bread and milk until sis comes home," he said to Benjie.

"That's all right for us," said Benjie; "but Aunt Kate should have something better, a little something warm."

Steve looked distressed.

"But what can we do?" he said; "there's nothing cooked."

"Couldn't she have a poached egg on toast?" said Benjie. "That's generally good for sick folks. I always fix it for mother when she has a headache."

Steve looked at Benjie.

"Could you fix it?" he asked incredulously.

"Sure," said Benjie, and he went to work to build a fire.

While the fire burned up they ate their own lunch of bread and milk. Then Benjie, with the ease of an old housekeeper, proceeded to make toast and poach the egg.

The toast was a golden brown and floated in rich milk. The egg spread over it like a big white water lily. Benjie found a clean napkin, which he spread under the plate on the tray. Then a cup of steaming hot tea finished the tray.

"There," he laughed, as he held the tray over his head, "that is what the waiter calls Adam on a raft."

But Steve did not laugh. He did not feel like laughing. He was very sober. It was not pleasant to have to have the company fix a meal for your own sick mother. If the company had been a girl it might have been a little different. He could imagine how surprised and pleased his mother would be when she saw the dainty tray.

"I never in the world could have done it," he admitted to himself.

Then he braced up. He had watched the proceedings with wrapt attention.

"I'll fix it tonight myself," he said. "I'll fix it or bust."

That night after all the chores were done it was Steve who bore the tray of toast and egg to his mother. And it was Steve who fixed a double order of the same thing for Benjie and himself.

His mother was surely surprised and pleased.

"And I'll fix your breakfast in the morning, mumsy," he said. "Just see if I don't."

Mumsy smiled and wondered what had come over her boy, the boy who had always boasted of being such a real boy and not a girl-boy.

By the time they had washed the dishes and straightened up the kitchen there was just time for one game of checkers before they went to bed. It was a long, hard-fought game, and together with their strenuous day out-of-doors they were tired enough to sleep through anything.

But Steve did not sleep. He was thinking, "What shall I have for breakfast and how will I ever manage to fix it? If I had only watched mumsy and Lesta make hot cakes."

Then he thought of the cook books.

So after assuring himself that Benjie was asleep, he slipped silently out of bed and down to the kitchen. He had difficulty in finding the right one. Some of them only had cake in as if a person did not want everything but cake, and some had only salad in. At last he found one that seemed to have everything in.

It took a long time to memorize directions for coffee, mush and hot cakes, but eventually it was accomplished, and cold and tired he crept back upstairs and slipped silently into bed.

All too soon a streak of sun and a crowing rooster announced another day.

"Time we got up and got breakfast," said Benjie sleepily.

"I'll get the breakfast," said Steve.

"Well, I'll milk and feed then," said Benjie, glad to be able to do so much to help. "I can manage all right alone now."

So each boy went at his new work with a will.

Steve was slow and clumsy about the stove, but by and by he bore to his mother a dainty tray whereon was a dish of mush with cream, fragrant coffee and hot cakes with maple syrup. Never had he known a prouder moment.

"Fixed it every bit by myself, mumsy," he said excitedly.

He was so happy that a big tear came tumbling down and just escaped the steaming coffee.

"No company, especially boys, will have to fix mumsy's meals after this," he declared to himself as he went back to the kitchen.

Then Benjie came in, the glorious look of having accomplished something showing in his face.

"Got the cow milked and the calf and the chickens and the pig all fed already," he fairly shouted. "Jimmy, I'm hungry!"

"Come on," said Steve proudly; "the mush is all ready, and the hot cakes and eggs are coming. I'll dish up the mush while you wash."

"Um, it smells good," said Benjie as he sat down at the table.

When dad and Lesta returned they were surprised to find how well the place could get along without either of them.—*Junior World.*

HONEY BEE'S CHOICE

"Buzz! buzz! buzz!" hummed Honey Bee as she entered the flower garden.

"Buzz! buzz! buzz! I must choose the sweetest flower." She glanced around to see which was the lovliest. There were roses, lilacs, honeysuckles, snap-dragons, lilies, pansies, nasturtiums, and many, many others. All the flowers in the garden had heard that this was the day when Honey Bee was to choose the rarest flower of all to use for the queen's honey, so each flower tried to look her loveliest.

On came Honey Bee.

"Oh!" said Red Rose, proudly tossing her beautiful head, "I know that I am by far the loveliest. Every one admires my beauty. Surely Honey Bee will choose me."

"No, indeed," said Honeysuckle, "I heard my mistress say this morning that I had more fragrance than all the other flowers in the garden. Surely, I shall be chosen."

"You are both very lovely," said Lilac. "But do you suppose Honey Bee will miss my charm? Just look at me!" and with that she swayed gracely and perfumed the air.

"If Honey Bee doesn't want to choose me, I don't care a bit," said Snapdragon.

"I don't like to be always doing something for some body else anyhow. I'd rather stay where I am."

Honey Bee just buzzed and buzzed and buzzed, and kept flying around the garden.

"Perhaps Honey Bee won't choose me," said Pure White Lily, "but I shall not mind. The great Maker-of-the-Flowers put each of us here in the garden for a different purpose, and if I am not chosen I shall be just as happy. I am glad to grow. I am glad for the sunshine, the rain and the dew; but most of all I am glad because I make my little sick mistress happy. I would like to be honored by Honey Bee, to be sure, but I shall be happy even if I am not."

Little Clover heard the other flowers talking, but she said nothing. Her little heart was sad. "I am just a little wildflower," she said to herself. "I am not gorgeous nor am I beautiful. Perhaps they do not love me because I am not beautiful; but hard as it is, I shall try to be just as sweet as I can be. When I get big, I'll let the children pick me and use me in their wreaths, and then I'll be doing something to make some one happy."

"Buzz! buzz! buzz!" sang Honey Bee as she flew all around the garden again.

Suddenly she flew over to a quiet little spot in the garden.

All the flowers were excited, and said, "Where has Honey Bee gone?"

"Oh," said Purple Pansy, "she can't decide which of us is the lovliest, so she is going to rest a while before choosing."

"Not on your life," answered Snap-dragon. "You're not half as pretty as you think you are. Listen to what Honey Bee is saying."

"Buzz! buzz! buzz!
Little Clover, I'm coming to you.
Your sweet little life
So free from strife
Perfumes the garden through.
'Tis you who is rarest,
'Tis you who is fairest,
'Tis you I choose today."

The flowers were so surprised and astonished they hardly knew what to do. "How strange!" they all said. "Why did Honey Bee choose Little Pink Clover? Why, we never had noticed her before."

"I'll tell you why," said Pure White Lily. "All this time Little Pink Clover has been trying to serve just in the humble place where the great Maker-of-the-Flowers put her. She has never received any praise, neither has she sought it, and because of this, today Honey Bee has chosen her from among all of us, and rewarded her for her sweet life. Let's all bow to her to show her that we are glad that she has been chosen."

So with that, all the flowers made a courtesy to Little Pink Clover, and do you know the queen said that Pink Clover gave the sweetest honey of any flower she had ever known?—*Our Little Ones.*

HOW BETTY SAID IT

"Betty has been telling me all day how much she loves me," Aunt May said, as she folded her little niece in her arms.

"Why, Auntie," Betty looked up with a little flush, "I do just love you to—to pieces, and I've kept wanting to tell you so ever since you came, but somehow I couldn't. It's Alice who says right out how she loves folks—but somehow I can't."

"You've been telling me all day, and in a perfectly beautiful way," said Aunt May. "What little girl rushed down to the store after that package I'd forgotten, just when that same little girl was settling down to play 'mothers' with her sister and the children next door? What little girl hunted for as much as ten minutes till she found the back number of the Church paper that same auntie wanted?"

"Oh!" Betty's little round face was smiling and happy, "if you mean that—then p'haps—"

"There is no 'perhaps' about it," smiled Aunt May.—*Selected.*

WHAT IS NEEDED

What we want in this day of spineless, creedless theology and preaching is men who can say with positiveness which admits of no doubt, "I know, I believe"—men whose faith has grown out of an experience that has put the gospel to a full test in their own hearts and lives—men who would rather be pilloried by a fickle and unbelieving age as narrow-minded and out of touch with the times than be guilty of putting question-marks behind much that Jesus stressed as necessary to salvation. The people have a right to expect a preacher to have a message that has back of it a "Thus saith the Lord."—*The Lutheran.*

WOMAN'S MISSIONARY DEPARTMENT

MISS ESTHER ROSS, *Editor*
Asheboro, N. C.

WOMAN'S FOREIGN MISSIONARY SOCIETY

The Methodist Protestant Church is composed of various departments of work, but none whose activities are greater, nor better organized than the Woman's Foreign Missionary Society. Beginning at the base of the ladder forty-eight years ago we have climbed rung by rung. At the present time we are working in three fields, Japan, China, and India.

Japan, our first field of labor, at present has a well equipped school at Yokohama conducted by efficient missionaries and native workers. The Kindergartens are manned by trained workers. The evangelistic department is well cared for. The Kindergartens at Nagoya, Homoko, Atsuta, Huatsuka, Hamamatsu and perhaps two more at other points are to be fully endorsed for the excellent work accomplished through the competent instructors. It would be impossible to estimate the good accomplished by these consecrated teachers who labor day by day to so live that the little ones under their care may realize that there is a living God and thus be redeemed.

Kalgan, China, is our second field of labor. Many disappointments have been ours, but we will not grow weary in well doing. We are regretting the outcome of an inefficient number of workers which retards the progress of the Mission. We must have missionaries at this point and right now. The dispensary conducted by our Medical Missionary has met with marked success, and we are planning an extension of this work as soon as we are assured of the cessation of war. May God grant that will be soon. We have educational and evangelistic work also at Kalgan. Our need for Kalgan, "a nurse and and doctor."

In the years that have gone two young women of one of our Southern Conferences sailed for India and located in Dhulia. The mission organized by them prospered until they decided to become affiliated with the Board of Missions of the Methodist Protestant Church. For several years the said Board managed the work and in a few years transferred the department for women and children to the Woman's Foreign Missionary Society. We have substantial buildings at Dhulia, orphanage, school, hospital and evangelistic department. The dear little children who are homeless and otherwise needy are cared for by the faithful young women who are serving the Methodist Protestant Church at Dhulia. The hospital is beautifully situated and well equipped, but we need another nurse and a doctor. The Home Base has not been idle nor have we buried our talents. With the Church back of us, through strength from the Father, we are a band, marching on.

MRS. HENRY HUPFIELD,
President, General Executive Board.

—Eggs from hens on green feed or range have the highest vitamin content.

ANOTHER FUNDAMENTALIST-MODERNIST CONTROVERSY

The disputants are Robert Laughlin, aged seven, and Mary Wood Swain, aged five.

Robert—There is no Santa Claus.

Mary Wood—I know there is.

Robert—How do you know?

Mary Wood—Because I saw three Santa Clauses up town.

Robert—That proves that there is not just one Santa Claus. If there are three, there might be a hundred or a thousand.

Mary Wood—It proves that there is at least one.

Robert—No, it doesn't. They may all be just imitations.

Mary Wood—If they are just imitations, what are they imitations of? Tell me that!

Robert is still studying how to answer. The controversy is probably not ended.

—Since the cotton farmer can hardly get a profit from cotton grown on anything but the most fertile acres where high average yields may be made, it might be wise to try putting some of the poorer acres or marginal acres in pine trees.

—A flock of about 400 pure bred Rhode Island Red hens brought in to A. E. Allen of Wake County, $3,602.35 at a feed cost of $1,500 during the ten months of 1926 ending November first, according to a written report he has made to County Agent John C. Anderson.

—Calvary was pleased to receive two good members last Sunday. They were Mr. and Mrs. Allred, recently moved to Greensboro. They were formerly of Asheboro and were in Brother Gerringer's congregation when he was pastor there.

—By advocating a better balanced system of farming in the 40 cotton counties of North Carolina, the agricultural workers are co-operating with other states of the South to reduce cotton acreage and to put the farms of North Carolina on a business basis.

—The Christian Endeavor of Calvary church is to observe watchnight next Friday night. After a social meeting beginning at eight o'clock there will be a program rendered, appropriate to the time. The meeting will end shortly after midnight. Refreshments will be served in the form of fruit and sandwiches. Brother A. D. Wagner is president of the society.

—A good New Year resolution is one that will compel the maker to take a complete inventory of his farm this winter. This will show the true financial standing of the owner.

—Tests made by the Department of Agriculture at Washington show that North Carolina grown cottons have as high spinning qualities as cottons grown in Texas and southwestern states.

—Our impression is that one would have to travel far to find a better man than was Brother W. H. Searboro who has just died at Concord. Well may the pastor feel that he has lost a right arm.

—Rev. and Mrs. J. Clyde Auman announce the birth of a son, Nagoya, Japan, November 29, 1926.

—A carry-over of nine million bales of cotton for the coming year doesn't leave much to be grown by North Carolina farmers next season.

MARRIED

Smith-Yow

Miss Ruth Smith of Liberty, and Mr. Walter E. Yow of Asheboro, were united in marriage at the lovely home of the bride's mother Mrs. Mamie Smith of Liberty, December 24th. Mr. Yow is the son of Mr. E. R. Yow of Asheboro. We give to this happy young couple our best wishes. F. L. GIBBS.

Hester-Gray

A marriage that was beautiful in its simplicity took place on December 23, at 6:30 p.m. when Miss Nelle Gray became the wife of Junius McKinley Hester, Jr. They were married at the home of the bride near Kernersville. The home was beautifully decorated with mountain spruce, rhodendron, holly and other Christmas decorations. Miss Ila Albert presided at the piano and Miss Eugenia Stafford sang a marriage hymn. The bride and groom entered unattended to the strains of the wedding march and were pronounced husband and wife in the presence of only a few of the relatives and friends of the young couple. Rev. L. W. Gerringer, a former pastor and school teacher of the bride, performed the ceremony, using the bride's mother's wedding ring for the occasion. The good wishes of a large number of friends go with these popular young people as they launch out upon the voyage of life together.

L. W. GERRINGER.

The steamer was only a few feet from the dock when there was a sudden commotion, and a man came running, shouting to the officials to wait a moment.

Without pausing in his stride, he flung his bag on the boat, took a desperate leap, and landed on the deck with a crash.

"Good," he gasped. "A few seconds later I should have missed it."

"Missed it!" exclaimed the officer who helped him to his feet. "This boat is just coming in."—The Countinent.

Pat watched the professor staring up at the sky through the long, shiny black telescope.

Presently a star fell.

"Shure, and the man's a grand shot," said Pat.—Schurz World, Schurz High School, Chicago.

A story in three lines:
Lion and two lion hunters.
Lion and one lion hunter.
Lion.—Haversack.

—Hens pay a profit of $2 per head according to late experiments by poultry workers of State College.

—Tom Tarheel says the best permanent cure for too much cotton is to always eat and feed produce grown on the home place.

He that is not with me is against me, and he that gathereth not with me scattereth abroad.—Jesus.

Our Children's Home

Gifts to Us

Rev. Geo. R. Brown of Reidsville, bedstead, springs, mattress, and a large rocking chair; E. M. Holt, Plaid Mills, Burlington, a lot of nice ginghams; Mrs. E. E. Jordan, Liberty, N. C., merchandise; Carolina Brush Co., 208 Arlington Ave., Charlotte, six mop brushes; C. E. Society, High Point College, two dresses for children; Junior C. E. Society, Concord, a dress, and goods for another; Pleasant Hill church, Forsyth Circuit, one nice comfort, on which were the names of many kind friends; Mr. H. E. Kelly, New Church, Va., a nice box of Christmas presents. Mrs. C. H. Simmons, 621 W. 29th street, Indianapolis, Ind., gifts for every member of the Home; Kester Furniture Co., 134 S. Main St., High Point, a New Home sewing machine; M. P. C. E. Society, Osceola, Iowa, (Lyel Barrows Pres.) a nice box of dressed dolls, books, games, and other toys; Mrs. Fred Younts, High Point, an overcoat, and two dozen and four ties; Philathea class, Reidsville, a box of hose; Rev. W. F. Grabbs, King, N. C., ten bushels of pears; First church, Winston-Salem, a nice lot of white gifts, mostly from Junior department; Mrs. Emma Bayliff, Graham, apples; Kappa Phi. Fraternity, High Point College, apples, oranges and candy; Mr. and Mrs. John Siceloff and children, High Point, apples, tangarines, raisins and nuts; Concord, S. S., 12 gallons grape preserves; C. E. Society, High Point College, a dress for a child; M. P. Mission Band, Efland, handkerchiefs; First Church, Stenbenville, Ohio, a box containing white gifts; Mr. Henry Millis, of High Point, came over the morning before Christmas and gave presents to every child, and among those presents was a greenback dollar for each child. The Rotary Club of which Mr. Millis is a prominent member gets credit for this kind act; Delphine and Ned Welborne of North Davidson charge, two turkeys; Ladies' Aid Society, of Mackeys, a dress, and two suits of underwear. ,

Bazaar and chicken pie supper was a decided success. Good people helped to make it so. Four hams, 50 dozen rolls eight gallons of ice cream, one case of pineapple, lettuce, three pounds of coffee, one pound butter, eight nice trays, all given by merchants of High Point.

W. H. M. S., eleven nice cakes and three sets of knives and forks; Grace Church, Greensboro, nine pounds homemade candy.

Sales of fancy work amounted to about 110 receipts for supper $150.00. Total $260.

One half the proceeds of fancy work was given to the girls who made it, and some of the supper money was given to the children, so that all might have some Christmas spending money.

Many thanks to all who are doing so much to make the Home so comfortable and so happy.

E. G. LOWDERMILK.

HERALD SUBSCRIPTION RECEIPTS

Rev. H. L. Powell, $3; Rev. G. L. Reynolds, $1.50; Rev. C. W. Bates, $1.50; Rev. C. H. Hill, $1.50; Rev. M. P. Chambliss, $4.50; Rev. H. L. Isley, $1.50.

—One hundred liens on each farm in the State will provide home conveniences and comforts desired by every housewife.

A COMFORTER FOR THE CHILDREN'S HOME

Following are the names of ladies and children who made the block for a "Comfort."

The first following are from the "Pleasant Hill" church, West Forsyth Circuit.

Mrs. Mamie Long, Mrs. Bettie J. Long, Mrs. Eliza Whitman, Mrs. Maggie Sprinkle, Mrs. Nora Hunter, Mrs. Alice Long, Mrs. Alice Berath, Mrs. Addie Anderson, Mrs. Gretchen Holder, Mrs. Robert P. Petree, Mrs. Ida Whitman, Mrs. Veala Whitman, Mrs. Nell Whitman, Mrs. Mary Ellen Long, Mrs. Florence Whitman, Mrs. L. G. Long.

Miss Ruby Long, (aged 12 years), Miss Lucile Sprinkle, Miss Ruth Long (aged 13 years), Miss Lillie Whitman, Miss Treva Long, Miss Lorine Anderson, Miss Lola Long, Miss Juanito Hunter, (aged 9 years), Miss Myrtle Long (aged 12 years), Miss Olive B. Anderson.

The following are friends from other near by churches, also some from a distance:

Mrs. Hattie Kreeger, Mrs. Martha A. Spease, Mrs. Lonnie Doub, Miss Fannie Scott, Miss Jane Allen, Miss Fannie Kerney, Mrs. Emma Spainhour, Mrs. Ida V. Doub, Mrs. Sallie White, Mrs. J. T. Briggs, Miss Laura Scott, Miss Eveline Doub, (aged 12 years), Mrs. E. E. Kerney, Mrs. Martha Vogler, Mrs. E. L. Reed, Mrs. E. S. Bowen, Mrs. John Bowen, Mrs. S. E. Newson, Mrs. John Spainhour, Mrs. Alice Scott, Mrs. Bulah Spainhour, Mrs. C. H. Smith, Mrs. Ira M. Petree, Miss Mamie Reed, Miss Dora Scott, Miss Ruth L. Smith, (aged 6 years), Miss Mabel Adell Petree, (aged 7 years), Miss Margarett L. Smith (aged 10 years).

Following are the names of men and young men who contributed toward the lining and cotton for the comfort.

C. W. Spainhour, 25 cents; R. H. Samuells, 25 cents; M. M. Spainhour, 50 cents; E. A. Hunter, 25 cents; Henry Kreegar, 5 cents; Russell Masencup, 25 cents; B. L. Sharp, 25 cents; R. N. Honcock, 15 cents; G. A. Long, 25 cents; J. P. Nance, 10 cents; H. W. Long, 5 cents; Curtis Bowen, 10 cents; Shober Spease, 10 cents; B. G. Doub, 10 cents; J. A. Long, 25 cents.

The question was asked the writer, what is the value of the comfort? Well, this is a question that cannot be answered, because the love for our Heavenly Father, and the love and tender sympathy of each of the "fifty-six" women and children have for the precious little orphans for whom they, with loving fingers contributed their part in making the blocks for this comfort, and too, the men, and young men, some of them not even members of any church, who gladly gave of their money to help buy the lining and cotton, all make it quite impossible to place a value on it. But our Heavenly Father knows, and that is sufficient. I wish to again thank each and every one who in any way helped me to get together and finish up this pretty warm comfort. The names of each one who made a block is sewed onto the block and stands out in bold relief to show just who made each one.

And now if you will pardon me I wish to tell how this particular comfort came about, or rather the idea.

Some months ago, a cousin, Mrs. L. I. Marshall living in Gage, Okla., wrote me enclosing a miniature block, showing one she was making for herself. The pattern was so attractive, that I decided I would get as many of my own church and other friends to contribute in making one for Our Children's Home, and this is the result. And now we all present it as a Christmas present to the members of the Home, and with the very best wishes for a merry, merry Christmas, and a glad, happy, and healthy New Year..

MRS. ROBERT P. PETREE.

REPORT OF TREASURER OF COLLEGE BUILDING FUND

Amount previously reported	$172,242.52
By Rev. J. B. O'Briant, on note:	
W. R. Carter ....08..	15.00
M. J. Morris	25.00
Sam Day	12.50
Mrs. Alice Glasgow	1.00
Box party, by Miss Fannie Barnes	19.00

The above payments reported by Brother O'Briant have been applied on a note, indorsed by a number of friends on his work, the note having now been paid in full. Brother O'Briant secured the co-operation of a large number of his members, and thus the desired result was accomplished, it would appear, without difficulty.

J. R. Stone	$25.00
Paul Demot Stone	5.00
Mrs. E. S. Welborn	10.00
E. S. Welborn	25.00
Miss Lottie E. Edwards	5.00
Mrs. J. W. Magee	12.00
Spring Church Sunday School	2.04
Mrs. C. A. Cecil	25.00
Miss Christine Fulton	6.00
Paul E. Hine	12.00
	$172,442.81

J. NORMAN WILLS, Treas.

MORE KIND APPRECIATION

My dear Dr. McCulloch:—

I do not want the Christmas season to pass without saying something of what I think the object of your life's work has meant to us all. It was by heritage that I first acquired a love for our church paper. Many years ago when I was a small boy "Our Church Record" was the only paper that came regularly to our home. We read it through from cover to cover. My father continued his subscription all through the years until his death last summer. In his private papers was a file of these papers that reached back many years.

To us who have been moving about in different parts of the state in the teacher's profession, the little church paper is about the only direct connection we have with our church. To me it is a weekly letter of the church and since practically all the names of the ministers are familiar to me, many of whom I know personally it is like getting a letter from home. It also keeps me in touch with the college and the Children's Home, both of which I am interested in.

It seems to me that it must be a great comfort to you to realize what you have done for our church through these years. May you be given many more years to stand at the helm to inspire us on to bigger things. May this Christmas be a happy one and may the New Year bring renewed energy for the work that is before us.

Very sincerely yours,

SAMUEL E. LEONARD.

—Born, December 25, 1926, to Mr. and Mrs. C. B. Way, a son, C. B. Way, Jr.

FROM PASTORS *and* PEOPLE

Littleton.—As Mrs. B. T. Morris gave yau a report from Corrinth, I shall tell you what we—the Littleton Sunday school—are trying to do, and what has been done.

Five of our school have given their hearts to the Lord. Two joined the Baptist church. Three connected themselves to this church. Two of them joined since conference.

The junior class each started out to make or earn in some way $2.00 a piece to help meet the three hundred dollar note. The Corinth members became responsible for High Point College. Following are the names of those who earned this: Annie Perkinson, $2.65; John Caston, $2; Hortense Warren, $2; Helen Riggans, $1; Minnie Walker, .50. Total, $8.15.

Some of them sold candy. Another had a little rummage sale, another picked cotton, and the box party Rev. O'Briant last mentioned was gotten up by this Sunday school.

Now we are working on Christmas program. Want to have it this coming Sunday night, 26th. We are working with our new superintendent, Samuel Riggans, a young man of 16 years, full of life, and vim. He joined this church two weeks before conference. Was made superintendent the same night. Pray that God may always use him for good.

Brother O'Briant has filled two appointments here since he returned and has been met with better congregations. We are not a bit discouraged at this writing. All seem happy to have him with us again.

First quarterly conference held here showed that Hawkins Chapel had paid $40.00 on pastor's salary this year.

FANNIE BARNES.

Calvary.—The editor has kept you informed about ,some of the happenings at Calvary church, but there are others that we would like to have you know about.

On Sunday morning preceding Christmas our pastor preached a very helpful Christmas sermon and the choir rendered special music.

At the evening service the Pageant, "Gifts to the King," was very beautifully and impressively presented. By many this was said to be the best program given in our church. The many lighted tapers added much to the effectiveness of the service. The music was unusually good. In addition to the collection for general interests, White Gifts were presented, which were later distributed to some less fortunate families in the community.

On Thursday afternoon the Sunday school gave the children a Christmas tree in the church hut. Santa Claus was there and gave gifts and treat to about one hundred children. Some of the classes showed their appreciation of their teachers, with beautiful and useful gifts.

We were very glad to receive Mr. and Mrs. M. H. Allred, of the Asheboro church, into church membership. Mrs. Allred had already shown something of her usefulness in her work in the choir.

We regret to report that our faithful organist was kept away from church last Sunday on account of illness. She is not only missed in the church service but in the Sunday school and Christian Endeavor.

Next Sunday morning we will have communion service and in the evening the pastor will preach a New Year's sermon.

We are so glad to have Mr. and Mrs. Gerringer with us for another year. They are very helpful to us in every department of the church work.

We are looking forward to the new year, hoping that it will be the best year in our church.

REPORTER.

Mecklenburg.—After being kindly remembered at Stallings Friday night, while sitting at Brother G. W. Helms' well filled table Christmas day, Mrs. Totten and I heard the honk of a car. Out at it we found Brother W. H. Schell and his daughter Evelynn with many presents from our Beulah people. Our editor tells us to enumerate such gifts makes bad reading. As he does not know how it makes a pastor feel unexpectedly to have his larder filled with such good things, we invite him down to Stallings to help us enjoy the eating.

W. T. TOTTEN.

(That is reasonable, and we thank Brother Totten. But when the enumeration makes the editor's mouth water and the printer's mouth water and the reader's mouth water, and there is no invitation to either editor, printer, or reader to take part in the feast, it borders on cruelty to animals.—Editor.)

Denton Church.—Our Christmas program was carried out last Friday night. The program was very good. Many thanks to Miss Mary Lee Frank, and Miss Julia Loftin for getting up the program.

Our Sunday school was well attended yesterday to what it was a year ago. Year ago yesterday, 16 present, yesterday, 63 present. Offering year ago, .34, yesterday, $2.40. Largest attendance, class no. 7, Mrs. Joe Hill teacher; present 13. Largest offering, class no. 2, Mr. W. A. Johnson teacher, $0.67.

We hope by next Sunday to mark a 100 per cent. Don't forget that next Sunday is our preaching day here.

Wishing the Herald a Happy New Year.

REPORTER.

First Church, Spencer.—Owing to sickness in the home of our reporter, Mrs. C. M. Mayes, there has been no report since conference. We feel fortunate in having Rev. Glen Madison as our pastor. All are pleased with his gospel sermons, and are hoping for a good year together.

Our first quarterly conference Wednesday afternoon, December 22. New plans and aims were made. We hope we can carry them out and become a stronger and better church.

Wednesday, 7:00 p.m., our Christmas service was well attended by our little band. The children did well and our pastor told the story of "The Other Wise Man" which was very much enjoyed by all. Our collection, $7.50 to go on our Budget.

Considering our small number we have good attendance at church and Sunday school. We want to make another payment on our lot soon and hope we can get in a building of our own, for our church will go forward then. We have services the first and third Sunday at 11 a.m. in the Episcopalian church on Rowan Avenue between fourth and fifth streets which we have rented. If anyone knows of any M. P.s in Spencer or Salisbury please send us names.

MRS. A. L. MOORE.

Albemarle.—I came to the Albemarle church on the night of November 8th, coming from Georgia, a stranger to the people, but was met with every kindness and courtesy that could be expected.

The Ladies' Aid had been to the parsonage on that day and given it a thorough cleaning as it had not been occupied for some months. They also spent around two hundred dollars for new furniture so that we now have a cozy little home, nicely furnished.

Mrs. Anderson, and our little daughter came the next week. Again the Ladies' Aid was on hand. They served a good supper, and gave us a warm welcome, and we were at home the first night.

The following night the good people of the church and community gave us a pounding that bountifully supplied the pantry.

The church and Sunday school is starting off well considering the weather and other conditions due to not having a pastor for some months. The Sunday school has gone up from ninety-nine to one hundred and forty-six and we have had nine additions to the church since conference. A series of meetings of about eight days did much toward lining up and energizing the church.

We have some of as fine people here as can be found in any part of the country. They are spiritual and have enough church and denominational pride to take care of all the different interests of the church.

We are now putting on a drive for subscriptions to the "Herald."

We predict a good year for this charge. We solicit your prayers.

J. R. ANDERSON, Pastor.

Anderson Charge.—The work has been progressing nicely for the past few weeks. All appointments have been met except one which was rained out. The weather has been cold and unfavorable but good congregations have met the pastor for every service so far. I have been cordially received everywhere I have been and the people seem anxious for the pastor to come to see them. One good brother said there is always a place at his house for the preacher, that he didn't consider it any expense because it was worth his rations to eat them. But if you will believe this pastor, his rations are fine and good enough for anyone. If you doubt this come down and pay me a visit and I will take you to see this brother.

The first quarterly conference was held at Liberty Hill the second Sunday in December. The business was transacted in a harmonious and brotherly manner and I am sure we will have a good year together. The pastor presented a written report which he read while Brother J. Lee Poole occupied the chair and in a very dignified manner presented the report to the conference for its consideration. It was adopted with one exception and that being in the form of a recommendation that we pay every claim in full. Short crops make finances in bad condition but the conference voted to pay the following in full: The Annual Conference Budget, College Assessment, Superannuate Fund Assessment, and Pastor's Salary, and that we make an earnest effort

by observing all the special days designated by the General and Annual Conference with an offering toward this budget. The action of the conference was gratifying to the pastor and I am sure the Anderson people will do their best to get on the honor roll of the Annual Conference this fall.

A special drive for subscriptions to the Herald will be conducted early in the New Year. So far very few of the Anderson people read the Herald, but watch for us soon.

The interest in the Sunday schools is very good but both the interest and attendance can be made much better and we are trying to do this. We hope to have much better attendance when the weather gets better. It is very good considering the weather and the fact that we are a rural people.

The Senior C. E. of Fairview church enjoyed a fruit supper and social evening at the home of Mrs. Sam Henderson last Tuesday evening which was very much enjoyed by all present. Thirty of our young people were present for the occasion in spite of the cold and rain. Games and contests were entered into very heartily and each one had a pleasant evening.

Our community was grieved by the death of Mr. John Acker last week. Mr. Acker was not a member of our church, but was a man of many friends in the Fairview community. The funeral was conducted at Fairview M. P. Church by Rev. Mr. Field of the Baptist church assisted by the writer and the remains laid to rest in the church cemetery. His family and friends have our heartfelt sympathy.

Sunday school and preaching service were very well attended last Sunday. At the evening service a good sized congregation was present. The Pageant, "Gifts to the King," was presented at Liberty Hill Church with an offering for G. C. B. The Pageant was preceded by a few recitations by the children. Miss Jessie Pearson read a beautiful Christmas story and Miss Kate Campton sang very beautifully "We Three Kings of Orient Are." The pageant was directed by Mr. Marshall Maites of Greenville, S. C. Mrs. J. Lee Poole and Miss Kate and Romaine Poole also assisted in preparing the program.

We were glad to have Mrs. Ben Pearson worship with us at both services Sunday. Mrs. Pearson has for some weeks been confined to her home and undergoing treatment at the hospital.

We are sorry to report Carrol Poole, daughter of Brother J. Lee Poole of Greenville, suffering with whooping cough, a Christmas present that very few if any appreciate. Everyone hopes that Carrol will soon be well and in Sunday school.

Wishing the Herald and its readers a happy and prosperous new year.

M. IVEY CRUTCHFIELD, Pastor.

Calvary, Greensboro.—The pastor and his family had a most enjoyable Christmas. The time was spent at home with the exception of a part of Christmas day when they partook of a most delicious turkey dinner with Brother and Sister Willis Booth. A large number of our church people, relatives and friends remembered us with Christmas cards and valuable gifts. Some of the gifts were good to eat, some good to wear, some good to smell, and some just good to look at. Those who presented their gifts in person have already had our thanks, others will receive direct thanks by mail, but if any should not in any other way, I take this means of saying that all the remembrances were sincerely appreciated.

We are just hoping that all our friends whether in our church or out had as good a time as we had.

May the dear Lord help us to manifest His spirit of helpfulness and good will all the year through.

L. W. GERRINGER, Pastor.

Liberty, Siler City.—The Christmas season has been one of good cheer down our way and we hope all our Herald readers have had a wonderful Christmas, also.

There are times when a pastor is more proud of his folk than at other times. Especially at this time I am proud of what our folk at both churches have done in the way of "Christmas Pageants". The pageant 'Gifts to the King" was used in both of our churches. At Siler City there were more people involved than we had members of the church. They worked faithfullly and gave the community, so it reports, the best pageant the community has ever enjoyed. It was staged last Wednesday evening before a large and appreciated audience.

At Liberty Sunday evening we had over 100 characters involved and a huge throng of people present who reported that it was the best staged pageant Liberty had ever witnessed. The offerings at both places were very liberal. "We wish to thank our Lawrence Little and the board for giving us such an adaptable pageant."

We greatly miss Dr. F. A. Shepard, who was called home to be with the Father a few weeks ago. We are praying that others will continue to try to fill the vacancy that he left in his going.

Miss Eliza Cole, who recently underwent an operation for appendicitis, at Long's Hospital, Greensboro, has returned to our community. We are glad to have her with us again in our church activities.

Mr. H. C. Causey is at the Clinic hospital, Greensboro, we hope he will soon be well and with us again.

We are glad to have Messrs Elkins, Buckner and Stuart with us from High Point College during the Christmas season.

The writer has been favored with so many kind rememberances during the season that space doesn't permit mentioning them. Let me say that it is a great pleasure to serve such good people and may God help each one of you for being so thoughtful and good to me.

Best wishes to all for a bright New Year.

F. L. GIBBS.

Rockingham.—Our Sunday school has been doing fine since we last wrote. We have 193 pupils on roll. Our offering December 19, was about $50.00. We hope to have yet an increase in number and in spirit.

We held our first quarterly conference December 18. At this conference the secretary of the conference for another year was elected, Miss Pauline Mills. The Advisory Committee was elected which was Mr. Holmes Collins, Mr. G. F. Gardner and Mr. W. M. Connell. We now have all of our plans laid for another year. We hope, by the help of God, to be able to carry out our plans and have a more successful year and do more for the upbuilding of the Kingdom than ever.

Beginning the first Sunday in the new year, our children expect to begin their meetings again. We will meet at a quarter until ten o'clock every Sunday morning for the children's hour, a Bible study together.

I think we have all had a very good Christmas together. On Christmas eve night we had a program and a Christmas tree at our church.

Rev. J. H. Trolinger gave us a short talk and near the close we took a Christmas offering. We had a beautiful tree filled with presents and a Christmas sack for each Sunday school pupil which was delivered after our program or Christmas service. Everyone seemed to enjoy the service.

Rev. J. H. Trollinger, by the aid of some of our members, carried a Christmas sack to the prisoners in the jail, on the chain gang and to the old folks at the county-Home, in the name of our church. I think everyone appreciated it to the highest.

We hope everyone of the readers of the Herald and its editor had a merry Christmas and we wish you all a happy new year.

BIRDIE CONNELL, Reporter.

Chapel Hill, Davidson Circuit.—Brother Ridge preached a good sermon yesterday. Congregation small, but attentive. We also had Sunday school, but few in number.

There was prayer meeting Sunday night, ten there. Mr. Rufus Johnson made a good talk, also Mr. Jimmie Smith. Everybody is pleased to have Mr. Ridge back.

LIZZIE CRANFORD.

Greensville Circuit.—The first quarterly conference will convene at Philadelphia on Saturday before first Sunday in January, 1927. All officials take due notice hereof and govern themselves accordingly.

H. L. POWELL, Pastor.

Canaan, Denton Charge.—Our pastor, Brother Henderson, delivered a good sermon yesterday. May God's richest blessings go with him and his family.

We are glad indeed to report that our Sunday school is improving very much. There were 69 present yesterday and the collection was $2.00 while there were only 28 present a year ago and only 85 cents collection.

We ask the prayers of the Herald readers and our friends for our church that it may continue to improve and that the members may strive to do more good work throughout the coming year than ever before.

We had a Christmas tree and a short program on Christmas eve, 2:00 p.m. The program was very good according to the training the children had and the time it was gotten up in. The Ridge brothers also sang a quartet which was very much enjoyed by the people.

REPORTER.

North Davidson Circuit.—The Christian Endeavor Society held its regular weekly meeting on December 17th. The Society met at the church and rendered their program. After the program the society practiced for their Christmas exercise, which was given on Thursday night. The program was "White Gifts for the King." The gifts were sent to Rev. D. A. Braswell of Concord as a token of love at Christmas time.

MRS. PROTUS KOONTZ, Reporter.

BRIEF BUT REAL

Just to wish a "Happy New Year" to the Herald family—Editor and printers.

S. W. TAYLOR.

AN APPRECIATION

Christmas with the pastor and his family has been a time of great interest and happiness. Expressions of appreciation and love on the part of our people have been unstinted and continuous. Thanksgiving opened the gates, and the stream has been almost continuous since. The mistress of the manse was the glad recipient of a beautiful floor reading lamp, the gift of the Philathea class. And following in quick succession came a deluge of beautiful and useful articles from the Clyde Auman missionary circle. These assurances of love filled the elect lady with emotions of gladness and appreciation. But more must be said. Eats, toothsome eats, substantial eats, eats of all kinds and from sundry sources have filled our larder and loaded our table. And the end does not seem to be yet. The climax, however, was reached on Christmas day. Immediately after the community Christmas service, which was held in our church, we were escorted by a whole congregation of our people to the back yard of the parsonage to be introduced to a brand new closed Chevrolet car, a gift to the parsonage family from the congregation. The Christmas spirit was indeed running riot, and we need not tell you that our hearts and eyes were full to overflowing with joy and gratitude. Such evidences of esteem, and such efforts to assist a pastor in doing his best work get beyond the surface of matters, both on the part of pastor and people. They reach to where the fountains of life really are, and the natural response must be stronger and sweeter currents. May heaven reward the generous givers, and help us to prove our gratiful appreciation by an ever increasing service.

S. W. TAYLOR. and Family.

Halifax.—Christmas has come and gone and we have been the happy recipients of a number of Christmas presentts, for which we want to express our appreciation to everyone.

"A Pounding?" yes, a real pounding, on Thursday evening before Christmas, the members of Bethesda church began to visit the parsonage, each one bringing something for the pastor and family. This procession of friends included Mrs. Harrell, Joseph Hunter, R. B. Hunter, F. M. Taylor and family, Richard Taylor, J. H. Vinson and family, Mrs. Thomas Taylor, Mr. and Mrs. W. R. Neville, Willie Hill and wife, N. M. Harrison, Mr. and Mrs. H. W. Mitchell, Miss Ethel Harrison, Miss Helen Harrison, Mr. and Mrs. Thomas Hunter, Mrs. Lila Willcox, Mr. and Mrs. J. T. Aycock, Mr. Thomas and family, and Herbert Harris.

We want to thank everyone for this kind remembrance, and the editor for his patience.

C. L. SPENCER, Pastor.

Second M. P. church, Charlotte.—I was at my post Sunday 11 a.m. and 7 p.m. I had been absent three Sundays. It seemed like a long time to be away from my little faithful band. I remember a few years ago we only saw the sun but once or twice during the month of February. But the sun did come out and we enjoyed it the more. There have been many long, cold lonely cloudy nights and days. But the sun seems to be breaking through the clouds and the sun is lighting up the day. Sunday 11 a.m. Brother G. W. Stegall presented a nice Bible which cost $6.50 and a nice box that was placed on the Christmas tree for the pastor. Sunday night Brother J. L. Belk presented me a splendid pair of driving gloves given by himself and wife. I think it was Sister Myrtle Nates that gave me one dozen real nice handkerchiefs. Saturday evening just as I was getting ready to start to Charlotte I received a box by express. It was a box of good things donated by the Christian Endeavor class of Shiloh church on N. Davidson circuit. Sent by Sister P. L. Koontz, president of the society.

This is the second time we have been kindly remembered by the good people of Shiloh church in the past few days. God has blessed them and He will continue to bless them. Sister Mary A. White of Middleburge, N. C., R. F. D. 1, sent us $5.75 donated by her Sunday school class. Our grand daughter, Miss Inez Hamilton, gave me a real nice shirt. Mrs. Nora Lee Davis gave me some real nice handkerchiefs. Our son, Mr. J. S. Braswell and his good wife, sent us a check for $5.00. All these good things make it a beautiful spring March after a long, cold, cloudy February. And the many nice Christmas cards and the many kind encouraging words from the bankers and business men who have stood by us all these long years, and still hold out a helping hand. I have no words to express my feelings. I say thank you all and pray God's richest blessings on all of you. My face is lifted up towards heaven and I am pressing homeward. We are planning to hold our first quarterly conference next Saturday night, January the first, at 7 p.m. We will re-organize our Bible class next Sunday morning. My wife is still alive, struggling between life and death. We are watching her every hour, day and night. Pray for us.

D. A. BRASWELL.

Concord.—The Christmas tree and part of the Christmas exercise was held Friday night at 7:30 p.m. The church was filled to capacity for the program, as is always the case when old St. Nick is expected. The church was decorated very beautifully for the occasion. The large tree on which part of the presents were hung, for there was not room for them all on the tree, was also very beautiful. At the close of the program a large horn was heard from the rear of the church, every eye was anxiously awaiting the appearance of Santa Claus, at last he arrived and immediately began unloading the many presents.

The pageant, "Gifts for the King," was given at the Sunday evening service. Each department and organization of the church presented its gift to the King.

At the Sunday morning service Brother Hendry brought us a very appropriate and inspiring Christmas message.

On Christmas morning the Senior Christian Endeavor society with Santa Clau went to the County Home, and sang Christmas carols, after which Santa Claus presented to them the fruits from the society. The old folk were very happy to have St. Nick present and give them all the fruit they could eat. It made all us Christian Endeavorers feel that we had really done something to make others happy on Christmas and were all the more happy ourselves for it.

We are trying to make our pastor and his family as comfortable here as possible. The Baracas have furnished the dining room very nicely with a dining room suite and rug. Mr. L. H. Sides gave a hot water tank for the bath and the Ladies' Aid Society is having it installed. Most of the other part of the house was already furnished.

Miss Ethel Blackwelder and Mr. Cornelius Sides of High Point College, are spending the holidays with their parents, Mr. and Mrs. J. M. Blackwelder, and Mr. and Mrs. L. H. Sides, respectively.

Miss Mabel Craven, daughter of B. R. Craven, became the bride of Mr. Robert Pinion, on December 24, 1926. Rev. Lawrence Little officiating. The wedding ceremony was performed at the home of the bride's mother, only a few friends being present. Mr. and Mrs. Pinion will make their home with the bride's mother for the present.

One of the dearest men of our church was taken away from us December 22. A man whom we all knew and loved, Brother W. H. Scarboro. It can truly be said that Brother Scarboro was the father of our church, being a charter member, and showing his faithfulness and loyalty all these years. Brother Scarboro was superintendent of the Sunday school for about 15 years. He was also choir leader for many years. Perhaps no other department of the church will feel his absence more than the choir. Each time the choir rises to sing a very familiar voice is missing. The life that this dear Brother lived is an example for us all. His influence shall remain with us through remaining years of time.

The funeral service was conducted at the church, by the pastor, assisted by an ex-pastor, Rev. Lawrence Little.

BERNICE NASH, Reporter.

CHRISTIAN ENDEAVOR

Topic for January 2.—Being True to Our Covenant with Christ. Heb. 8:10-12.

Topic for January 9.—What Confession of Christ Includes. Rom. 10:1-10. Luke 12:8, 9.

SUNDAY SCHOOL

Lesson for January 2.—The Christian a Follower of Jesus. Mark 1:16-20; 2:13-17; 1 John 2:6.

Lesson for January 9.—The Standard Of Christian Living. Luke 6:27-38.

—Prof. Lassiter, son of the late Rev. W. C. Lassiter, was among the visitors at Calvary church last Sunday night. He is principal of schools at Madison, N. C.

—One pastor overcame his type writer in telling about a pounding this week. He had to fall back on his goose quill or fountain pen. But the story he tells is worth relating. We congratulate him on having such a people.

—Mrs. W. M. Shaw, an aged and highly respected member of Tabernacle church, died on Tuesday. Funeral conducted by Bros. Ashburn and Millaway at the church on Wednesday.

—The emperor of Japan died last week. He had been infirm for a long time. His successor had been the real ruler for some time, so that no political changes are expected.

IN HONOR OF THE DEAD

Scarboro

"I have lost my right arm," said General Lee upon being informed of the death of Jackson the night before. Such a statement could be truthfully made in regard to the homegoing of this good man which occured Wednesday afternoon at 2:15 o'clock, December the 22. The tallest pines of the forest which help to make the forest what it is must eventually fall and when they do great is the vacancy that is created. More than that, great are the wounds inflicted on the remaining ones by its fall. This too, is true in relation to the death of this man who has meant so much to the community in which he lived these last forty years of his life, and to the church of his love and devotion, as well as to the great kingdom of the outer world.

A charter member of First Methodist Protestant of Concord, N. C., and through all the interveaning years a pillar on which the church could rely for any service within his power. He rendered notable service to the church as Sunday school Superintendent for more than eighteen years. There are to be found today as a result of his labors great numbers of young people in his church who will say they owe an inestimable debt to this indefatigable Christian servant. He has been choir director since the organization of the church and in this connection rendered valuable service, only giving up the place after a prolonged illness this summer in which he suffered a first heart attack.

It would be difficult to say too much in eulogy of this good man. He will not be among us visibly but he will continue his labors for many a day, through the influences that he set going in his days of earthly life.

The Concord Daily Tribune of December 23, carried the following:

"William Henry Scarboro, well known Concord merchant, died yesterday afternoon at 2:15 o'clock at his home on Ann street. He had been ill for several months with a heart malady and his condition for ten days had been so critical that his death was not unexpected.

"Funeral services will be held this afternoon at 3:30 at the First Methodist Protestant Church, of which the deceased had been an active member for many years. Rev. G. H. Hendry, pastor of the church, will conduct the services and interment will be in Oakwood cemetery. Rev. Lawrence Little will assist in the services.

"Mr. Scarboro was born in Montgomery county on December 28, 1868, a son of the late Robert Henry and Adaline Scarboro. He moved to Concord about 35 or 40 years ago. He was married in 1888 to Miss Annie E. Warner, of Montgomery county.

The deceased was one of the most active members of the First Methodist Protestant Church. He was superintendent of the church's Sunday school for about twenty years and was in charge of music in the church and Sunday school at the time of his death. He was a member of the Patriotic Order Sons of America and Junior Order of United American Mehanics.

"Surviving are his wife, five children, five brothers and two sisters. The children are: P. H. Scarboro, Mrs. Joe Fant, Mrs. L. M. Burris, T. H. Scarboro, and Miss Martha Scarboro, all of Concord. The sisters are: Mrs. Mary Earnhardt and Mrs. A. M. Honeycutt, of Concord, and five brothers are: Joe Scarboro, Norwood; Fred Scarboro, Mt. Gilead; R. E. Scarboro, Bessemer City; Daniel Scarboro, Salisbury, and Clay Scarboro, Gastonia."

A large congregation attended the funeral attesting their love, and he was interred in Oakwood cemetery beneath a large bank of flowers of rich profusion. Thus closed a life that illustrates "life at its best."

G. H. HENDRY, Pastor.

Reavis

We, the women of the Ladies' Aid Society of Flat Rock M. P. Church, desire to offer a tribute of love and esteem to the memory of our dear sister and friend, Mrs. J. W. Reavis.

We love her for what she was in herself; her cheerful, true, open hearted, large souled Christian character. She was always an inspiration and help to all who knew her.

Whereas, it has pleased our Heavenly Father to call her to her reward,—

Therefore, be it resolved that this society shall ever hold her in loving remembrance and her Christian influence among us as a Sister.

Resolved, that we have lost a dear friend and her husband and children have lost one of the dearest wives and mothers.

Especially do we extend our sympathy to the husband and children of the one who has gone to her reward and forever to be with the Lord.

Resolved, that a copy of these resolutions be sent to the families and one to the M. P. Herald.

Mrs. A. E. WHITE,
MRS. T. P. HESTER,
MRS. A. H. DAVIS,
MRS. J. T. HESTER,
MRS. B. W. JONES.
Committee.

Ferree

Calvin Madison Ferree, son of the late Samuel and Kizzie Ferree, was born in Randolph county, April 16, 1854, and departed this life December 17, 1926. On December 25, 1878, he was united in marriage to Miss Mary Alma Lamb. Fourteen children were born to these parents, eight of whom are living. They are, I. L. of Greensboro, C. E., G. M., L. F., and H. G., of High Point, Mrs. W. B. Lamb, Miss Bertha and Tyson Ferree of Asheboro. There are two living brothers, John Ferree of near Cedar Falls and Marshall Ferree of Aberdeen, N. C. Fifteen grandchildren also survive.

Brother Ferree was one of Randolph county's best men. Many years ago he professed saving faith in Jesus Christ and united with Giles' Chapel Methodist Protestant church where his membership remained until his death. For many years he was one of the pillars of the church and many pastors have learned to lean upon him for encouragement and support. He was of a family of loyal Methodist Protestants and was a brother of the late Rev. T. T. Ferree, M. D., who was at one time President of the N. C. Annual Conference.

Brother Ferree spent the most of his life on the farm. He was a good farmer and a good manager and was one of the leading citizens of his community. About eight years ago when his health began to fail he moved from his farm which was about three miles from Asheboro in to Asheboro where he spent the remainder of his days. He had the confidence of the people of his county and was appointed several years ago to the office of County Administrator, which office he held as long as he lived.

For the past year he has been in a critical condition many times, but by a strong constitution and will power was able to stay the hand of death much longer than it seemed that he could. During his last days the writer visited him many times. His faith was strong. He realized that the end was near, but said he was ready to go. Before his going he called

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J. F. McCULLOCH, Editor and Publisher

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his family to him and gave them his parting message and went home.

The funeral was conducted at Giles' Chapel Sunday afternoon, December 19, by the writer, assisted by Rev. J. B. Trogdon and Rev. Fred Love. It was estimated that the congregation would have filled the church three times and the floral offerings were beautiful.

J. E. PRITCHARD.

—Thursday, January 6, 1927, and the New Willard Hotel in Washington, D. C., are the date and place of the annual meeting and banquet of the National Citizens Committee of One Thousand for Law Observance. Fred B. Smith, chairman of the Committee, is to preside at the meeting, and the speakers as announced include Colonel Raymond Robins, Senator William E. Borah, Senator Morris Sheppard, Secretary of the Navy Wilbur, General Lincoln C. Andrews, and William Green, president of the American Federation of Labor.

—A new fifty-cent piece is soon to be issued by the United States Treasury. It is a memorial coin commemorating the one hundred and fiftieth anniversary of the Battle of Bennington. On one side is a profile of Ira Allen (brother of the famous Ethan) with the words: "He Founded Vermont, the 14th State." On the other side are the words: "Battle of Bennington." "United States of America," and "1777—HALF DOLLAR—1927."

—The battle of Bennington was fought at Bennington, Vt., August 16, 1777, between the New Hampshire militia under General Stark, and a part of General Burgoyne's British army. It was a big victory for the Americans. More than 200 British soldiers were killed and 600 were taken prisoner. The Americans lost 14 killed and 42 wounded.

—Virginia is the latest State to arrange for a big road-building program. That State plans to spend a total of 65 million dollars on roads during the next five years. Twelve hundred miles of improved highways will be added to Virginia's present road system. At least half of the new routes will lead to Washington, D. C., the national capital.

—A reduced rate for air mail, beginning February 1, 1927, is announced by Postmaster General New. The new rate is ten cents for each one-half ounce. That rate will carry a letter or package to any place in the country over air routes and necessary connecting railway routes. The present air postage rates are based on the distance the mail is carried.

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—The Republic of Liberia has just ratified an agreement made with Harvey S. Firestone more than a year ago. Mr. Firestone is president of the Firestone Tire and Rubber Company, of Akron, Ohio. Under the agreement Liberia leases one million acres of land suitable for rubber growing to an American company headed by Mr. Firestone for ninety-nine years. The company plans to spend 100 million dollars in developing this land into rubber plantations.

—Elihu Root, of New York, is the winner of the Woodrow Wilson Prize for 1926. That reward, consisting of a medal and $25,000 in cash is given by the Woodrow Wilson Foundation.

—Grace church had its Christmas service last Sunday evening at five o'clock. A collection was taken to purchase oxen for the use of the mission in India. For a number of years Grace people had been sending money to pay for a Christmas dinner for all at the mission. This year Brother Minnis requested that the collection be for the purchase of oxen needed for service by the mission.

—There are 300,000 boys and girls of club age on the farms of North Carolina. So far only about 20,000 are enrolled in junior club work.

—Rowan county, North Carolina, has the honor of winning the handsome silver cup, offered by the Southern Railway System to the grower of the best ten ears of corn produced in Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Kentucky or Tennessee, the trophy having been awarded to J. A. Patterson of China Grove.

—Two hundred and twenty-three farmers sold over $18,000 worth of products on the Hendersonville curb market during 1926.

—Mr. Junius McKinley Hester, Jr., and Miss Nelle Anne Gray announce their marriage on Thursday, the twenty-third of December, Nineteen hundred and twenty-six, at Kernersville, North Carolina.